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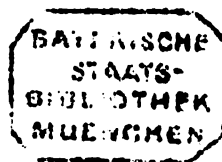
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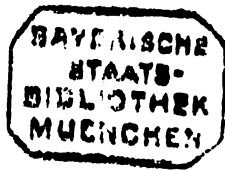
OR

CHRONICLES AND MEMORIALS OF GREAT BRITAIN
AND IRELAND

DURING

THE MIDDLE AGES.





THE CHRONICLES AND MEMORIALS
OF
GREAT BRITAIN AND IRELAND
DURING THE MIDDLE AGES.

PUBLISHED BY THE AUTHORITY OF HER MAJESTY'S TREASURY, UNDER
THE DIRECTION OF THE MASTER OF THE ROLLS.

On the 26th of January 1857, the Master of the Rolls submitted to the Treasury a proposal for the publication of materials for the History of this Country from the Invasion of the Romans to the Reign of Henry VIII.

The Master of the Rolls suggested that these materials should be selected for publication under competent editors without reference to periodical or chronological arrangement, without mutilation or abridgment, preference being given, in the first instance, to such materials as were most scarce and valuable.

He proposed that each chronicle or historical document to be edited should be treated in the same way as if the editor were engaged on an *Editio Princeps*; and for this purpose the most correct text should be formed from an accurate collation of the best MSS.

To render the work more generally useful, the Master of the Rolls suggested that the editor should give an account of the MSS. employed by him, of their age and their peculiarities; that he should add to the work a brief account of the life and times of the author, and any remarks necessary to explain the chronology; but no other note or comment was to be allowed, except what might be necessary to establish the correctness of the text.

The works to be published in octavo, separately, as they were finished ; the whole responsibility of the task resting upon the editors, who were to be chosen by the Master of the Rolls with the sanction of the Treasury.

The Lords of Her Majesty's Treasury, after a careful consideration of the subject, expressed their opinion in a Treasury Minute, dated February 9, 1857, that the plan recommended by the Master of the Rolls "was well calculated for the accomplishment of this important national object, in an effectual and satisfactory manner, within a reasonable time, and provided proper attention be paid to economy, in making the detailed arrangements, without unnecessary expense."

They expressed their approbation of the proposal that each chronicle and historical document should be edited in such a manner as to represent with all possible correctness the text of each writer, derived from a collation of the best MSS., and that no notes should be added, except such as were illustrative of the various readings. They suggested, however, that the preface to each work should contain, in addition to the particulars proposed by the Master of the Rolls, a biographical account of the author, so far as authentic materials existed for that purpose, and an estimate of his historical credibility and value.

*Rolls House,
December 1857.*

LEECHDOMS, WORTCUNNING,

AND

STARCRAFT

OF

EARLY ENGLAND.

BEING

A COLLECTION OF DOCUMENTS, FOR THE MOST PART
NEVER BEFORE PRINTED,

ILLUSTRATING

THE HISTORY OF SCIENCE IN THIS COUNTRY
BEFORE THE NORMAN CONQUEST.

COLLECTED AND EDITED

BY THE

REV. OSWALD COCKAYNE, M.A. CANTAB.

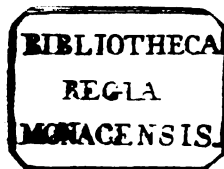
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PREFACE.



PREFACE.

THIS third volume, now presented to the reader, contains some additions to the records of Saxon learning and study as exhibited in the two preceding volumes, showing that our forefathers, just as we do, made the better knowledge of Rome and Hellas a principal object of their pursuit. Some may decry the picture thus unveiled to view, as fetching up again the old sages, whose names and writings have been ringing in our ears ever since the days of childhood. They want something deep dyed in heathen lore, full of Thor and Woden and the goddess Hel. These more curious morsels, seasonings of the literary dish, have not been altogether absent before, and there is a savoury sprinkling of them now. Historic truth, however, offers us no unmingled colours, no whitewashed wall, no grey stucco, as its portraiture of the past, but a varied picture, such as might be drawn of the present day. For as now the general instruction in some Latin poetry and history, some Greek declensions and sentences, tinged with a foreign complexion the educated classes, and gives them a separate language and different associations from those of the more genuine Englishman; so also in Saxon times, the more inquisitive and leisured men went abroad for increase of knowledge, to the masters of philosophy and science.

It ought to be considered no small gain that in the collection now printed we are allowed an insight into the notions and prepossessions upon scientific subjects of the less instructed portion of Saxon society. The unfounded hopes, scruples, and alarms of the ignorant,

Saxon learning
was mixed.

Views of the
Saxon vulgar.

ignorant by comparison, are justly regarded by the wise with a copious contempt; but the ignorant thus possessed by alarms and scruples are by no means to be contemned; their terrors, prejudices, and passions are a power and an embarrassment to the politician, a problem to the historian, a prey to the agitator, a difficulty to the teacher.

Saxon mythology based on a true doctrine.
Woden.

Even the heathenism of the Saxons, even their wild mythology had in it an element of truth. The greatest of their gods was Woden, whose chief characteristic was his search for wise men everywhere, his encounters of skill with them, and his victories in those conflicts. Coming down to a level with the ideas of simple folk, he is represented as solving riddles and hard questions, like a shepherd in Vergilius, or king Solomon in Iosephus. He rules the universe. His name is etymologically connected with far-spread terms for Wit and Wisdom. He therefore is a corrupted likeness of the Supreme Intelligence.

Friya.

Friya is the Saxon Venus, a personification of an instinct which seems to pervade The All. Taking her name from Friar, to love, whence we still retain Friend, a lover, she represents the ever active law of combination, which the Great Unslumbering Artificer has given to all elements, that they may never sink into inertness.

Thor.

Thor is the god of thunder, striking with his resistless hammer such blows as pass mortal sinew. The lightning bolt and the thunders roar have ever been powerful to remind the fretful insolence of mannikins that greater than they he is He who made the world.

Tiw.

Tiw was the god of slaughter, who taught the bold overriding forward warrior of the North to follow upon the footsteps of the victor of Babylon and give his severed head a satiety of blood: who with stratagem and retreat baffled the great invasion of Darius; who robbed the Kelt of his fair western territories, and armed Hors and Hengist against Britain.

The future life was the paradise of the brave: the Valhalla. Christian martyr looked not forward to his heavenly crown with a sincerer faith, than the Saxon, dying in desperate fight, to his endless life in the Hall of Slaughter. And here was at least a virtue encouraged and hoping a reward. Thus did the baptism of blood qualify for immortality, and religion led to victory.

Perhaps it was folly to put any faith in dreams. *Dreams.* The copying out of dream books does not, however, imply an entire belief in their doctrines, but rather an experimental inquisitive spirit. Probably the Saxons were at least not slow to expect some glimpse into the future from these nightly visions. A book is still bought and sold and consulted by the less indoctrinated part of our countrymen, called Mother Shiptons Dream Book, which treats the subject much in the same manner as the Saxon. Upon matters of this kind it is often desirable to inquire what the great freethinkers of the philosophic age in Greece held and argued; for discussion in that age was hampered so little by institutions and interests, that their views often cast light upon modern questions. Aristoteles has a treatise on Divinations by dreams, in which he does not scoff and mock, as with three words he not rarely can, at the popular notions, but seems to be balancing his sense of the value of testimony against his foregone conclusions from his fixed opinions. He begins by saying that the choice of refusal of this divination with contempt, or its acceptance as true, is difficult, for that the general persuasion of its value seems the result of experience, but the want of a sufficient occasion for such revelation, and its being made to what men soever, and not to the best or wisest, is a reason for distrust. And in this tone he continues. These balanced expressions, indicating no distinct opinion, or, indeed, an entire denial of the significance of dreams, were no food for the restless readily alarmed mind of the people.

Dream books.

There was, alongside of the sceptic and materialist philosopher, an early doctrine about dreams, and a copious literature. Artemon, Antiphon, Straton, Philochoros, Epicharmus, Serapion, Kratippos, Dionysios Rhodios, Hermippos, are named as authors on this subject, and patrons of the common superstition. There were established and frequented dreaming places, as the fanes of Asklepios at Epidauros, of Amphiaraos at Oropos, of Amphilochos at Mallos, of Sarpedon in the Troad, of Trophonios at Lebadea, of Mopsos in Kilikia, of Hermonia in Makedonia, of Pasiphae in Lakonia.¹ The writings of Hermippos of Berytos filled five volumes. Nowhere was dreaming more rife, nowhere more greedily listened to, than in Iudæa, about the Christian era, yet there many of the provocatives to folly had been banished by a pure worship of God. We may still look through a professed systematic treatise of Judging Dreams in the *Oneirokritica* of Artemidoros the Ephesian, whose work has been four times printed in the original, and translated into Latin, French, and Italian. The method of composition followed in these Saxon pieces is more like that of Achmet or Apomasar, who pretends to embody the experience of India, Persia, and Arabia. Thus, spite of freethinkers, spite of Moses and the prophets, spite of Gospel and Epistle, couched in the breasts of the people there still lies a strong awe and hope from the fantasies of sleep. Here too the Saxon is a fair parallel to the living Englishman. While his bookish men study their Greek and their Latin, their astronomy, cosmogony, and computus, he contents himself with an encyclopædic dream literature, and feeds his fancy instead of loading his head. It is the way of the world.

Astrology.

The art of foretelling the event of a disease, death or restoration, is a branch of astrology. *Ἀστρολογία*, astrology, is an older name for astronomy, and the abuse of

¹ See Tertullianus de Anima.

the study of the stars has been closely connected with its legitimate use. Clemens of Alexandria gives some account of the tenets of the astrologers, making the stars indications only of celestial agencies, and attributing to them no power of themselves. By annulling the influence of fate after baptism, he makes astrology more reconcileable with a profession of Christianity.¹ St. Augustinus of Hippo tells us he in his youth devoted himself to this divination by the stars, and was recalled from the folly by the advice of one who had pursued it for a profession, and had fathomed the hollowness of it.² Favorinus³ denied, and with truth probably, that this science of the Chaldæans was as old as they pretended, and that the founders and authors of it were such as the votaries would have supposed.

The early centuries next after the Christian era produced a rank crop of literary forgeries; not a few of which left a progeny of falsehood, which lives even in our days, and secures a band of adherents given over to believe a lie. Some ingenious scribbler among those forgers constructed his medical book on astronomical principles, giving an account of diseases and their results as depending on planetary influences, and to secure a better respect for his wares inscribed them with the name of Hermes Trismegistos. This great name belonged to the god *Θεωθ*, who was the author of the Egyptian sacred books. Of them an interesting account is found in Clemens, who by his residence in Alexandria was qualified, and by his lively curiosity and greediness of reading was urged to become acquainted with their contents. The information we receive from him is in itself probable and sufficient. In the liturgical proces-

Books by
Hermes Tris-
megistos.

¹ Fragm. 70, 78. He taught a catechetical school at Alexandria, A.D. 188.

² Confessiones, IV. 3.

³ M. Aulus Gellius, xiv. 1.

What the books
of Hermes
really were.

sion, says he, first advanced the chanter with two books from Hermes, one of hymns to the gods, and another of the method of the royal life. After him came the time observer, he is bound to have ready on his tongue the four books of Hermes of the arrangement of the fixed stars, of the conjunctions and illuminatory powers of the sun and moon, and of their risings. Next came the holy scribe, with wings upon his head, a book in his hands, and a hollow rule, in which is contained the reed for writing and the ink. He must know, what are called hieroglyphics, about the mapping of the universe and the earth, the positions of the sun, moon, and five planets, the chorography of Egypt and course of the Nile, preparation of holy instruments, and places appropriated to them, and about measures and articles of use in the temples. Then comes the robesman with the cubit of righteousness and the ladle of libation. He must know what are called the educational and sacrificial matters, ten in number, relating to divine offices, as sacrifices, firstfruits, hymns, prayers, processions, feasts, and the like. After all these comes the prophet, and behind him those that carry "the outsending of the loaves." The prophet learns by heart the ten hieratic books, about laws and gods and the instruction of the priests. There are then forty two books "necessary to Hermes," thirty six of which embrace the whole philosophy of the Egyptians, which the aforesaid learn by heart, and the remaining six of a medical nature about the treatment of the body, and diseases, and instruments, and drugs, and the eyes, and womens specialities the carriers of the portable chapels must know.

About all this there is a very practical air: a ritual¹ without which the public worship would be unduly performed, and an instruction for travelling doctors, that

¹ The ritual of the dead has been published and translated.

they might cure the ailing. There is no talk of prognostics nor horoscopes (γενεθλιακά.) And indeed one of the antient medical works of the Egyptians has been published by Brugsch; nor does it, we say on his authority, contain any such follies. But under the venerated name of Hermes were issued books of astronomical forecasts of diseases, setting forth the evil influence of malignant stars upon the unborn; telling how the right eye is under the sun, the left under the moon, the hearing under Saturn, the brain under Jupiter, the tongue and throat under Mercury, smelling and tasting under Venus, the parts that have blood under Mars. So that if any of these planets be in a bad aspect at conception or birth, the man will suffer some debility in the corresponding part of his body. "If a man take to his bed when the moon is in Aries, Saturn being in opposition, quadrature, or conjunction with it, especially if the moon is on the wane, the beginning of the disease will be by a chill; there will be heaviness of the head and eyes and tonsils, and mucous runnings about the chest, and sobbings, and nightly intensifications of the symptoms, inwardly much heat, with a chilly surface and cold extremities, and faintings, and want of appetite and unseasonable perspirations. There are suitable cordials, and laxatives, and purgatives; but bleeding is of no use. The patient, if no beneficent planet is in company with, or in opposition or quadrature, will not get over it, but will die. If, however, a beneficent planet is in the scope of view, after a considerable touch of disease the patient will recover, or will out of the one disease drop into another, and will be subject to nightly delirium. And if Mars be in the same position (as was said above of Saturn) the patient will inevitably die, and so till Mars is in opposition." Among the works attributed to Galenos has been preserved one to the same purpose as that just mentioned. It is intituled, Γαλήνου περὶ κατα κρίσεως προγνωστικὰ ἐκ τῆς μαθηματικῆς ἐπιστήμης, where "mathematic" means

Forgeries
under the name
of Hermes.

"astrological." It opens with plausible words about inquiries conducted by the Stoics into the nature of life, and tells us that men following the medical art without a knowledge of physics roll about in the dark, and grow old in their stupidity. When it proceeds to its proper doctrine we learn that "If the patient takes to his bed when the moon is in Aries, and in position with Mars or the sun, the disease will be in the head with inflammation, and pain of the meninx, or lining membrane, and constant fevers and sleeplessness and burning and thirst and a roughened tongue, and inflammation of the chest, and disorder of the liver, and excited irregular pulses. In such cases depletion of blood will be useful, and application of all that cools and comforts."

Such was the origin of the dream theories and the prophecies about the event of diseases found in this volume.

When the proper astronomical signs ☾ and ☿ and ♀ and ♀ and ☐ are employed, talk of this kind is enough to captivate the imagination of many a man sober and prudent enough in his daily affairs, and capable of making money. The Greeks read, copied, and transmitted to us such scientific doctrine, and the Saxons should not be over much blamed for doing the like.

Upon evidence, which nothing contradicts, but which is not in itself very copious, the authorship of the translation or adaptation of the work of Beda de Temporibus has been attributed to the grammarian Ælfric.

Ælfric.

Ælfric was so common a name, that to identify our man we should observe, he is often associated with the Ealdorman Æðelmær and his son Æþelpeap by his own writings and cotemporary documents. They were his patrons and friends.

His friends.

In the Chronicle at the date 1017 occurs the entry;
On þýrrum ȝearpe pær Eaðric ealþopman ofþlazen

ƿ Æþelþearf Æþelmæþer sunu ƿneatan. *In this year Eadric, an ealdorman, was put to death.* and Æþelweard, son of Æþelmær the great. At the date 1013 Sweyn came to Bath, and there stationed himself, and to him came Æþelmær at the head of the western thanes and made his submission; ƿ com Æþelmær ealþorþman þýðer. ƿ þa þerþernnan þegenar mið him ƿ buzon ealle to Spezene. ƿ hi ƿirluðon. The two come again together in a charter as granting estates; Uiginti mansiones quas Æðelwerdus filio suo Æðelmaro longe ante mortem suam donavit. This Æðelweard seems to be the grandfather, a son in law of the gallant Birhtnoð, renowned in history and song, and the Æðelweard who is entered in the Chronicle as king's high reeve killed in Hampshire in attempting to repel a landing of the Northmen in 1001.

These are the men, or such as these, with whom Ælfric was on terms of affection.

The Latin preface to Ælfrics Homilies, already published, opens thus; "Ego Ælfricus alumnus Athelwoldi beneuoli et uenerabilis præsulis:" the bishop Æþelwold of whom he here speaks, was the ally of Dunstan and king Eadgar in the reestablishment of the monastic system in England, bishop of Winchester. Further on in this volume, in the preface to the Historical Fragments, some account of him will be found. He occupied the episcopal throne from 963 to 984, and ruled with energy and success. He established or superintended a school at Winchester,¹ of which Ælfric here declares himself an alumnus. In the unpublished Homilies occur the following words: Uƿ ƿæbe eac oƿt aþelpoð ƿe halga biƿceop þe nu ƿƿneð ƿunðra ðƿrþ ƿob. þ he cuðe anne mann mið ælfege biƿceope. ƿe ƿoðe ðƿncan ou lenctene þonne hine lýrte. þa ƿume ðæƿ bæð he þone biƿceop ælfeh. blætrian hiƿ ful. he nolde. ƿ ƿe ðƿƿrta ðƿanc

¹ See page 415.

butan blætrunge 7 eode him út. Man flætte þa ænne fearr feorunga þær ute. 7 se feap arn him togeaner. 7 hine ðyde þ he hig feorh forlét. 7 gebohte swa ðone untiman ðrenc. *The saintly bishop Æpelwold also often said to us, he who now is working miracles at his tomb, that he knew a man with bishop Ælfheah who had a mind to drink in Lent whenever he pleased. So one day he requested bishop Ælfheah to bless his cup. The bishop refused, and the silly fellow drank without a blessing, and went out. Well, somebody suddenly set a dog upon a bull out there, and the bull ran at the man and gored him, so that he lost his life, and bought the untimely drink with that price.* In this passage "us" stands for the scholars in the abbey school at Winchester, Ælfric himself among them; and as Æpelwold frequently recited his story, tending to the due observance of lent and a proper appreciation of episcopal dignity, we may conclude that the alumni of Æpelwold were receiving an education to fit them for the priestly office. Ælfheah, who is mentioned, is the bishop of Winchester, 934 to 951, who gave Æpelwold the tonsure and ordained him priest.¹ Ælfric wrote a life of his master, and father in Christ, "patris nostri," as he says, and addressed it to bishop Kenulf, who occupied the see but a very short time, his accession and death being put both in the same year, 1006, by Florence of Worcester, confirmed by the Chronicle.

Ælfric not
archbishop of
Canterbury.

In many books it will be found set down for a fact, that Ælfric, our subject, the vernacular translator, was the same as the archbishop of Canterbury; but this is impossible, for as he wrote that life in 1006, and calls himself in the first words of it² "Ælfricus abbas," he could not be the man who was archbishop of Canterbury from 995 to 1005. There never was any passable authority for the misstatement.

¹ See page 407.

| ² HAB. Vol. II. p. 235.

In the second volume of his homilies, as yet unpublished, Ælfric tells another story off his own pen, and from the date assignable to it, it may have come to his knowledge while at Winchester. Sum unƷeƷað man Ʒær mið ælfrtane biŷceope on Ʒiltun ŷcine on hiƷede . Ʒe man nolde Ʒan to ðam axum on þone Ʒobner ðæg . ŷƷa ŷƷa oðre men ðýðon þe þa mæŷŷan Ʒeŷohton . þa bædon hiŷ Ʒeŷeran þ̅ he eode to þam mæŷŷe Ʒneorte . Ʒ unðeŷŷæncge þa Ʒeŷynu þe hi unðeŷŷenƷon . He cƷæð ic nelle . Hi bædon þa Ʒit . he cƷæð þ̅ he nolde . Ʒ Ʒealde mið Ʒorðum . Ʒ Ʒæde þ̅ he Ʒolde hiŷ Ʒiŷeŷ bŷucan on þam unalƷŷeðum tīman . Hi leton þa ƷƷa . Ʒ hiŷ Ʒelamp þ̅ Ʒe ƷeðƷola Ʒáð on ðære Ʒucan ýmbe ŷum æŷenðe . þa Ʒeŷtodon hine hundar . heŷelice ŷƷýðe . Ʒ he hine ƷeƷode oþ̅ þ̅ hiŷ Ʒceaf̅ æŷŷod æŷŷoran him . Ʒ þ̅ hoŷŷ̅ hine bæŷ Ʒorð ƷƷa þ̅ þ̅ Ʒŷepe him eode þuŷh ŷt̅ . Ʒ he Ʒeoll cƷelenðe . He Ʒearð ða bebyŷgeð . Ʒ him læƷ on uppan Ʒela býŷðena eorðan binnon Ʒeoŷon nihton . Ʒæŷ ðe hē Ʒorŷóc þa Ʒeapa axan . On Palm Sunday branches of olives or other trees are burnt to ashes in the usual ecclesiastical service ; and on the Ash Wednesday of the year following, a small portion is placed with benediction upon the forehead of each kneeling worshipper. “ *An illconditioned man was one of the retinue of bishop Ælfstan in Wiltshire, at Ramsbury ; this man would not go on Ash Wednesday to receive the ashes, as others did who went to mass. His companions urged him to go to the priest and receive the mysteries as they did. He said, I will not. They still urged him ; he said he would not, and travelled beyond the subject, saying that he would enjoy his wife at the times not permitted. So they left it ; and it happened that the heretic rode that week on some errand. So dogs made at him very savagely, and he defended himself till his staff stuck in the ground before him, and the horse carried him forward, so that the spear went right through him, and he fell adying. So he got buried, and many loads of earth*

Ælfric tells a story learnt at Winchester.

lay atop of him within seven days because he refused a few ashes. If with Professor Stubbs we suppose Ælfstan to have been bishop at Ramsbury from 974 to 981, we have here a story Ælfric perhaps heard at Winchester.

Ælfrics age:
first approxi-
mation.

Before we fetch away Ælfric from Winchester we must observe that taking the words "Often said to us," in the widest sense, as if the relater were only in the position to be remotely a hearer, and drawing the dates to the strictest point, 984, we may at least suppose that Ælfric was fourteen at that date, and born not later than 970.

Ælfrics Ho-
milies, as pub-
lished.

His age.

The first of his works known to us are the published homilies. The first volume was finished in the archiepiscopate of Sigeric, 990 to 994, and dedicated to him. Now if Ælfric were born so late as 970, he shews a knowledge of the Latin language, a force of judgment, and a discretion beyond his years; we are induced now to put his birth back beyond 965. About the date and the dedication hangs no doubt whatever; here are his own words, "Ego Ælfricus alumnus Adelwoldi beneuoli " et uenerabilis præsulis salutem exopto domno archiepiscopo Sigerico in Domino."

Ælfric goes to
Cerne.

The Saxon preface to the same homilies tells us he had left Winchester, and gone to Cerne; that this move took place in the time of Ælfheah, successor of Æpelwold, and bishop of Winchester, 984 to 1005, after that archbishop of Canterbury, and slain by the Danes; that he was then a priest and had taken the monastic vows, and that he was selected and induced to leave by the ealdorman Æpelmær. Amongst these words occurs the expression on *Æðelpeder dæge in the time of king Æðelred*; whence Mr. Thorpe has concluded that "he speaks of king Æpelred's days as past," that is, that the homilies were published after 1016. But what is then to become of "salutem Sigerico?" In Ælfrics words nothing about past is to be found, and it is clear that he entered the new foundation at Cerne between 984 and 994. Ic ælfric munuc 7 mæjrepreoƿc ƿa þeah pæcepe

þonne ƿilcūm haðum Ʒebƿurȝe ƿearð aȝenð on æþel-
neðer ðæȝe cƿunȝer ƿraīn ælfeȝe biſcope . æðelpolber
æfteƿȝengan to ſumum mynſtre þe iſ Cernel ȝehaten .
þurh æðelmæreȝ bene ðær þeȝeneȝ . hiȝ ȝebƿrð ȝ
ȝoðnyr ƿrð ȝehƿær cuþe . At the end of this preface
Æþelweard is mentioned, as having wished for forty four,
instead of forty, sermons in his copy.

Wanley¹ has copied for us the following words on the
commemoration sermon for One Confessor: "Hunc ser-
monem nuper rogatu venerandi Episcopi Athelwoldi,
scilicet iunioris, Anglice transtulimus, quem huius
libelli calci inscribi fecimus, ne nobis desit, cum ipse
habeat." Æþelwold, the younger, so called to dis-
tinguish him from the saint, was bishop of Winchester
after Kenulf, from 1006 till 1015. The proximity of
Cerne to Winchester reminds us that the homilies were
put forth while Ælfric was in Dorset, and as he says
nuper, we may understand at least that this expression
does not draw the composition of them down below
1006; but allows a considerable space in earlier years.
The homily is at the end of the second book² of the
printed edition.

Requested by
Æþelwold, the
younger, to
translate one in
particular.

Appended to this first volume or set of homilies we
find the treatise on years and days, and the relation
generally of the heavens to the earth, in one copy³ only;
and the evidence that the work is Ælfrics arises from
this circumstance only, and a general probability from
the method of handling the translation from the Latin,
with the difficulty of assigning such a work to any other
writer.

Author of the
treatise on
years, etc.

The two first books of homilies were immediately fol-
lowed by another collection, a third and fourth book:
"Hunc quoque codicem," says he, "transtulimus de Lati-
nitate ad usitatum Anglicam sermocinationem." These
are yet unpublished. In the Latin preface he truly

¹ Page 125 a.

² Vol. II., p. 548 of the published
copies.

³ MS. Bibl. Cant. See Wanley,
p. 160 a.

states that an English version did not admit, as it is the language of common sense, of the flourishes which were then the fashion among Latinizers. "Hoc sciendum etiam quod prolixiores passiones breuiamus uerbis, non adeo sensu, ne fastidiosus ingeratur tedium, si tanta prolixitas erit in propria lingua, quanta est in Latina: et non semper breuitas sermonem deturpat, sed multotiens honestiorem reddit." His patrons Æðelweard dux and Æðelmær are mentioned here also; and as the title of dux is given to Æðelweard, it must be understood that the king's high reeve, killed in 1001, is meant, "Non mihi imputetur quod diuinam scripturam nostre lingue infero. quia arguet me præcatus multorum fidelium et maxime æþelpeþd ducis & æðelmeþu nostri qui ardentissime nostras interpretationes amplectuntur lectitando." The English foreword also sounds in similar tones, and he greets humbly the man of rank, speaking of Æðelmær only as a friend. *Ælfric 3pæt eadmodlice Æðelpeþd ealdorman and ðu leof ƿriðost ƿ æðelmær ƿylcepa 3epputa me bædon.*

Date of the third and fourth books of homilies.

In the passage here quoted, unless Ælfric turned upside down the relationship of father and son, this third book of homilies was published before 1001. On a former page it was evident enough that the two first of the whole number of four was published before the death of Sigeric in 994. Mr. Thorpe will not, without more weighty arguments, persuade me that none of these were written till after 1016. Shortly before and shortly after 994 seems a probable date.

Æþelweard his friend.

In a preface to his translation of the legend of St. Thomas, Ælfric expresses some hesitation: St. Augustine of Hippo had offered a moral objection to the vengeful character of part of the story, and concluded to reject it; "licet nobis non credere, non enim est in catholico canone," because it was not scripture. But Æþelweard had strongly entreated, and omitting the objectionable passage, Ælfric complied: he here calls him venerabilis dux. The Indian legend of St. Thomas is

mere fable from first to last, and it had been better left untouched.

The abridgement of the Old Testament history was written by Ælfric after the Homilies in four books, say after 995 and before the death of Æpelweard in 1001. Translates part of the Old Testament.

The preface to Genesis begins with a humble greeting from the monk Ælfric to the ealdorman Æpelweard; Ælfric munuc 3pet Æpelweard ealdrman eadmoblice, and it ends with a declaration that he will translate no more books from the Latin. Ic cpepe nu þ þ ic ne deapn . ne ic nelle nane boc æfter þurpe of Lebene on Englisc apendan.

It is scarcely probable that Ælfric was the translator of the Gospels. Other translations of parts of the Scriptures had been made before his time; Æpelweard had requested him to translate Genesis as far as Isaac son of Abraham, for some one else had provided him with a translation from Isaac to the end of the book: for þam þe sum oþer man þe hæfde apend fram Iſaace þa boc of enbe. A great horror of furnishing any food for mistaken opinions in morals or theology then prevailed among bishops and clergy: they treated men as children are treated now. Ælfric did not think it advisable to translate every chapter in Genesis: he says he once knew a priest, his own master at that time, who had a copy of Genesis, and could partially understand Latin; so said this man concerning the patriarch Jacob, that he had four wives, two sisters, and their two maid servants. Ðpilon ic þurpe þ þum mæſſepneort . 3e þe min mæſſter þer on þam tīman . hæfde þa boc Genesys . 3 he cuþe be ðæle lyden undeſtandan . þa cwæþ he be þam heahſeþene Iacobe þ he hæfde feoþer wif . twa 3erſpurtwa 3 heora . twa þinena. The citations in the Homilies from the Gospels are not verbally the same as the extant translation; but that bears little on the subject. Beda was at his death employed on a translation of the Gospel of St. John into our own tongue, "in

Not the translator of the Gospels.

"nostram linguam."¹ It is of more import by far, that where we expect some mention of such a work from Ælfric himself we do not find it.

Translates the
grammar.

The Excerpts from Priscianus and Donatus, called Ælfric's Grammar, were translated at least after his collection of the whole eighty homilies. Ic Ælfric polde þar lýtlan bōc apēndan to engliscum gereordre of þam fæderfære ðe is gehaten grammatica fīððan ic þa tpa bēc apende on hundeahtatigum fpellum. And it is pleasant to hear him again telling the praise of bishop Æþelwold. "Si alicui tamen displicuerit nos-
"tra interpretatio, dicat quomodo uult, nos contenti
"sumus sicut didicimus in schola apelpoldi uenera-
"bilis presulis, qui multos ad bonum imbuuit." And he declares that a few years since, before the measures of Dunstan and Æþelwold had taken effect, no English priest could explain or dictate a Latin letter. fpa fpa þær gedon on angeleýnne nu fop anum feapum gearum . fpa f nan englisc ppeort ne cuþe dihtan . oððe armeagan ænne firtol on leden . of f dunftan ancebircop 7 apelpold bircop æft þa lane on munuchfum apæpde.² This grammar is for "puerulis tenellis," the little boys of the monastic school, in whose behalf our writer shewed so much interest. The same purpose and the same date must be assigned to the Colloquium.

The Collo-
quium.

What he says
to bishop
Wulfsgie.

A collection of rules or canons for the clergy is prefaced by some very outspoken words addressed to bishop Wulfsgie, in whose diocese the monastery at Cernel we may presume to have been: for Ælfrics dismissal by Alfheah no ways bears upon the question. Ælfricus humilis frater venerabili episcopo Wulfino salutem in Domino. Obtemperavimus iussioni tuæ libenti animo, sed non ausi fuimus aliquid scribere de episcopali gradu, quia vestrum est scire, quomodo vos

¹ Vita in Smiths edition, p. 793.

² The variations from the printed

text are taken from the MS. Somner used.

oporteat optimis moribus exemplum omnibus fieri et continuis admonitionibus subditos exhortari ad salutem, quæ est in Christo Jesu. Dico tamen, quod sæpius deberetis vestris clericis alloqui et illorum negligentiam arguere, quia pene statuta canonum et sanctæ ecclesiæ religio vel doctrina eorum perversitate deleta sunt: ideoque libera animam tuam et dic eis quæ tenenda sunt sacerdotibus et ministris Christi, ne tu pereas pariter, si mutus habearis canis. Nos vero scriptamus hanc epistolam, quæ Anglice sequitur, quasi ex tuo ore dictata sit et locutus esses ad clericos tibi subditos.¹ Wulfsige or Wulfsinus was bishop of Sherborne, 992 to 1001.

That Ælfric became abbot before 1006 had passed is Becomes abbot, certain. Others have supposed, and with every appearance of truth, that he was the first abbot of Eynesham on the Thames (now Isis), near Oxford. The foundation charter is printed by Kemble,² and in the New Monasticon;³ it bears the date 1005; it recites that Æpelmær gives the endowment, and that he received some of the estates from his father Æpelweard a good while before his death; some had come to Æpelweard from his father in law Beorhtnoð, who was killed in defence of the coast in 991 at Maldon. Nothing was more likely than that Æpelmær should appoint his friend Ælfric to preside over the community. Accordingly he extracts from bishop Æpelwolds version of the Benedictine rule some part for his society, beginning in Latin thus, calling himself abbot among them, Ælfricus abbas Egneshamensibus fratribus salutem in Christo. Ecce uideo uobiscum degens, uos necesse habere, quia nuper rogatu Æpelmeri ad monachicum habitum ordinati estis, instrui ad monachicum habitum dictis aut scriptis.⁴

¹ D.D. p. 141.

² C.D. 714.

³ Vol. III.

⁴ Wanley, p. 110.

Abbot again,
1006.

In 1006 again we find him introducing his life of Æpelwold to bishop Kenulf and the Winchester community with the proper words, *Ælfricus abbas, Wintoniensis alumnus*, and so on.

A different
man from the
archbishop of
Canterbury.

Thus we trace from his own writings and contemporary authority the life of the grammarian to the date 1006, the year of the death of the Ælfric who was archbishop of Canterbury. No one of this age, in which we live, is a more careful scrutinizer nor a more widely read expounder of those early times of our domestic history than Sir Frederic Madden. He has just published his verdict in these words, "Notwithstanding all that has been written on the subject, it seems impossible to identify Ælfric the grammarian with Ælfric the archbishop of Canterbury." He then tells us what the archbishop was, probably abbat of St. Albans, certainly bishop of Ramsbury and Wilton, and then archbishop.¹ These were two different men, each with a home and an abbey and a career of his own.

An epitaph.

To the glossary which goes by the name of Ælfric, and which may be his, are prefixed in the printed text some verses as follows ;

*Præsulis hic redolent Ælfrici lypsana summi,
Qui rector patriæ perstitit Angligenæ.
Inter pontifices rutilans ceu mystica lampas,
Defensor regni, necne salus populi.
Heu nostram fera mors extinxit nempe lucernam;
Heu nostri cecidit fons quoque consilii.
Hunc sexta decimaque kalendas namque Decembris
Assumpsit Michael seu dedit Emmanuhel.*

It belongs to
the archbishop
of Canterbury.

This is the epitaph of the Archbishop. The *Præsul summus*, the *Rector patriæ*, the *Pontifex*, the *Salus populi* are due to his station; the *Defensor regni*, the *Fons consilii* to his vigour and wisdom; the *Redolent*

¹ Matthew Paris *Hist. Angl. Pref.*, p. lx.

to the odour of sanctity in which he died; and the xvi. kal. Dec. to the 16th November, the day of his death.¹ If the glossary is the archbishops well and good. If it be the grammarians those verses are out of place: the original MS. is missing, and we possess only a transcript by Junius "ex membranis Rubenii," from a MS. the property of the painter Rubens. We cannot therefore examine the handwriting nor the position of this epitaph. It does not belong to the Grammarian, and the letter, as printed by Somner on the same page, belongs to the archbishop of York.

Whartons account of an affixed note on the Cambridge copy of the Saxon annals, and its defining the year of Ælfrics birth, has been exploded by Ingram; Our account makes him no more than abbot. the word is Ælfred, and the hand that of archbishop Parker. In the year 1006 Ælfric the grammarian, monk and abbot, cannot have been less than forty one years of age. Beyond his abbacy of Eynesham I cannot carry him. The Præsul just examined was not he. His friends were gone; the submission of Æpelmær the great to Sweyn in 1013 did not save Æpelweard his son from death, 1017, by Cnut.

Some people want to make him archbishop of York, Not archbishop of York. who was known for Ælfric Puttuc or Putta,² as much as to say, quite a different Ælfric, who came to the see in 1023 and died 1050, at which date the grammarian would be eighty five, and who was appointed by Cnut, who slew the grammarians friends and cared nothing for his vernacular; and this posthumous promotion the poor man is to obtain without one shred of evidence of any kind. Only somebody wrote an epitaph upon quite a different man and called him Præsul summus. Wharton shews that the death of the archbishop of York occurred ix. kal. Feb.

¹ Wharton, *Anglia Sacra*, p. 127, cites a Canterbury martyrology for the day of the archbishop's death.

² F.W. some MSS.

Only abbot.

The volume of Homilies in the C.C.C.C. library, No. 198, has a rubric on the first page of the text, "Ælfricus abbas transtulit." Now he was not abbot when he wrote the homilies, that rubric is therefore by the transcriber, and it appears that he, whoever he were, could not raise him higher than an abbacy.

Malmsburys error.

Malmsbury in his fifth book *De Pontificibus* makes Ælfric abbot of Malmsbury, with the following erroneous identification; "Reliquit aliquantos codices non "exigua ingenii monimenta, vitam sancti Adelwoldi, "antequam eam Wlstanus operosius concinnaret, ab- "breviationem passionis sancti Edmundi, libros multos "ex Latino in patrium sermonem versos." Ælfric abbot of Malmsbury, as appears by the previous page of the same writer,¹ was appointed by Eadgar in 974, when the author of those sermons in his native tongue was a pupil at Winchester. By favour of N. E. S. A. Hamilton, Esq., I have collated Malmsburys autograph MS. at this passage, and just before these words appears a blank erasure of more than three lines, a proof that Malmsbury had found himself in error, and yet, as now is clear, had not entirely cancelled the mistake.

Matthew Paris correct.

Matthew Paris in his account of Ælfric abbot of St. Albans, afterwards archbishop of Canterbury, makes no allusion to such writings, but much more justifies the compliments *Defensor patriæ necne salus populi, Fons quoque consilii*.

Ælfric on the Old and New Testament.

The treatises on the Old Testament and on the New were written by Ælfric, after his rise to an abbacy. Ælfric abbod ȝnet fpeonðlice Siggeþð æt eaƿt Heolon. The writer identifies himself, for he says he translated the book of Joshua for Æþelweard ealdorman. Ðiſ ic aþende eac on enȝlȳc hƿilon æþelpeþðe ealdorþnen. He says the like concerning the book of Judges. Ðiſ man mæg ȳðan ȳe þe hiſ ȳecð to ȝehƿenne on þeƿe

¹ In Caves Collection.

englyrcan bec þe ic apende be þȳrum. The mention of his translation of the books of Kings is to be understood of a portion of the as yet unpublished third and fourth volumes of Homilies, which contain a summary of that part of Scripture. Four hides of land at East Heole, where Sigward lived, were granted in 963 to Abingdon,¹ and Abingdon is a very few miles from Eynesham.

Ælfric had imbibed the tenets of his teachers, and was a strong advocate of celibacy in the clerical order. We find him as abbot defending his position in a piece of which a small fragment remains to us. *Advocates clerical celibacy.* Ælfric abbod gnet Sigeferð: fneondlice. We if gefæb þ þu fædest beo me þ ic oðer tæhte on ængliscen gepputen oðer eoƿer ancon æt ham mid eoƿ tæhð. for þan þe he sputelice fægð. þ hit feo alepð þ mæssefneostes pel moten ƿȳgen. ȝ mine gepputen ƿiðƿeðeð þȳfen. Nu secge ic þe leofe man þ me if lað to tælen ægne² godes fneond: gȳf he godes riht ðȳfð.³ The writing is later than the age of Ælfric. For a contemporary Sigeferð murdered in 1015 see the Chronicle at that date.

As abbot he greets Wulfgeat. Ic Ælfric abbod on ðȳrum englyrcum geppute fneondlice gnete mid goder gnetinge Ƴulfget æt ylmandune. be þam þe ƿit nu heƿ ƿƿræcon be þam englyrcum gepputum þe ic þe alænde. þ þe pel licode þæra gepputa andȳt. ȝ ic ræde þ ic polbe þe ƿum aƿendan ȳt.⁴ He had lent some English writings to Wulfgeat, who was well pleased with them. Ylmandun here mentioned may be certainly interpreted⁵ as Ilmingdon, on the borders of Warwickshire and Gloucestershire, with the down close to it. Ilmingdon is the next parish to Mickleton, where one

¹ HAB., Vol. I, p. 327.

² For ængne.

³ MS. Cott. Vesp. D. xiv. fol. 3 b.

⁴ Wanley, p. 69; MS. Land. E. 19.

⁵ Tredington in C.D. 620 is the next parish eastward.

of the Eynesham foundation estates lay. We recognize a good probability that Wulfgeat of Dunnington, ten miles from Ilmington, and near Alcester, is closely connected with this Wulfgeat.

Abbot in
another piece.

There is another piece by Ælfric abbot, addressed to Wulfstan, archbishop of York from 1003 to 1023, and the tokens of authorship cannot be mistaken. Ælfricus Abbas Wulfstano venerabili Archiepiscopo salutem in Christo. Ecce paruimus uestræ almitatis iussionibus. transferentes Anglice duas epistolas quas Latino eloquio descriptas ante annum uobis destinauimus. non tamen semper ordinem sequentes. nec uerbum ex uerbo. sed sensum ex sensu proferentes. quibus speramus nos quibusdam prodesse ad correctionem. quamuis sciamus aliis minime placuisse. sed non est nobis consultum semper silere. et non aperire subiectis eloquia diuina quia si præco tacet. quis iudicem venturum nuntiet. Uale feliciter in Christo.¹ He here also pronounces against marriage of the clergy.

Not archbishop
of York.

I have now shewn that Ælfric was never archbishop of Canterbury, never abbot of Malmesbury, and two or three words will demolish Whartons grounds for clapping on his head the mitre of York. Wharton himself shews that the archbishop of York had been præpositus of Winchester. Ælfric quitted Winchester at an early age. But he might come back as provost or prior. Yes, but Wharton ought to have remembered that abbot, which Ælfric calls himself, was impossible at Winchester. Where a bishops see was placed, in that cathedral there was never an abbot.

Not abbot of
Peterborough.

The author of the Dissection of the Saxon Chronicle has imagined Ælfric to have been abbot of Peterborough; but it seems to me that he views history as a subject to be operated on at will by a clever anatomist, who can put a little place like Eynesham into

¹ Wanley, p. 22; DD. 452.

his pocket without discovery. As I prefer being guided in matters of the past by written tradition, I cannot argue on surmises.

Ælfric accepted the spurious Epistle to the Laodiceans: a recent writer on the history of the canon, who rarely speaks without care, has, in mentioning the error, called him abbot of Cerne; this is, I suppose, a wholly conjectural statement, and, as I have shewn, a false one. Not abbot of Cerne.

In Lord Londesboroughs museum is a plate of lead arranged as for a cover of a book, with two lines of Runic letters, and the first six lines of the Saxon Preface to the first volume of Ælfrics Homilies, ending at þar (ðas).¹ The Runes have not been deciphered. The book was supposed to have belonged to the abbey of Bury St. Edmunds, but Professor Stephens, whose noble work on Runes is now passing through the press, considers this leaden plate a forgery. A relic.

Whether all has been included in this collection which should have been admitted, seems somewhat doubtful. For various pieces on the Computus have so ecclesiastical an aspect that they hardly seemed to belong to the department of science; but since the Computus is essentially an endeavour to find a remedy for the incommensurability of two quantities, the periodic time of the earths rotation upon its axis, and of its revolution round the focal point of the solar system, it is in reality deeply involved in the intricacies of astronomical calculation. However, no known treatise nor account can be produced, the absence of which need be regretted, unless it be the Handbook of Brihtferð, of which Wanley² gives a much less attractive account than the book deserves. While I speak of it, it may

¹ *Miscellanea Graphica*, by Fairholt and Wright, p. 12.

² Page 103.

be well to add that it contains within itself its own date, 1011, and has some passages of interest.

Since page 418 of this volume was struck off, I have discovered the same passage about the deathbed of the saint in another manuscript, which gives the anecdote to Oidilwald, Æpelwald, or Æpelwold, of Lindisfarne, who is spoken of by Beda in more than one passage. He was bishop of Lindisfarne from 724 to 740 A.D., and in the note inscribed in the Durham Euangelarium it is said he *hƿt uca ȝiðryðe ȝ ȝibelðe, pressed externally and adorned it.* This deathbed story is now first printed.

ADDITIONS AND CORRECTIONS.

For the botanical remarks signed E. G. we are indebted to the Rev. Edward Gillett, M.A., vicar of Runham, Norfolk, who enjoys a deserved reputation for his studies in old English dialects and for his knowledge of the varieties and uses of plants.

Vol. II.

- Page 38, note 3, *for þaū be read þam þe. For them who.*
Page 44, line 2, *for peccan read peocan.*
Page 46, line 4, *aftið is in the MS., but read arið ?*
Page 82, line 29, *for na miht read nanuht.*
Page 174, supply in line 22, after *gelome*, from conjecture, *þpicð.*
Page 254, line 23, thus the MS., but *read ren ruðlar.*
Page 262, line 4, *for harte read hartpe.*

Vol. III.

Page 63, line 7. This collect may be compared with a *Benedictio domus noue* in a *Sacerdotale ad consuetudinem sacrosancte Romane Ecclesie, Venetiis, MDLXVII.*, at fol. 203 b.

Page 76. An ancient calendar printed in Migne Patrol. C. Comp. Vol. xiii., col. 675, marks twenty five days in the years as *Dies Ægyptiaci*.

Page 313. Baldar herbe. The *Anthemis cotula* is still called Baldersbra in some parts of Sweden. (Mallet.) It is called Baldeyebrow in the north of England. E. G.

Page 314. Birdes tongue. In Norfolk the scarlet pimpernel, *Anagallis arvensis*, is called Birds tongue. E. G.

Page 315. Boðen. In Norfolk the *Chrysanthemum segetum* is called Buddle or Boodle. Tusser says—

“The mayweed doth burn and the thistle doth fret ;
The fitches pull downward both rye and the wheat ;
The brake and the cockle be noisome too much,
Yet like unto boodle no weed there is such.”

Mays Husbandry, 11. It would seem to be the Boyul or Bothul of the *Promptorium Parvulorum*. E. G.

Page 317. Keer, *sorbus aucuparia*, in Norfolk. E. G.

Page 319. Cneopholen; the *Victoriola*, commonly called Victory Laurel, is

a distinct species, not a native of England, the *Ruscus Alexandrinus*. E. G. By all means now; the *R. racemosus*, but the books of the middle ages give the name to our species, which has the nectaries or flowers on the upper side of the leaves. O. C.

Page 320, col. b. The indecent word is the name in Norfolk of all the fumitories. E. G.

Page 321. Cuslyppe; from slupan, *to paralyze*; called in Brunfels and Camerarius and elsewhere Herba Paralysis, Herba Paralytica. The flowers are slightly sedative; in Northamptonshire the power of cowslip to cause sleep is well known. E. G.

Dindle, in Norfolk, *the sow thistle, sonchus oleraceus*. E. G.

Page 324. Colhxsec; "I have no doubt this is *Cladium mariscus*. It grows in water; if it be incautiously drawn through the hand, it cuts fearfully, and the wound is bad to heal. The eryngo grows in sand and does not at all resemble a sedge." E. G. I adhere to *Eryngium*; the *Cladium mariscus* will bear handling and is used for lighting fires in Cambridge; it is not at all a holly. O. C.

Page 327. Gapclije; the agrimony is a burred plant, and derives the latter part of its name thence. E. G.

Page 328. Geopmenleap may be connected with Copmen, found as a prefix in the sense of *noble*.

Page 328. Gescadwyrt; the skirewit or skirret was an umbelliferous plant, *Sium*. The skirret cultivated for its eatable roots is *Sium sisarum*, from China, but there are species of *Sium* indigenous to England. Norfolk folk lore recommends mustard for improving bad memories. E. G.

Page 329. Grig, various species of *Erica*, *Calluna* in Norfolk. E. G.

Page 329, col. a. Add *hæx*, masc., *a haw*, the berry of the hawthorn, still called in the plural Hagas, and Hagals in the Isle of Wight.

Page 333. Hundes micge; "Exhaling a strong fœtid odour resembling that of mice, or as some say, the urine of dogs." (Sir J. E. Smith.) E. G.

Lid. Camden, speaking of the fens, says, "It strangely abounds in grass and a sort of rank hay by them called Lid." In Cambridgeshire *Poa aquatica* is called Leed or White Leed. E. G.

Page 335, col. a. Add *Læyel*, pronounced Level, it is any sword bladed plant, *Iris*, *Sparganium*, or *Gladiolus*; as still in use at Whitwell, Isle of Wight.

Page 337. Maidenhair, usually *Adiantum capillus Veneris*, but in Norfolk *Briza*. E. G.

Page 341. Pinrush, *Juncus effusus*, used for wicks for candles. E. G.

Page 344. Shavegrass, *Equisetum*, used by cabinet makers to polish with. E. G.

Page 345. Sparrow tongue, so in Norfolk. E. G.

Page 347. Wealwyrt; is this wealh, *foreign*? In Norfolk it is called Danewort or blood hilder (blood elder), and is believed to have been brought over by the Danes and planted on the battle fields and graves of their countrymen. E. G.

Page 348. Wintreow; the vine is called Winetree in Norfolk. E. G.

Page 347. Weberwind; the Saxons seem to have noticed that this plant

twists itself from right to left, in the direction contrary to that of the sun.
E. G.

Wirwivle, or Wywivle, the Norfolk name for *Hippophae rhamnoides*.
E. G.

Page 362. *Add as follows under* *gepealben*: *ðæt ge mofton ðrincan*
gepealben yner for eoppe magan mettwymnerre, that ye may drink a
little wine for your stomachs ailment. P.A. 60 b., a half quotation from St.
Paul to Timothy.

Page 371. *Tohlidan*, præ. *hlad*, part. *hliden*; *yawn, deliscere*, of the
earth. *Ælter þeoran on þæm ilcan gearpe tohlad seo eorðe binnan pome*
byrig . . . ⁊ heo riððan togæbere behlād. O.L. p. 64 = O.T. p. 330,
line 21. *After this in the same year within the city of Rome the earth*
opened, . . . and it afterwards again closed up. *Tohlad* seo eorpe.
O.L. p. 98 = O.T. p. 380, line 2. *Spilce ge hefor sæpe tohliden.* O.L.
p. 114 = O.T. p. 412, line 9, *as if the sky were rent.*

Page 397, col. b. *Elwald.* See *Beda Martyrologium.* Oct. V. *Nonas.*

CONTRACTIONS.

To those given in Vol. II. p. 365, add

HAB. = the History of Abingdon.

O.L. = the Lauderdale MS. of Orosius, which is far older than the Cottonian. By the favour of John Tollemache, Esq., M.P., I am able to cite from my own collation.

RECIPES.

VOL. III.

A

[L A C N U N G A.]

Harl. f. 130.

ÞITH HEAFOD PRÆLE zenim hamonpýrt y
eþenlaftan nýðopearþe . cnuca lege on clað znið in
pæter znið pwiðe þæt heo rý eall zeledreð þpeah
mið þý leaðre þæt heafod zelome. Þið heafodpræce
hindhæleða y zrunde pýlgean y pæn cýrpan . y zwið-
pufan pýl in pætere¹ læt neocan in þa eazan þa hpile
hý hate sýnd y ýmb ða eazan znið mið þam pýrtum
pþa hatum. Þið heafod pænce betan pýrtþuman cnuca
mið hunige apping ðo þæt reap on þæt neb zeliege
uppearð pið hatre sunnan . y ahoð þæt heafod nýþer
pearð . oððæt reo ex rý gereht . hæbbe him ær on
muðe buteran . oððe ele arihte þonne uplanz hniðe
þonne forð læte floran . of þæn nebbe þa zilfne ðo
þæt zelome oððæt hyt clæne rý. To heafod reafre y
to ehrealfre alupan zegnið . in eceb rmyre þæt heafod
mið . y in þa eazan . ðo. Eahrealf rin y pipen ðo in
horp . y in þa eazan þonne . þu ðe neftan pille.

fol. 130 b.

fol. 131 a.

Eahrealf zenim fceapþerian . nýþerearðan y pipen
ðo in clað bebið lege on zerpereð rin ðrýpe of þan
claðe ænne ðnopan in æzðer eage. Luf eazan forsetene
beoð zenim hræfner zeallan y hrit mæringc pudu
lehtwic y leaxer zeallan ðo to romne ðrup on þ eage
þurh lnhæpenne clað y zehpæde aroder porer þonne
pacað þ eage þur 1² reo relefte eahrealf nim ðoran
huniz y foxer rmero y pahðeorer meaph mæng to romne.

¹ pæ pætere, MS.

| ² þur, MS.

MS. Harl. 585.

RECIPES.

Against head wark; take hammerwort and everlasting, let it be the netherward part of *it*, pound it, lay on a cloth, rub it up in water, rub strongly, so that it may be all lathered, wash the head frequently with the lather. For head pain, boil in water hind heal and groundsel and fencress and githrife, make them reek into the eyes while they are hot, and rub about the eyes with the worts so hot. For head wark; pound roots of beet with honey, squeeze them, put the juice upon the face, let the man lie supine against a hot sun, and hang his head down till the (vertical) axis be reached. Let him have before that in his mouth some butter or oil, then let him sit up straight, and then lean forward, let the mucus flow off his face; do that frequently till it be clean. For a head salve and for an eye salve; rub up aloes into vinegar, smear the head therewith, and put it into the eyes. An eye salve; put into a horn wine and pepper, and into the eyes when you wish to go to bed.

2. An eye salve; take the nether part of strawberry and pepper, put them into a cloth, bind them up, lay them in sweetened wine, drop from the cloth a drop into either eye. If eyes are stopped up, take a crabs gall and white mint, wood lettuce, and a salmons gall, collect them, drip into the eye through a coloured linen cloth and a little of the ooze of arum, then the eye recovers. This is the best eye salve, take dumble-dores honey, foxes grease, and a roebucks marrow,

Ad maculam. Gif poc rý on eazan nim mærc japan¹ y hinde meole mæn̄g tojomne y rpinge læt standan oð hit rý hluttor nim þonne þ̄ hluttre do on ða eazan mid zoder ful-tume he jceal apez. þ̄r iſ reo æðeleſte eahrealſ rið eahpýrce y rið miſte y rið pænne y rið peorpmum y rið zicðan y rið týrendum eazan y rið ælcum uncuðum zerpelle zenim ſeferſfuzian bloſman y ðunor clærnan bloſman y býler bloſman y hamorþýrte bloſman y tpeſna cýnna pýrmob y pollegian y neoðepearde lilian y hæpene hybelan² y luſeſtice y dolhrunan y zeporſta ða pýrta tosomne y apýll on heorſes mearge. oððe on hiſ jmerpe y menze do ðonne on tela micel in ða eazan y jmepe utan y pýrm to fýre y ðeorſ realſ ðeah rið æghpýlcum zerpelle to ðiczanne y to jmeſgenne on gpa hpýlcum lime gpa hit on bið.

fol. 132 a.

Ad tuſſim. Rið hpoſtan nim hunizer tear y merceſ jæð y ðiler jæð cnuca þ̄ jæð jmale mæn̄g ðicze rið ðone tear y pipepa gwiðe nim ðrý ſticcan fulle on niht nihtſiz.³ Rið eazena dýmneſſe nim pulſeſ camb neoðepearðne y leze on huniz ðreo niht nim þonne y pipa þ̄ huniz of cnuca þonne an ſticce ðære pýrt pping þonne ðurh linhæpenne clað on þ̄ eaze.

fol. 132 b. Liſ eazan týnan zenim zrene pudan cnuca jmale y peſ mid ðoran hunize oððe mid ðunhunize pping þurh linenne clað on þ̄ eaze gpa lange ſpa him ðearſ ſý. Se man je ðe biþ on healfoman nime heaſpýrt y puda merce⁴ y puda ſillan y ſtneapbergean pīan y eoſor þnotan y garclīſan y iſenheapðan butan ælcan iſene zenumen y ædelſeſp̄þincpýrt y cneopholen y bpað biſceoppýrt y bſunpýrt zegomnize ealle þaſ

¹ The MS. writes mærcjapan as one word, *marrousoap*.

² The same pen altered hybelan, by a caret mark, to hnybelan.

³ on nihtſiz, MS., with a p, for *wrong*.

⁴ In margin, in a hand of about 1150, pube merche. Senicle. Si- papbeſ port.

mingle them together. If there be a pock on the eye, take marrow, soap, and a hinds milk, mingle together, and whip up, let it stand till it be clear, then take the clear liquor, put it into the eyes; with Gods help *the pock* shall go away. This is the noblest eye salve against eye wark and against mist and against wen and against worms and against itch, and against bleared eyes, and against all strange swellings. Take feverfue blossoms and thunder clover blossoms and dill blossoms and hammerwort blossoms and two sorts of wormwood and pennyroyal and the lower part of lily and brittanica and lovage and pellitory, and bring the worts together and boil them in harts marrow or harts grease, and mingle; then put a good much into the eyes and smear on the outside and warm at the fire; and this salve is good for every swelling, to swallow and to smear with, be the swelling on whatsoever limb it may.

3. Against cough, take virgin honey and seed of marche and seed of dill, pound the seed small, mingle it thick with the honey, and pepper it smartly; take three spoons full at night fasting. For dimness of eyes, take the netherward part of wolfscomb and lay it for three nights in honey, then take it and wipe the honey off, then pound one piece of the wort, and wring through a coloured linen cloth into the eye.

4. If eyes are bleared, take green rue, pound it small and wash with dumbledores honey or with down honey, wring through a linen cloth on the eye as long as the man needeth it. Let the man who hath ill humours on his neck take halswort and woodmarch and wild chervil and strawberry plants and everthroat, and garclife, and ironhard gathered without *use of* any iron, and stitchwort, and knee holly and broad bishopwort and brownwort, let him gather all these worts together

fol. 133 a. pýrta tozædere þrum nihtan. ær rumor on tun za ælcne efen micel y zepýrce to ðrænce on pýliscan ealaþ y þonne oniht þonne rumor on tun zæð on merzen þonne ſceal ge man paçyan ealle þa niht þe ðone ðrenc ðrincan pille y þonne coccar¹ cnapan forman gýðe þonne ðrince he æne oþre riðe þonne dæg y niht ſcabe þriððan riðe. þonne ſunne upza y neſte hine gýþþan. þiſ iſ geo zne ne realf² betonica rube luſetiſce. ſinol. ſaluie. æðelſerþincpýrt. Sauue helbe zalluceſ moran ſlaſiſe merce cearſille. hræmneſ³ ſot muzpýrt. orzana melbe. quinque ſolium : ualeſuane. clate. medepýrt ðpeorſe ðpoſlan. pipeneale ſolre-
 fol. 133 b. quium. biſcuppýrt hæſel qince.⁴ hegecliuē. zrunde-
 jpylie þrocminſe y oþre mintan cicena mete. zageſ. hegehýmele. coſt. eorð naſala. hnutbeameſ leaſ. laubeſe. cýmen ele. peax. ¶ Rið able nim þne leaſ zageleſ on zepýlleðne mealtne.⁵ meolce gýle þrý morzhenar ðrincan.

Cap[ut]. Rið heaſoð ece rube y ðpeorſe ðpoſle y betan more y puburoue nim ealra euenmicel ſpa ðu mæze mið þinan ſeſteſingne to þinum ðuman beſon enuca hý ſmale y mýlt buteran y ðo of eall þ ſule y ðo on clæne pannan y apýl ða pýrta þær on pel y pping ðurh clað ðo ele to ziſ ðu beçýtan mæze y ſmýre hiſ heaſoð mið þær hit acý.

Ad uenenum. Sealf rið fleogendum attre y þær ſpſýnzum nim hamoppýrte hanðſulle y mægeðan hanðſulle y peçbræðan hanðſulle y eaðoccan moran ſece ða þe fleotan pille þære ðeah læſt. y clæneſ huniſe ane ægſcýlle ſulle nim þonne clæne buteran þrýpa zemýlſe ðe þa realſe miðpeorſean pile ſinze man ane mæſſan oſer ðam pýrtum ær man hý to ſomne ðo y þa realſe

¹ þone coccar, MS.

² In margin, Vnguentum uiride.

³ For hræmneſ. The labial mutes and the labial liquid are near akin. The same spelling occurs again.

⁴ So MS. I would read quice, *quitch*.

⁵ mealtpe must be struck out.

for three nights, before summer come to town,^a of each one equally much, and let him work them to a drink in foreign ale, and then on the night when summer cometh to town in the morning, then shall the man who will drink the drink stay awake all the night, and when cocks crow the first time, then let him drink one, and another time when day and night divide,^b and a third time when the sun upgoeth, and after that let him rest himself. This is the green salve; betony, rue, lovage, fennel, sage, stitchwort, savine, tansy, roots of comfrey, sclarea, marche, chervil, ravens foot, mugwort, origanum, orache, cinquefoil, valerian, burdock, meadowwort, pennyroyal, pimpernel, turnsol, bishopwort, hazel, quince, hedgecliver, groundsel, brookmint, and other mints, chicken meat, sweet gale, hedge hop plant, costmary, earth navel *or asparagus*, nut beams leaves, laurel berries, cummin, oil, wax. Against . . . disease; take three leaves of sweet gale in boiled milk, give it *the man* for three mornings to drink. ^{b Cf. vol. II. p. 347.}

5. For head ache, rue and dwarf dwostle and a root of beet and woodroffe; take of all equally much, *as much namely* as with thy fore finger set to thy thumb, thou mayst take hold of, pound them small, and melt butter and remove all the foul part, and put into a clean pan and boil the worts therein well, and wring through a cloth, add oil if thou art able to get it, and smear *the mans* head where it acheth.

6. A salve for flying venom ^c and for sudden pustules; ^{c Epidemics.} take a hand full of hammerwort and a hand full of maythe and a hand full of waybread and roots of water dock, seek those which will float, of that however, least, and one eggshell full of clean honey, then take clean butter, let him who will help to work up the salve, melt it thrice: let one sing one mass over the worts, before they are put together and the salve is wrought up.

^a An expression found frequently in the Calendar. Menolog. 30, etc.

pýrce. ¶ rið ðone bleðende fíc . nim murpan ða pýrt
 7 ceorþ nýzan penegaz 7 ðo on ælcne huniȝ 7 ðiȝe ða
 on æfen 7 eft oðre nýzan on merȝen 7 ðo ȝpa nýzon
 ðazaz 7 IX. niht butan ðe riðori bot cume.

fol. 135 a. Oleo porreo . sic facit oleo libram unam flor horeo
 uiride unciū hunum commixtis in ampulla uitrua
 sub ȝipsos . et suspendit ad solem dies xl. ut uirtus
 eius erit scriptica et ȝuȝida facis eum ad plurimas
 passioner maxime ad dolorem capitis quod ȝrege
 æncauriur uocant hoc est emiȝranecum capitis :—

Cardiaca. Lardiacus hatte ȝeo adl ðe man spide spæte on hȝ
 man ȝceal pýrcean utȝrnenðe ðræncean 7 him pýrcean
 cliðan toȝoran hiȝ hearðe 7 to hiȝ bpeofan . ȝenim
 ȝrene pudan leaȝ ȝcearȝa smale 7 cnuca ȝride 7 bepen
 meala ȝerȝȝt ðo ðærto 7 ȝpeteðne¹ ete . pýrc to
 cliðan 7 ðo on þicne clað 7 bind on þreo niht 7 þȝȝ
 ðazaz ðo eft niȝne to 7 ðrince² ȝeoca of bȝæmel beȝian
 fol. 135 b. ȝerȝunȝene of. ¶. Sing ðiȝ rið toð ece ȝȝððan
 ȝunne beo on ȝetle pȝide of . caio laio . quaque uoque
 ofeȝ ȝælorigia ȝleah manna pȝȝim . nemne heȝ þone
 man 7 hiȝ ȝæð³ cpeð þonne lilumenne æceð þæt ofeȝ
 eall þonne alið coliað þonne hit on eorðan hatofc
 bȝrneð ȝintamen.

fol. 136 a. Rið ðone ðropan . iue . 7 ȝpleaȝe næððerȝȝȝ 7
 hlæððerȝȝȝ 7 eorð ȝeallan . pýrc ða pȝȝta on hæȝ-
 ȝefte 7 ȝcearȝa⁴ hȝ ȝmale 7 ðriȝe hȝ . 7 ȝealb⁵ hȝ
 ofeȝ ȝintet 7 nȝtta hȝ þonne ðe ðearȝ ȝȝ ȝylle hȝ on
 ealað. Rið ȝerȝel ȝenim lilian moȝan 7 elleneȝ ȝȝȝȝȝ-
 Ad raucedinem. 7 7inge 7 poȝleaceȝ leaȝ 7 ȝcearȝa ȝride ȝmale 7 cnuca
 ȝride 7 ðo on ðicne clað 7 bind on :— Sing ðiȝ ȝebeb
 Carta. on ða blacan bleȝene VIII. ȝȝððan⁶ æpefc pater nȝ .

¹ ȝpeteðne ete, is corrupt.

² Read ðrince ȝe ȝeoca ðrince of
 bȝæmel beȝian ȝerȝunȝene [or
 -enne] of. In ðrince a b was
 written, and half erased.

³ Read ȝæðer.

⁴ ȝearȝa, MS.

⁵ Read healb.

⁶ Read ȝȝan, or ȝȝum.

For a bleeding "fig," take the wort myrrha and carve up nine pennyweight, and on each one put honey, and swallow them of an evening; and again other nine of a morning, and so do for nine days and nine nights; except amends come to thee sooner.

7. *It was not necessary either to amend or translate the Latin.*

8. Cardiacus hight the disease in which a man sweateth excessively; on it one must work up purgative drinks and work him a poultice for the front of his head and for his breast. Take green leaves of rue, scrape them small and pound them thoroughly, and sift barley meal, add it thereto, and sweetened oat, work it into a poultice, and put it on a thick cloth and bind on for three nights and three days, again apply a new one, and let the sick man drink from wrung bramble berries often. Sing this for tooth ache after the sun hath gone down then name the man and his father, then say, "lilumenne, it acheth beyond everything, when it lieth low it cooleth, when on earth it burneth hottest: finit: amen."

9. For the wrist drop, ivy and cingfoil, adderwort and ladderwort and earth gall; work up the worts at harvest and scrape them small and dry them, and keep them over winter and use them; when thou hast need of them boil them in ale. Against a swelling; take root of lily, sprouts of elder, and leaves of leek, and scrape them very small and pound them thoroughly, and put them on a thick cloth, and bind on. Sing this prayer upon the black blains* nine times; but first of

* "Black blain" translates car- | true reading in that place will be
bunculus in Gl. R. p. 64, for the | reo blace blegne.

Matth. vii. 7.
fol. 136 b.

Psaln xci.

A head is
drawn.

fol. 137 a.

fol. 137 b.

тѣѣ¹ тѣѣ тѣѣ calicet . aclu cluel ředey adclocley .
acpe earcpe arnem . nonabiuð æp æpnem niðpen ar-
cum cunað arcum arctua řlixapa uplen binchi cutejın .
nicuparapam řaf arð egal uplen arta . arta . arta tpaun-
cula . tpauncula quejite et inuenietij adiuro te per
patrem et filium et řpm řm non ampliu . cpeřcar
řeb aņeřcar super arpidem et bařillijcum ambulabij
et conculcabij leonem et draconem crux matheuf crux
marcuf crux lucas crux iohanneř.

Þið ðon þe mon oððe nýten pýpm ředpince řýř
hýt řý řæpned cynneř řing ðij leoð in þæt řpiðne
earpe þe heř æfter arpitene ij řif hit řý řiřýnniē
řing in ř řýnřte earpe. Eonomil opřomil marbumil
marbřai řamum tořeðtenęo docuillo biřan cuiðær
cæřmul řcuht cuillo řcuht cuib ðuill marbřiřamum
řing nýzon řiðan in ř earpe þij řalbor y pater nř
æne. þij ylce řalbor mæę mon řingan řið smeozan
pýpme řing řelome on ða bolh y mið ðinan řpatle
řmýpe y zenim řpene curmeallan enuca leze on ř
bolh . y beðe mið hatte cumięgan. Þið ðon ðe mon
atęor ředpince nim marubian řæð . mænge řið pine
sýle ðpuncan.

Þij ij ře halęa ðrænc řið ælřpibene y řið eallum
řeondeř cořtungum řpūt on huřl ðiřce. In pncipio
erat uerbum urque non comprehendunt et plura. et
circum ibat ih̄s totam galileam docenř urque et řecuti
runt eum turbe multe. Ds in nomine tuo urque in
řinem Ds miřpeatur nobij urque in řinem . Dñe ðs
in adiutorium urque in řinem. Nim cřiřtallan y ðiř-
man y řiðeřapan y cařruc y řinol y nim řeřteř řulne
ęehalęodeř pineř y hat unmæľne mon řeřecean řpi-

¹ Тѣѣ . Тѣѣ . Тѣѣ . calic &
ac locuel fedef adcloclef arcere en-
crere erernem Nonabaioth arcum
cunat arcum arcua řigata řoh řipni
necutef cuterii řafaf řegal uřen

binchni . arta . arta . arta . tnxun-
cula . tnxuncula . tnxuncula . Que-
rite & inuenietis . pulfate & aperiatur
uobis . Crux matheuf . crux marcuf .
crux lucas . crux Iohanneř . Adiuro

all Paternoster ; and repeat the words of the charm as given on the opposite page, drawing equilateral triangles as emblems of the Trinity, and before each of the names of the evangelists set a cross.

10. In case a man or a beast drink an insect, if it be of male kind sing this lay in the right ear, which *lay* is hereinafter written ; if it be of female kind, sing it in the left ear. *Though the word Topeð occurs in this charm, it is not in Hebrew words.*

Sing this charm nine times in the ear, and a Paternoster once. This same charm a man may sing against a penetrating worm, sing it frequently upon the wound and smear with thy spittle, and take green centaury, pound and lay it on the wound and bathe with hot cow stale. In case a man drink venom, take seed of marrubium, mingle it with wine, administer to be drunk.

11. This is the holy drink against one full of elfin tricks and for all temptations of the devil. Write upon the housel dish *several texts and psalms.*

Take *the herb* crystallium and tansy and zedoary and cassuck and fennel, and take a sextarius full of hallowed wine, and bid an immaculate person fetch, in silence

te pestiferum uiruf per patrem &
filium & spm scm. vt amplius non
noceat neque crescat fed arescat.
AMEN. (*M.S. Bodley. 163, fol. 227.*)
The initial word of this charm is

again mentioned further on, as representing, doubtless, the entire text of it. Nabaioth looks like Hebrew, and the middle words are triangula, thrice repeated.

fol. 138 a.

zenðe on ðeame ſtreame healfne fefter ſpenneder pætereſ
 nim þonne 7 leze ða pýrta ealle in þ̅ pætereſ 7 þpeah
 þ̅ 7epriſ of ðan huſl diſce þær in ſpide clæne zeot
 þonne þ̅ gehalgade pin uſon on ðæt oþer ber þonne¹
 to cniſcean læt ſingān mærgān oþer . ane omnibuſ .
 oðre Contra tribulatione þrubban ſcā marian Sing
 ðar gebed ſealmar . Miſereſe mei deus . Deus in no-
 mine tuo Ds miſereatur nobiſ . Dñe deus Inclina
 dñe 7 cpedo 7 Gloria in exceliſ deo . 7 letaniaſ . Pať
 n̅i 7 bletsa zeorne in ælmihtiges drihtneſ naman 7
 cpeð in nomine patris et fili . et ſp̅s ſc̅i ſit bene-
 dictum h̅ruc ſýþþan.

Wen.

fol. 138 b.

ƿo penſealfe nim elenan . 7 pædic . cýpſillan . 7
 hræmneſ fot . ængliſcne næp . 7 ſinul . 7 ſaluian .
 7 ſuþerne puba . 7 cnuca to romne . 7 nim 7apleaeſ
 7odne ðæl . cnuca 7 p̅ring . þurh clað . on zemeneð
 huniſ . þonne hit ſpide 7eroden ſy . þonne ðo ðu
 pipor . 7 ſuþerape . 7allenſar . 7 7ingſne . 7 pinde .
 7 laſer berſean . 7 p̅netrian . 7odne ðæl ælceſ be
 ðære mæðe . 7 ſýððan hit ſpa zemængeb . þa p̅rta
 poſ 7 þ̅ huniſ þonne ſeoð ðu hit tpa ſpa ſpide ſpa
 hit ær pæſ . þonne hæſſ þu 7ode ſealfe pið pennar 7
 pið n̅ýrret . ¶ to 7odre banſealfe þe mæſ pið heafod
 ece 7 pið ealra l̅ma t̅yðbern̅ýrre ſceal riðe pædic
 7 ampe uane ſeuerſuze ærcðnote eoſorðnote cildenize
 bete . 7 betonican riðbe 7 peade hope elene alexan-
 drian morān cluſðunſ 7 clate liðp̅rnt 7 lambeſ ceſſe .
 h̅l̅p̅rnt hæſel c̅pice puduſoſe 7 p̅ætter c̅ið . ſp̅ring-
 p̅rnt ſp̅erep̅rnt peſbræde 7 permod ealhtrian 7 hæ-
 ſerðan hegeclife 7 h̅melan 7earpan 7 7eaceſ ſupan
 belenan 7 hradeleac nim ealra ðýrſa p̅rta eſenſela
 ðo on mortere cnuca eall toſomne 7 ðo ðær to ſfiſ

fol. 139 a.

¹ þon, MS.

* These collects are inserted in the usual office. "Ne despicias,"
 "Suscipe, Domine," and "Tribulationen nostram."

against the stream half a sextarius of running water; then take and lay all the worts in the water and wash the writing off the eucharistic dish into it very clean, then pour the hallowed wine from above upon the other, then bear *this* to church, get masses sung over it, one *Omnibus sanctis*, another *Contra tribulationem*,^a a third of St. Mary. Sing these psalms of prayer, *Miserere mei, dominus, Deus in nomine tuo, Deus misereatur nobis, Domine Deus, Inclina domine*, and the *Credo* and the *Gloria in excelsis domino*, and some litanies; a *Pater-noster* and bless the man earnestly in the name of the Lord Almighty, and say "In the name of the Father "and of the Son and of the Holy Ghost be it blessed." Then use it.

12. For a wen salve; take helenium and radish and chervil and ravens foot, English rape and fennel and sage, and southernwood, and pound them together, and take a good deal of garlic, pound and wring these through a cloth into spoilt honey: when it is thoroughly sodden, then add pepper and zedoary and galingale and ginger and cinnamon and laurel berries and pyrethrum, a good deal of each according to its efficacy; and when the juice of the worts and the honey are so mingled, then seethe thou it twice as strongly as it was before *sodden*; then wilt thou have a good salve against wens and tightness of the chest. For a good bone salve, which shall be efficient against head ache and against tenderness of all limbs, shall serve rue, radish and dock, flower de luce, feverfue, ashthroat, everthroat, celandine, beet and betony, ribwort and red hove, helenium, alexanders roots, cloffing and clote, lithewort and lambs cress, hillwort, hazel, quitch, woodroffe and a sprout of crosswort, springwort, spearwort, waybroad and wormwood, lupins and æferth, hedgeclivers and hop plant, yarrow and cuckoosour, henbane and broad-leek, take of all these worts equal quantities, put them in a mortar, pound them all together, and add thereto

fol. 39 b.

cnoppas 7 nim ærc 7inde 7 peliger tpiȝa 7 ac7inde 7
 7in7inde 7 7urpe apolb7inde 7 realer 7inde 7 7ubu-
 bindan leaȝ ȝaȝ ealle 7culan beon 7enumene on neðo-
 7earndan 7 on eaſte7earndan ȝan t7eopan 7ceap7iȝe ealle
 ðaȝ 7inda to 7æðere 7 7ýlle on haliz 7ætere . oððæt
 hý pel hnexian . ðo ȝonne to ȝan¹ 7ýrtum on mo7-
 tere enuca eall to7omne nim ȝonne heortes 7me7a 7
 hæ7eres 7me7a 7 ealb mo7oð 7 7earpes 7me7u . 7
 ba7es 7me7u 7 7amme7 7me7u mýlte mon ealle to-
 7omne 7 7eote to t7indan 7omniȝe mon ȝonne ealle

fol. 140 a.

ȝa ȝan to7omne ðe man 7eȝaðerian mæȝe 7 enocie
 man ȝa ȝan mið æ7re ýre 7 7eoðe 7 fleote ꝥ 7me7u
 7ýrce to t7indan nime ȝonne ealðe buterpan 7 7ýlle
 ȝa 7ýrta 7 ȝa 7inda ðon² eall to 7omne ȝonne hit beo
 æne apýlled 7ette ȝonne 7ceap7a ȝonne eall ꝥ 7me7a
 on 7annan 7pa micel 7pa ȝu realfe hāban 7ille 7 ȝu
 7etýrpan mæȝe 7ete ofen 7ýr læt 7ocian næȝ to 7riðe
 7eallan oððæt hýo 7enoh 7ý 7eoh ðurh clað 7ete eft

fol. 140 b.

ofen 7ýr nim ȝonne nýȝon cluȝa 7arleaceȝ 7ehalzodeȝ
 enuca on 7ine 7ring ȝurh clað 7caȝ on mýrpan ȝa
 7ýrt 7 7ant haliz 7ex³ 7 ȝumne ſtop 7 h7itne 7ýcelȝ
 7eot ȝonne innan ða realfe 7pa micel ꝥ 7ý . III. æȝȝcýlla
 7epýrðe nim ȝonne ealðe 7apan 7 ealde7 oxȝan meap7
 7 earpes meap7 ðo ȝonne ða týrpan onð mæȝȝ . ȝonne
 mið c7icbeamenum ſticean oð heo ȝrun 7ý 7ing ȝonne
 ȝe7oȝen benedictus . ðñs deus meus 7 ȝone ofenpe
 benedictuȝ ðñs deus iȝnael 7 manȝnificað 7 c7edo in
 unum 7 ꝥ 7ebed matheus marcuȝ lucas iohanneȝ . sý
 ꝥ saȝ ȝe7 hit 7ý 7mte mon ða realfe . æ7eſt on ꝥ
 heaȝoð.

fol. 141 a.

Enȝ poc 7ý on eazan nim aȝȝapan 7 hinde meoluc
 mæȝȝ to 7omne 7 7pýȝ læt ſtanðan oð hit 7ý hlut-

¹ Read ȝa 7ýrta.² Read ðo.³ Read 7ant7alig 7æteȝ 7 7ex.

bunches of ivy berries, and take ash rind and twigs of willow and oak rind and myrtle rind and crabtree rind and rind of sallow and leaves of woodbind, all these rinds shall be taken from the lower and eastward parts of the trees, scrape all these rinds together, and boil in holy water till they become pretty nesh; then put the worts into a mortar, pound them all together, then take harts grease and bucks grease and old wine boiled down, and bulls grease and bears grease and rams grease, let one melt them all together, and pour them into a round lump; then let one collect together all the bones, which can be gathered, and beat the bones with an iron axe, and seethe and skim off the grease, work it down to a round lump, then let him take old butter and boil the worts and the rinds, all put together, when it is enough boiled, then set it down, then scrape all the grease into a pan, as big as the quantity of salve thou mayst wish to have, and thou canst reduce to a tar, set it over the fire, let it soak, not boil too much, till it be enough, strain through a cloth, set it again over the fire, then take nine cloves of hallowed garlic, pound in wine, wring through a cloth, shive the wort myrrhis into it, and holy water from the fount, and wax and burning styrax and white incense, then pour the salve in, as much as may make three eggshells full, then take old soap and marrow of an old ox, and marrow of an eagle, then put in the gums *above named*, and mingle, then *stir* with a spoon of quickbeam till it be brown, then sing over it Benedictus Dominus Deus meus, and then the other Benedictus Dominus Deus Israel and the Magnificat and the Credo in unum, and the prayer, Matthæus, Marcus, Lucas, Iohannes. Be the sore where it may, let one smudge on the salve, especially on the head.

13. If there be a pock in the eyes, take verdigris and a hinds milk, mingle together and whip up, let it

tor ñim þonne þæt hlutne do on ða eazan mið goðer
fultume heo¹ ſceal aſeg. ¶ ñim clatan moran cnuca
ſſiðe ⁊ ſýl on beorne ſýle ðrincan pel ſearim þonne
ðu zereō þ̅ hý utſlean mið goðer fultume ne ſýrð
him nan opne.

fol. 141 b.

þaſ ſýrte ſeulon to lungen ſealfe banſýrt ⁊ þrun-
ſýrt betonican ⁊ ſtreapberian ſiſe [ſuþerne ſuda ⁊
iſopo ſaluie ⁊ ſaune ⁊ ſude]² zardlice ⁊ hæſel cwi-
medeſýrt dolhrune. Wið heafod ece ſýl in ſætere
× pollegian ⁊ leac mintan ſenmintan ⁊ þ̅ ðriðde cýn
mintan þ̅ blopeð hſite þſeah þ̅ heafod mið þýſ³ poſe
zelome. Wið hſeoſum lice adelſ amþron ⁊ zelodſýrt
teon ut lange cnuca ealle pel ſýll in buteran do hpon
ſealter in þ̅ bið goð ſealſ wið hſeoſum lice þſeah
þone man mið hate ⁊ mið ðane ſealfe ſmýne ..

Wið cneopæſce zenim peode ſiſan ⁊ hezeſiſan ze-
cnuca pell toſomne ⁊ do mela læt ſtandan nýhternum
on þæm ſýrtum ſýle ðrincan .:

fol. 142 a.

To eahſealfe ñim alupan ⁊ ſiðeþanan lapeſberian ⁊
ſiþor zeſcaſ ſmale ⁊ cu buteran ſeſſce lege on ſæter
ñim þonne hſetſtan bſaðne ⁊ znið ða buteran . on
ðæm hſetſtane mið copone þ̅ heo beo pel toh do
þonne ſumne ðæl þana ſýrta þæſto clæm ðonne on
aſſæt læt ſtandan nýgon niht penðe man ælce ðæge .
mýlte ſýþþan on ðæm aſſæte ſýlſan aſeoh þurh clað
do ſýþþan on ſſýlc ſætelf ſſýlce ðu ſille nýttige þonne
þe ðearſ ſý . þeoſ ſealſ mæz wið ælceſ cýnneſ untſum-
nýſſe ðe eazan eiſliað.

fol. 142 b.

¹ In Lacn. 2. poc was masc.² The words in [] are interlined.in the same ink as the rest, and by
the same hand.³ For þiſum, as frequently.

stand till it be clear, then take the clear stuff, put it into the eyes, with Gods help *the pock* shall pass away. Take roots of clote, pound thoroughly and boil in beer, give it *the man* to drink pretty warm, when thou seest that they break out, with Gods help no harm will come.

14. These worts shall serve for a lung salve, bonewort and brownwort, betony and a strawberry plant, southernwood and hyssop, sage and savine and rue, agrimony and hazel, quitch, meadwort, pellitory. Against head ache, boil in water pulegium and leek, mint, fenmint, and the third kind of mint that hath white blooms; wash the head frequently with this ooze. For a leprous body, delve up sorrel and silverweed *so as to* draw it out long, pound all well, boil in butter, add a somewhat of salt; that will be a good salve for a leprous body, wash the man with hot *water* and smear with the salve.

15. For knee wark, take "weed plants" and hedge-rife, pound them well together and add meal, let it stand for some nights space on the worts; administer it to be drunk.^a

16. For an eye salve, take aloes and zedoary, laurel berries and pepper, shave them small, and lay fresh cows butter in water, then take a broad whetstone and rub the butter "on the whetstone with copper so that it may be pretty tough," then add some part of the worts thereto, then put the paste into a brass vessel, let it stand for nine days, and let some one turn it every day; afterwards melt it in the same brass vessel, strain it through a cloth, afterwards put it into whatever vessel thou wilt, use it when need be. This salve is good for infirmity of every sort which aileth the eyes.

^a I would amend *pad piran*, *wood plants*.

Þið utrihte genim hænnæ æg lege tpa niht on eceb
 gif hit ne tociſne topleah hpon lege eft in ðone eceb
 nýhterne zerleah þonne in butepan lege in ele ado
 þonne hpon ofer fýr gýle etan.

fol. 143 a.

Eft pið þon¹ huniz y hpæte fmedman y ungyt fmeopu
 y pex pýl eall to fomne gýle etan zelome pýll pið
 ðon miclan eorðnafolan y leaſan² y gýðhroſan y gear-
 pan y eferþon y eorſor fearn y molb corn y medepýrt
 neoðepearðe ðrinc zelome fceaf epic pið þonne bol in
 meolc y þize pæplice y feoð ealle ða in meolce y hpilum
 þa meolc zerpen mid cýrlýbbe³ y ðize hý. Þýnc utýrn-
 nendne ðrænc genim fuf y hund eahtatiz lýbcorna
 neozon pwpocorn . fiftene fundcorn⁴ pel bepenðeb
 cnuca fmale ðo fealt in . y pýrmelo mæng tofomne
 gnid fpiðe þ hit gý þ fmaelfte zerophht to ðufte genim
 fcænc bollar fulne leohter beofer oððe hluttor eala
 pel zerpeteb oððe zerpeteb pin mængc ða pýrta þær-
 pið . zeornlice læt ftonðan nihterne hper hine eft
 on merzen þonne he hine ðrincan fçýle fpiðe pel y
 ða pýrte zeornlice pið þone pætan gemengce ðrince
 þonne.

fol. 143 b.

Lif he gý to ungyð pýl merce in pætere gýle ðrin-
 can gif he to fpið gý pýl cupmeallan. Ofer ut ýrn-
 ýnde ðrænc genim medmicle moran glædenon fæðme⁵
 longe y fpa greate fpa ðin þuma . y fpylc ðu ham-
 pýrte y celðenian moran y hele leaſer moran y ellen-
 runde neoðepearðe y pæfc ða moran ealle fpiðe pel y
 befcæf utan fpiðe clæne ða moran . y ða runde ze-
 cnuca ealle ða pýrte fpiðe ado in hluttor eala bepen⁶

¹ þon, MS.² Read .v. leaſan.³ cýrbýbbe, MS.⁴ Glossed *faxifragia* . in a later
hand.⁵ fæðme better ?⁶ For bepenð, bepinbe, *strip off
rind or skin*. Rine=Rind in Eng-
lish.

17. For diarrhœa, take a hens egg, lay it for two days in vinegar, if it doth not show a chink, give it a slight blow, lay it again in the vinegar for a nights space, then beat it up in butter, lay in oil, put it then for a time over a fire; give to *the man* to eat.

18. Again for that; honey and wheaten smede and unsalted fat and wax; boil all together; give to *the man* to eat frequently, boil with it the great earth navel and cinqfoil and githrife, and yarrow and æferth, and everfern and dust corn, and the nether part of meadowort, drink frequently, shave up some ivy with it; then boil in milk and partake warily, and seethe all the *worts* in milk, and at whiles turn the milk with rennet and eat the curds. Work a purgative draught *thus*; take eighty five libcorns, nine pepper corns, fifteen granules of saxifrage, well stript of rind, pound them small, add salt, and marjoram,^a mingle together, rub it thoroughly that it may be the smallest possible, wrought to dust, take a full skink bowl of light beer or some clear ale well sweetened, or sweetened wine, mingle the worts therewith carefully, let it stand for a nights space, shake it up very thoroughly again in the morning, when *the man* is to drink it, and mingle earnestly the worts with the drink, then let him drink.

19. If this be too ineffectual, boil marche in water, give the man this to drink; if it be too strong, boil centaury. Another purgative potion; take a "moderate" root of gladden, a fathom long, and as big as thy thumb, and also homewort and celandine root, and root of oleasder, and the netherward part of elder rind, and wash all the roots very well, and shave the roots very clean on the outside, and pound all the rinds thoroughly, and put the worts into clear ale, and shell and rub

^a So gl. *Meal of myrtle berries?*

fol. 144 a. ȝ ȝeȝnib feoƿertiz . lȳbcorna¹ ado þonne in ðæm
pȳrtum læt ſtandan þreo niht ȝȳle ðrincan ær uhton
lȳtelne ȝcænc fulne ꝥ ȝe ðrænc ȝȳ ðe ær ȝeleoƿeð .

þriððe utȳrnenðe ðrænc pȳl ȝecȝ ȝ ȝlæðenan neoðe-
ƿearðe in ȝupan ealað aȝih þonne leȝe eȝt in niƿe læt
ane niht inne beon ȝȳle ðrincan.

Pȳnc ȝȝȳ ðrænc pȳl hƿerhpettan in ƿæteƿe læt
ƿeallan lacnȝe² aȝih þonne healfne bollan ȝeȝnib hund
ealhtatiz libcorra in þone³ ðrænc .

fol. 144 b. Pȳnc oðerne of beoƿe ȝ of feoƿertiz lȳbcorna ado
ȝeoƿontene ƿiƿercorrr⁴ ȝiȝ ðu ƿille .

Spriðrænc ado in beoƿ oððe in ƿin ƿinul læt ſtan-
ðan ane niht ȝȳle ðrincan . Pȳnc realȝe ƿið heafob
ƿærcce ȝ ƿið liðȳrcce ȝ ƿið eah ƿȳrcce ȝ ƿið ƿenne ȝ
ƿið ðeoƿe ȝenim eolonon ȝ ræðic ƿermod ȝ biȝceop
pȳrt cƿoƿleac ȝarleac ȝ holleac ealra eȝen ȝela ȝecnuca
pȳl in buteran ȝ celledenian ȝ ȝeade netelan ado in
æren ƿæt læt ðær in of ꝥ hit hæƿen ȝȳ aȝih ðurh
clað ȝmȳre mið ꝥ heafob . ȝ ða leome þær hit ȝar
ȝȳ . ƿið ȝiðrærcce betonican biȝceoppȳrt eolonan ræðic
opprran⁵ ða ðe ȝȳmman maruȝian ȝrunðeȝȳlie .
cƿoƿleac ȝarleac ȝude hæleðe⁶ ealhtȝe hune ȝeoð in
buteran ȝmȳre mið ða ȝiðan him bið ȝel.

fol. 145 a.

Pȳnc biȝȝ ƿið lungen adle pȳll in buteran þaȝ ƿȳnte
ȝ ȝcearȝa ȝmale cƿoƿleac æneft pȳl hƿile ado ðonne
hæðic in ȝ eolonan ȝ beƿen mela ȝ hƿiteȝ realteȝ
ȝela pȳl lonȝe ȝ hatne ete. ¶ Pȳnc oðerne pȳl in
buteran ȝiðhroȝan attoplaðan betonican mænc ealle
tosomne ado ȝȳððan ofeȝ ȝȳȝ.

¹ lȳbcorna I, MS.

² lange with c inserted after a,
MS.

³ þonne, MS.

⁴ ƿiƿercor, MS.

⁵ For omppan.

⁶ Hinðhæleþe ? Chhæleþe ?

down forty libcorns, then put them along with the worts, let them stand for three nights, give to be drunk before sunrise a little cup full, that the drink may be the sooner evacuated.

20. A third purgative drink; boil sedge and the netherward part of gladden in sour ale, then strain, lay *them* again in new *ale*, let them be in it one night, administer to drink.

21. Work a spew drink thus; boil a cucumber in water, let it boil long, then strain a half bowl, rub down a hundred libcorns into the drink.

22. Work another out of beer and out of forty libcorns, put in seventeen peppercorns if thou will.

23. A spew drink; put into beer or wine, fennel, let it stand one night, administer it to be drunk. Work *thus* a salve for head wark and for joint pain and for eye wark and for a wen and for the "dry" rot disease; take helenium and radish, wormwood and bishopwort, cropleek, garlic, and radix cava, of all equal quantities, pound them, boil them in butter and celandine and red nettle; put them into a brazen vessel, leave it therein till it be turned colour, strain through a cloth, smear the head with it, and the limbs where it is sore. For side wark, betony, bishopwort, helenium, radish, dock, that namely which will swim, marrubium, groundsel, cropleek, garlic, rue, *hindheal*, lupin, *horehound*, seethe *these* in butter, smear the sides therewith, it will be well with *the man*.

24. Work a gruel for lung disease *thus*; boil in butter these worts *above mentioned*, and scrape them small, boil the cropleek first for a while, then put in the radish and helenium and barley meal, and plenty of white salt, boil long and let *the man* eat it hot. Work another thus; boil in butter githrife, attorlothe, betony, mingle all together; subsequently put over a fire.

fol. 145 b. Þýnc þriddan þríp þýl in buteran merce eolonan
 nædic þa clufehton penþýnt hoc þermod læft enuca
 ealle gwiðe þel gýle þearm etan. 7 on ufan ðrincon
 þrupa on ðæg ær þonne he ete: Feorða þríp þýl in
 hunize beton oððe marubian gýle etan þearme.

fol. 146 a. Þýnc ær ðrænc of ðære beton anre þýll in þine
 oððe on ealað he ðrince ær he ðone þríp ete. ðrænc
 wið lungen able þýl marubian in þine oððe in ealað
 zerpert hron mið hunize gýle ðrincon þearme on niht
 niçftiz. 7 þonne licge on ða gwiðran riðan goðe hpile
 æfter ðæm ðrænce 7 þænne þone gwiðran earþm gpa
 he gwiþaft mæge. Genim betan geoð on buteran gýle
 hate etan mið ðære buteran a bið gpa gelpe gpa he
 fættþon mete ete 7 ziþ he mæge geðrincon hþilum
 ge ðære buteran: Eft ðrænc zenim marubian 7 þa
 lancge cliton 7 þermod 7 hoðen gearpan. betonican
 goðne ðæl. ðo ealle in eala gýle ðrincon on niht
 niçftiz. Genim felðmoran. gecnuca gwiðe lege in þin
 oððe in eala læt ftandan aniht oððe tpa gýle ðrincon
 on niht niçftiz:

fol. 146 b. Eft wið þon zenim zagel 7 marubian 7 acrimonian
 þýl in ealað zerpert mið hunize:

Þýnc þríp þýll ýropon in buteran 7 nædic 7 eolonan
 7 beþenmela meft¹ þel lonze² gýle þearm etan. þríp
 geoð in buteran 7 in hunize beton gwiðe oððæt he
 gpa ðicce gý gpa þríp ete on niht niçftiz ðreo gæða³
 gpa hateþ. Slæp ðrænc nædic hýmlic þermod belone.
 enuca ealle þa þýrte ðo in ealað læt ftandan ane niht
 ðrince ðonne.

fol. 147 a. To haligre realfe Sceal betonican 7 benedicte 7 himð
 hæleðe. 7 hæner 7 himð þner iþenhearðe Salfige rapine.
 birceoppýnt 7 hoðen finul 7 fipleafe healþýrnt hune

¹ neft, MS.

² In the MS., þell on ge, and

here the line ends; perhaps supply
 gþettum pæteþe.

³ Read gæða.

25. Work a third *thus*; boil in butter marche, helenium, radish, the cloved wenwort, hollyhock, a very little wormwood, pound all very well, give them warm *to the man* to eat, and besides to drink thrice in a day before he eat. A fourth brewit; boil in honey beet or marrubium, give to eat warm.

26. Work previously a drink of the beet alone, boil it in wine or in ale, let the man drink this before he eat the brewit. A potion for lung disease, boil marrubium in wine or ale, sweeten a little with honey, give it warm *to the man* to drink at night fasting; and then let him lie on his right side for a good while after the drink, and stretch the right arm as strongly as he is able. Take beet, seethe it in butter, give it hot *to the man* to eat with the butter; it is the better, the fatter meat he eateth, and if he be able to drink at whiles also the better. Again, a drink; take marrubium and the long cleet and wormwood and thyme, yarrow, a good deal of betony, put them all in ale, give them *to the man* to drink at night fasting. Take fieldmore, pound effectually, lay it in wine or ale, let it stand one night or two, administer it, at night, fasting.

27. Again for that, take sweet gale and marrubium and agrimony; boil in ale; sweeten with honey.

28. Work a brewit *thus*; boil hyssop in butter, and radish and helenium and barley meal, a large quantity, boil long, give it warm to eat. A gruel; seethe beet in butter and honey thoroughly till it is as thick as porridge, let *the man* eat at night fasting three bits of it hot. A sleeping draught; radish, hemlock, wormwood, henbane, pound all the worts, put them into ale; let it stand a night; let *the man* then drink.

29. For a holy salve shall serve betony, and herb bennet, and hindheal, and hemp and raspberry, ironhard, sage, savine, bishopwort and rosemary, fennel and cinqfoil, halswort, horehound, mugwort, meadowort,

fol. 147 b.

mucpýrt medepýrt menzelle . aẏrmonij ȝ ædelſerð-
ing pýrt.¹ nædic ȝ riðbe ȝ ȝeo neaðe ȝearuþe ðile
oportanie ðracanȝe carroc ȝ carlic . cyleðenie ȝ pýr
riðb peax . pudorofe ȝ pſætter cið . Satureȝe . ȝ riȝel
hpeorſa brune pýrt ȝ riðe ȝ berbene ftræapberian
piȝe . ȝ blæceȝ riȝelȝe ðuft . ealhtre ſanan meſce pol-
legian attonlaðe haran riȝel puduſille permod eoſor-
þrote æncȝliȝe coſt hæpene hnȝðele uica peruica ſeuer-
fuȝe² hoſe cȝmen . ȝ hliȝe leuaſtica alehȝandrie petre-
riȝe ȝrunderrýliȝe . þȝrȝa ſeor pýrta man ſceal
mæſt ðon to ȝ eallȝa oðra ælcne eſenſela ȝ ðuȝ man
ſceal ða buteran ȝepýrcean to ðære halȝan ſealſe .
æt aneȝ heope³ cȝ . þ heo riȝ eall neoð oððe hrit ȝ
unmæle mon ða buteran aðpere ȝ ȝiȝ ðu næbbe bute-
ran ȝenoȝe apæȝe riȝðe clæne mænȝe oðre rið ȝ ða
pýrta ealle ȝerſearȝa riȝðe ſmale toſomne ȝ pæter
ȝehalȝa ſont halȝunȝe ȝ ðo ceac innan in ða buteran
ȝenim þonne ænne ſticcan ȝ ȝepýrce hine ſeðor þȝriſte
pſut onſoran ðaȝ halȝan naman . Oatheȝ . marcuȝ
lucaȝ . iohanneȝ . ſtȝre þonne mið ðȝ ſticcan ða bute-
ran eal þ ſæt ðu riȝ oſer ðaȝ ſealmar . beati im-
maculati ælcne ðriȝa oſer ȝ ȝloria in excelſiȝ deo .
ȝ cneðo in deum patrem ȝ letanſaȝ ariȝe oſer þ
iȝ⁴ ðara halȝra naman ȝ ðeuȝ meȝ et pater .
ȝ In principio þ pȝrum ȝealðor ȝ þiȝ ȝealðor riȝ
oſer .

fol. 148 a.

ȝe⁵ aſce aſnem nona ærnem beoðor ærnem :
niðren . aſcun cunað ele haraȝan riðine . Sinȝ ðiȝ nȝ-
ȝon riðan ȝ ðo ðin riȝatl on . ȝ blap on ȝ leȝe ða pýrta
be ðæm ceace . ȝ ȝehalȝa hȝ riȝðan mæȝſerpeoſt .

fol. 148 b.

¹ *Ædelſerðing* pýrt is glossed
Auis lingua, MS.

² *Feuerfuȝe* is glossed centaurea
minor in MS.

³ Read heopeȝ.

⁴ hȝ, MS.

⁵ See vol. II. p. 112, where the
variations suggest that this charm
was in its original form capable of
interpretation.

maregall, agrimony and birds tongue, radish and ribwort, and the red yarrow, dill, abrotanon, dragons, hassuck and colewort, celandine and myrtle rind, *wood wax*, wood-roffe, and a sprout of crosswort, savoury, and turnsol, brownwort and rue and vervain,^a a strawberry plant, and dust of a black snail, lupin, flower de luce, marche, pennyroyal, attorlothe, vipers bugloss, wild chervil, wormwood, everthroat, English costmary, brittanica, periwinkle, feverfue or *the lesser centaury*, hove, cummin, and lily, lovage, alexanders, parsley, groundsel, of these *lust* four worts one must put in the most, and of all the others equal quantities; and thus must one work the butter for the holy salve; *it must be taken* from a cow *all* of one colour, so that she may be all red or white and without spots; let one make the butter come,^b and if thou have not butter enough wash very clean and mingle other *butter* with it, and scrape all the worts very small together, and hallow some water with the hallowing of the baptismal font, and put the butter into a jug, then take a spoon and form it into a bristle brush, write in front these holy names; Matthew, Mark, Luke, John; then stir the butter with the spoon, the whole vat of *it*, sing over it the psalms Beati immaculati and . . . (*omitted*) . . . each one thrice, and Gloria in excelsis Domino and the Credo in deum patrem and numerous litanies, that is, the names of the saints, and Deus meus et pater and In principio, the worm chant,^c and sing this incantation over it. Acre, etc. Sing this nine times, and put thy spittle on *them*, and blow on them, and lay the worts by the jug, and afterwards hallow them; let a mass priest sing over them these orisons: *here follow some prayers.*

^a Hence it appears that the present author, at least, did not take ironhard for vervain.

^b Dairymaids sometimes complain

when they have to churn the cream long in vain, that "the butter won't come."

^c As in art. 10.

fol. 149 a.

Singe đar orationij oser . domine sancte pater omnipotenſ eterne deus . per inpositionem man[u]um mearum refugiat inimicuſ diabolus a capillis a capite . ab oculis a naribus a lab[i]s a linguis a sublinguis a collo a pectore a pedibus a calcaneis . ab uniuersis confraſionib: membrorum eiſ ut non habeat potestatem diabolus nec loquendi nec tacendi nec dormiendi . nec resurgendi . nec in die nec in nocte nec in tangendo nec in somno . nec in gressu . nec in uiſu . nec in ſuſu . nec in legendo sed in nomine domini ihu xpi qui nos ſuo . ſcō ſanguine redemit qui cum patre uiuit et regnat deus . in ſecula ſeculorum . amen.

fol. 149 b.

DOMINE mi poſo¹ te pater te deprecor . fili² obreſpo te domine et p̄p̄ ſc̄s ex totis uiribus ſc̄a trinitas . ut del[e]at omnia opera diaboli . ab iſto homine inuoco ſc̄am trinitatem in admini[cu]lum meum . id est patrem et filium et p̄m ſc̄m . conuerſe domine iſtius hominis³ cogitationes et cor ut confeſteatur⁴ omnia mala ſua et omnes iniquitates . que [h]abet ut uenit omnia bona ſua et uoluntatem eiſ unde ergo maledicte recognosce penit[ent]iam tuam et da honorem deo et recede ab [h]oc ſamulo dei ut pupa mente deſeruiat . confeſcatur gratiam.

Dñe ſc̄e pater omnipotenſ eterne deus tu ſeciſti celum et terram et omnes ornatuſ eorum et omnes

¹ poſo, MS.² fili, MS.³ homines, MS.⁴ confeſteatur, MS.

ꝛē ꝛꝑꝛ angelorum ex[er]citus de ꝛecisꝛi ꝛolem et lunam
 et omni[a] aꝛꝛa celi tu ꝛecisꝛi adam de limo terre . fol. 150 a.
 et dedisꝛi ei adiutorium euam . uxorem ꝛuam .¹ it est
 mater uiuorum tu domine uiuificasꝛi noꝛ . ꝛuper no-
 men ꝛēm tuum et liberaꝛis noꝛ a ꝛepiculiꝛ malꝛ ꝛuper
 nomen ꝛili iꝛu xꝛi dñi nꝛi libera domine animam
 ꝛamuli tui . ñ . et ꝛebbe ꝛanitatē corꝛoꝛi ꝛamuli
 tui . ñ . ꝛer nomen ꝛēm tuum . Domine ꝛē ꝛater
 omnipotenꝛ eterne deus ꝛogamus te domine deus nos-
 ter ꝛꝛoꝛter magnam miꝛericordiā tuā ut liberaꝛ²
 ꝛamulum tuum . et da honoꝛem nomini tuo³ domine fol. 150 b.
 in ꝛecula ꝛeculorum amen.

Benedictio⁴ et sanctificata omnia atque benedicta
 depulsi . atque objectiꝛ uetustati hostiꝛ adque ꝛꝛe-
 tium ꝛacinoꝛa ꝛincentoꝛiꝛ inꝛiduiꝛ ꝛalubꝛiter et uniꝛ
 deum uerꝛaꝛia iꝛsolemnitate diuerꝛiꝛ terre ebenidiꝛ
 ꝛerminibꝛ ꝛummanꝛ . ꝛer.

Sanctifica domine hunc ꝛꝛuctum aꝛboꝛum ut qui
 ex eo uiuim[us] ꝛimꝛ ꝛanctificati .⁵ ꝛer.

*In the MS. at folio 152, follows the glossed piece of
 mixed Latin, Greek, and Hebrew, called the Lorica ;
 see Preface, vol. I. p. lxviii, where it is printed.*

¹ ꝛuam, altered to ꝛuam, MS.

² liberaꝛ, MS.

³ tu, MS.

⁴ Sense no longer remains in this
 paragraph.

⁵ ꝛēꝛicate, MS.

fol. 157 a. Þið færlicre adle rie clurehte penþýrt clate birceor-
þýrt finul rædic þyl in ealað rýle ðrincan.

Þið lænben þýrce . finol ræð betonican leaþ ʒriene
acrimonian nýðþearþe ʒnið to ðufte þeþ mið ʒe-
rpettan ealað ʒeþlece rýle hæð ðrincan in ftalle ftonðe
ʒode hpile.

fol. 157 b. Þið þeore ʒenim ericrinðe ʒ ærcrinðe ʒ beþe hialm
þel in þætere ʒenim alomalt mið ðý þætere ʒebþeop
mið ʒrýt cumb þulne ealað mið ðý þætere ʒeclænþa
ðonne læt ftandan ane niht ʒerpeted mið huniʒe ðrince
X nýʒon morʒenar ʒ ete recʒleac ʒ eropleac ʒ cýmen
toþoinne ʒ næwiʒne oþerne þætan ne ðiʒe.

fol. 158 a. Lir ðeop rý in men þýrce ðrænc nim þar þýrte
nýðorearþe finul ʒ birceorþýrt ærcðrote ealra efen
micel þýrþa tþiʒa mæft ufonþearþe ruðan ʒ betonican
ofʒeot mið .III. mæðnum ealoð ʒ ʒerwiʒe .III. mærran
ofer ðrince ýmbe tþa niht þæþ ðe hý ofʒoten rie
rýle ðrincan ær hir mete ʒ æfter.

Þrænc rið ðeore nim ðar þýrte neoðorearþe ceafter
ærc ontþe neoðorearþ ðar ufonþearþe betonican ruðe
þermod acrimonia þel tere ruðu þiſtel þeþerþuʒe
aþelþerðinʒerþýrt ofʒeot mið ealað læt ftandan ane
niht ðrince .VIII. morʒenar lýtle bollan fulle rþiðe
ær ʒ ete ʒealtne mete ʒ no riht þerþer.

fol. 158 b. Þýrce ðeop ðrænc ʒoðne ʒenim þermod ʒ boðen acrimo-
nian polleʒan ða rmalan penþýrt þel tere æþrýrt
ðýorþþýrt ceafter axþan¹ tþa rnaða eorolan.² þreo
rnaða cammuþe .III. ruðureaxan . ʒoðne ðæl ʒ cur-
meallan . ʒerþearþa ða rýrta in ʒoð hluttor eala t in

¹ Read æscas.

| ² Read, I presume, cololan.

35. For a sudden illness ; the cloved wenwort, clote, bishopwort, fennel, radish, boil them in ale, give *the man* to drink.

36. For loin wark, reduce to dust fennel seed, betony leaves, green, the netherward part of agrimony, wash with sweetened ale, make it warm, give it hot to drink to him in his place ; let the man stand a good while.

37. For the "dry" rot disease, take quickbeam rind and ash rind and barley halm, boil in water, take malt for ale along with the water, brew with the grout and water a cup full of ale, cleanse it, then let it stand one night, sweeten with honey, let *the man* drink for nine mornings, and eat sedgeleek and cropleek and cummin together, and touch no other liquid.

38. If the "dry" rot disease be in a man, make *him* a draught ; take these worts, the nether part of them, fennel and bishopwort, ashthroat, of all equally much, and most of these two, the upward part of rue and betony, souse them with three measures of ale, and let one sing three masses over them, let *the sick* drink them about two days after they were immersed ; give them *to him* to drink before his meat and after.

39. A drink against the "dry" disease ; take these worts, the netherward part of green hellebore, the nether part of ontire, *also* the upper part of these, betony, rue, wormwood, agrimony, earthgall, wood thistle, feverfue, birds tongue, cover them with ale, let them stand one night ; let the man drink for nine mornings a little bowl full, very early, and eat salt meat and naught fresh.

40. Work a good draught for the "dry" disease *thus* ; take wormwood and rosemary, agrimony, pennyroyal, the small wenwort, earthgall, eggwort, drywort, of green hellebore two pieces, of helenium three pieces, of cammock four, of woodwaxen a good deal, and some centaury, scrape the worts into good clear ale, or good

Ʒoð . ƳylīƷ eala læt ſtanðan .III. niht beƳƳoƷen Ʒýle
ðƳincan Ʒcænc Ʒulne tide æƳ oþƳum mete.

Ƴið þeoƳe Ʒ Ƴið Ʒceotenðum Ƴenne Ʒenim boðen Ʒ
ƷearƳan Ʒ ƳeoduƳeaxan Ʒ hƳæƳneƳ Ƴot ðo in Ʒoð eala
Ʒýle ðƳincan . on ðæƷe .III. ðƳænceaƳ :—

fol. 159 a.

LiƳ ðeoƳ Ʒý ƷeƳunað in anƳe ſtoppe ƳýƳc Ʒoðe beð-
inƷce Ʒenim iƳiƷ ðe on ſtane Ƴýxð on eoƳþan Ʒ
ƷearƳan Ʒ Ƴuðubunðan leaƳ Ʒ cuƳlyƳƳan Ʒ oxƳanƳlyƳƳan
Ʒecnuca hý ealle ƳƳiðe Ƴel leƷe on hatne ſtan in tƳoƷe
ðo hƳon ƳæteƳeƳ in læt Ƴeocan on þ̅ lic ƳƳa him
ðeaƳƳ Ƴý oððæt col Ƴý ðo oþeƳne hatne ſtan in . beþe
Ʒelome Ʒona him bið Ƴel:.

Ƴið ðeoƳe ealhtƳe ƳælƳýƳt ƳeoduƳeaxe æƳcƳinð in
eoƳþan cneopholen ƳeƳmiod Ƴe hapa Ƴæbið ceaſteƳ æƳc
lýtel Ƴauinan.

fol. 159 b.

LiƳ Ƴe uíc ƳeoƳðe on manneƳ Ƴetle ƷeƳeten þonne
nim ðu clatan moƳan þa ƷƳeatan .III. oððe .III. Ʒ
beƳec hý on hate æmeƳƷean Ʒ ateoh þonne ða ane of
ðan heoƳðe . Ʒ cnuca Ʒ ƳýƳc ƳƳýlc an lýtel cicel¹ Ʒ
leƷe to þæm Ƴetle ƳƳa ðu hatof tƳoþeƳan mæƷe þonne
Ƴe cicel colize þonne ƳýƳc þu ma Ʒ leƷe to Ʒ beo on
ſtilneƳƳe . ðæƷ oððe tƳeƷen þonne þu þiƳ ðo hit iƳ
aƳanðað læceƳƳæƳt ne ðelƳe hý nan man þa moƳan mið
iƳene . Ʒ mið ƳæteƳe ne þƳea ac ſtƳice hý mið claðe
clæne ðo ƳƳiþe þýnne clað beƳƳeonan þ̅ Ƴetl Ʒ ðone
cicel.

fol. 160 a.

Liemýne ðu mucƳƳýƳt
hƳæt þu amelðodeſt
hƳæt þu Ƴenadeſt
æt ƳeƷen melðe
una þu hatteſt
ýlðoſt ƳýƳta
ðu miht Ƴið .III.
Ʒ Ƴið xxx.

¹ Cicel is glossed curtel, MS.

foreign ale ; let them stand for three nights, wrapped up ; give the man a cup full to drink an hour before other meat.

41. Against "dry" rot, and against a shooting wen, take rosemary and yarrow, and woodwaxen and ravens foot, put into good ale, administer three draughts a day.

42. If the dry rot be lodged in one place, work *thus* a good fomentation ; take ivy which waxeth on a stone on the earth, yarrow, and leaves of woodbine, and cowslip and oxlip, pound them all very well together, lay on a hot stone in a trough, put a little water in, make them reek upon the body as need may be, till *the water* is cool, put another hot stone in, beathe frequently, soon it will be all right with *the man*.

43. Against the "dry" disease ; lupins, wallwort, woodwaxen, ash rind in the earth, butchersbroom, the hoary wormwood, radish, green hellebore, a little savine.

44. If the "fig" swelling become lodged on a mans rump, then take thou three or four of the great roots of clote, and smoke them on the hot embers, and then draw the one from the hearth and pound it, and work it up like a little cake, and lay it to the rump as hot as thou may endure it ; when the cake cools, then work more, and apply, and be in quiet for a day or two ; when thou doest this (it is a proved leechcraft), let no man delve up the roots with iron, and wash not with water, but wipe them clean with a cloth ; put a very thin cloth between the rump and the cake.

45. (i.) Have a mind, mugwort,
What thou mentionedst
What thou preparedst
At the prime telling.
Una thou hightest
Eldest of worts :
Thou hast might for three
And against thirty ;

þu miht riþ attre
 ȝ rið onflýge
 þu miht riþ þa laþan
 ðe ȝeond lond færð.

Onð þu ȝeȝbræde
 ȝýpta modor
 eaftan opone
 innan mihtȝu
 ofer ðý cƿæte curpan
 ofer ðý cƿene ȝeodan
 ofer ðý bryðe bryodeðon
 ofer þȝ feapnas ȝnærdon
 eallum þu þon riðftode
 ȝ riðftunedeft
 ȝƿa ðu riðftonde
 attre ȝ onflýge
 ȝ þæm laðan þe
 ȝeond lond ȝeƿeð .
 ftime¹ hætte þeoȝ ȝýpt
 heo on ftane ȝeƿeoƿ .
 ftond heo rið attre
 ftunað heo ȝæpce
 ftide heo hætte
 riðftunað heo attre
 ȝƿeceð heo ȝƿaðan
 ȝeoȝƿeð ut attor
 † þȝ ȝȝ ȝeo ȝýpt
 ȝeo riþ ȝýptm ȝeƿeaht
 þeoȝ mæȝ rið attre
 heo mæȝ rið onflýge
 heo mæȝ rið ða laþan
 ðe ȝeond lond ȝeƿeþ :

fol. 160 b.

fol. 161 b.

¹ This word may also be read ftune.

- For venom availest,
 For flying vile things;^a
 Mighty gainst loathed ones
 That through the land rove.
- (ii.) And thou, waybroad,
 Mother of worts,
 Open from eastward,
 Mighty within;
 Over thee carts creaked,^b
 Over thee queens rode,
 Over thee brides bridalled,
 Over thee bulls breathed,
 All these thou withstoodst,
 And with stound^c stayedst
 As thou withstoodest
 Venom and vile things
 And all the loathly ones,
 That through the land rove.
- (iii.) Steem^d hight this wort,
 On stone she grew,
 Standeth she gainst venom,
 Stoundeth she head wark;
 Stiff hight she also,
 Stoundeth she venom,
 Wreaketh on the wrath one,
 Whirleth out poison.
- (iv.) This^e is the wort which
 Fought against worm,
 This avails for venom,
 For flying vile things.
 'Tis good gainst the loathly ones
 That through the land rove.

^a Epidemic disorders.

^b The waybroad takes half its name from growing by waysides.

^c stound, (*a stunning noise*; *se-run*;) is used by Drayton.

^d Water cress; the fiery pungency of its flavour is, perhaps, the origin of the name; for Stiem is *conflagration*.

^e Attorlothe.

fleoh þu nu attorlaðe .
 reo lærre ða maran .
 reo mare þa lærjan
 oððæt him beigna bot gý.
 gemýne þu mægðe .
 hræt þu ameldodeft
 hræt ðu geændadeft .
 æt alorforða.
 þ̅ nærre for gefloze
 feorh ne gerealde
 gýðan him mon mægðan
 to mete gegýrede.
 þ̅iſ iſ reo pýrte ðe
 pergulu hatte .
 ðar onſænbe reolh ¹
 ofer ræſ hrýge
 onðan attreſ
 oþreſ to bote.
 ðar .VIII. ongan .
 rið nýgon attum
 † pýrm com rnican
 to rlat he nan .²
 ða genam roben .
 VIII. pulðor tanar
 rloh ða þa næddran
 þ̅ heo on VIII. topleah
 þær geændade æppel
 ȝ attor þ̅ heo nærre
 ne polde on huſ buzan
 † rille ȝ rinule³
 rela mihtigu tra
 þa pýrte gerceop
 ritig drihten

fol. 161 b.

¹ Obscure.
² Read man.

³ So MS.

- (v.) Flee now, attorlothe,
The less from the greater,^a
The greater the less,
Till boot from them both be.
- (vi.) Have in mind, thou maythen,
What thou mentionedst,
What thou accomplishedst
At Alderford.^b
That never for flying ill
Fatally fell man,
Since we to him maythen
For medicine mixed up.
- (vii.) This is the wort which
Wergule^c hight;
This sent the seal
Over seas ridge
Of other mischief
The malice to mend.
These nine can march on
Gainst nine ugly poisons.
A worm sneaking came
To slay and to slaughter;
Then took up Woden
Nine wondrous twigs,
He smote then the nadder
Till it flew in nine bits.
There ended it the crab apple
And its venom, that never it
Should more in house come.
- (viii., ix.) Chervil and fennel
Two fair and mighty ones,
These worts the Lord formed,
Wise he and witty is,

^a The blind nettle.

^b This allusion is dark. There is a place of the name in Norfolk.

^c The crab apple.

fol. 162 a.

haliz on heofonum
 þa he hongode sette
 ȝ ƿænbe on VII. ƿopulbe
 eapnum ȝ eadiȝum
 eallum to bote
 ftonð heo rið ƿærice
 ftunað heo rið attre .
 ƿeo mæȝ rið . III.
 ȝ rið XXX.
 rið ƿeonder honð
 ȝ rið þæȝ honð ¹
 rið ƿnea beȝðe
 rið malȝerunȝe
 minra ƿihta.

fol. 162 b.



fol. 163 a.

† nu maȝon þaȝ .VIII. ƿýrta rið nýȝon ƿulðor ȝe-
 floȝenum rið .VIII. attnum ȝ rið nýȝon cnflýȝnum. rið
 ðý neaðan attre rið ða ² ƿunlan attre. rið ðý hƿitan
 attre rið ðý ƿedenan attre rið ðý ȝeolpan attre. rið
 ðý ȝnenan attre. rið ðý ƿonnan attre rið ðý ƿedenan
 attre rið ðý hƿunan attre. rið ðý baȝepan attre.
 rið ƿýrm ȝeblæð rið ƿæter ȝeblæð rið þorn ȝeblæð
 rið þýrtel ³ ȝeblæð. rið ýr ⁴ ȝeblæð rið attor ȝeblæð ȝif
 æniȝ attor cume ⁵ eaftan fleoȝan oððe æniȝ norðan ⁶
 cume oððe æniȝ ƿeftan ofeȝ ƿerðeode cniſt ftoð ofeȝ
 albe ⁷ ænȝancunðeȝ. ic ana ƿat eapinnende ȝ þa nýȝon
 næbȝan behealðað mctan ealle ƿeoda nu ƿýrtum
 aȝƿunȝan ƿæȝ toȝlupan eal ȝealt ƿæter ðonne ic þiȝ
 attor of ðe ȝeblape. muȝc ƿýrt ƿeȝbȝaðe þe eaftan
 open ȝý. lombes cýrȝe attorlaðan maȝeðan netelan
 ƿuðurȝ æppel ƿille ȝ ƿinul ealde ȝapan ȝeȝýne ða ƿýrta
 to ðufte mænȝc ƿiþ þa ȝapan ȝ ƿiþ þæȝ æpples ȝor.

¹ ȝ rið þæȝ honð should, it seems,
 be erased.

² Read ðý, probably.

³ þýr, MS.

⁴ ýr had been þýr in MS., but
 corrected by erasure.

⁵ cume is interlined before eaftan,
 it is better, for the rhythm, omitted.

⁶ The omission of the South is
 probably an error of the transcriber.

⁷ Perhaps we should correct able.

Holy in heaven,
 Them he suspended
 And sent to the seven^a worlds,
 For the poor and the rich,
 Panacea for all.
 It standeth against pain
 It stoundeth at venom,
 Strong it is gainst three
 And against thirty;
 Gainst the hand of the fiend,
 (To the Lord low it louted)
 Gainst foul fascination
 Of farm stock of mine.

Now these nine worts avail Gainst nine exiles from glory,^b Gainst nine venoms, and nine flying vile things, Gainst the red venom, Gainst the stinking venom, Gainst the white venom, Gainst the watchet venom, Gainst the yellow venom, Gainst the green venom, Gainst wan livid venom, Gainst watchet venom, Gainst the brown venom, Gainst the purple venom, Gainst worm blister, Gainst water blister, Gainst thorn blister, Gainst thistle blister, Gainst ice blister, Gainst poison blister, if any ill come flying from east, or any come from north, Or any from west, Over the human race Christ stood over men opposingly. I alone know *Him* beaming and the nine adders behold *Him*. All weeds now may Give way to worts. Seas may dissolve, All salt water, when I this venom from thee blow.

46. Mugwort, waybread which spreadeth open towards the east, lambscress, attorlothe, maythen, nettle, crab apple, chervil, fennel, and old soap; work the worts to a dust, mingle with the soap and with the verjuice of the

^a The seven spheres in which the seven planets revolve, the earth being the centre of observation.

^b Glory banished ones; devils. The alliterative measure continues, with some error at North.

fol. 163 b. Þýrce rlyþpan of þætere 7 of axran zenim finol pýl on þære rlyþpan 7 beþe mið aazemozce¹ þonne he þa realfe on ðe² ze ær ze æfter. Sing þ̅ zalbor on ælcne þara pýrta: III. ær he pýrce 7 on þone æppel eal rpa. onð rinzge þon men in þone muð 7 in þa earpan buta 7 on ða pundre þ̅ ilce zealbor ær he þa realfe onðe²:—

fol. 164 a. Luf re pýrm rý nýþer zepenð oððe re blebenda ric bedelf ænne rrið oileþenigan moran 7 nim mið þinum tþam handum uppeþearðner³ 7 rinz þær ofer VIII. pater noftra æt þam nizeðan æt libera nor a malo bþeð hý þonne up 7 nim of þam ciðe 7 of ofþrum þ̅ þær rý an lýtel cuppe ful 7 ðrinc hý þonne 7 beðize hine mon to þearman rýre him bið rona rel.

fol. 164 b. Eft rið þon ýlcan læt níman ænne zreatne cþurnftan 7 hætan hine 7 leczan hine under þone man 7 niman pælrýrt 7 leomucan 7 muzcþýrt 7 leczan uppan þone ftan 7 on under 7 ðo þærto cealb þæter 7 læt reocan þone bþæð upon þone man rpa hat rpa he hatuþt forþþan mæze;

Luf fot oððe cneop oððe roancan rþellan nim neoðeþearðe betonican oððe elehtþan cnuca hý rþiþe mænzc rþ rmale hþætenan meolupe clæme on þ̅ zerrpel.

Rið micclum lice⁴ 7 bþinzc able pýrce realfe pýll in buteþan þar pýrta elenan moran 7 hezeruþan uþeþearðe 7 rauþnan 7 curmeallan 7 feferfuþean 7 ðolþunanan 7 bþunþýrt aþrinzc ðurh clað haþa þonne zegniden 7 zebæþneð realt 7 an peniz þeorð rþerþer.⁵

fol. 165 a. Þrut ðir onðlanz ða earmar rþ þreorþ + τ + ω 7 7 gnið cýleðenizean on ealað. s̅ macutuþ s̅c̅ uic-

¹ For æggemancz, I presume.

² For ðo.

³ Read uppeþearþer.

⁴ In margin, Contra Leþram. See Glossary, vol. II.

⁵ Glossed brēstō, *brimstone*.

apple; form a slop of water and of ashes, take fennel, boil it in the slop, and foment with egg mixture, when the man puts on the salve, either before or after. Sing the charm upon each of the worts; thrice before "he" works them up, and over the apple in like manner; and sing into the mans mouth and into both his ears the same magic song, and into the wound, before he applies the salve.

47. If the worm or the bleeding "fig" turn downwards,^a delve round a plant of celandine root and take it with thy two hands turned upwards, and sing over it nine Paternosters; and at the ninth, at "Deliver us from evil," snap it up and take from that plant and from others that may be there a little cup full, and then *let the man* drink it; and let one beathe him at a warm fire; it will soon be well with him.

48. Again, for the same; have a great quern stone taken and heated and laid under the man, and have walwort and brooklime and mugwort gathered, and laid upon the stone, and under it, and apply cold water, and make the steam reek upon the man, as hot as he can endure it.

49. If foot or knee or shanks swell, take the netherward part of betony or lupins, pound them thoroughly mingle with small wheaten meal; clap it on the swelling.

50. For elephantiasis and epilepsy, work a salve thus; boil in butter these worts, roots of helenium and the upper part of heyriffe and savine and centaury and feverfue and pellitory and brownwort; wring through a cloth, then have some powdered burnt salt and a pennyworth of brimstone.

51. Write this along the arms *for convulsions* or against a dwarf, *three crosses, T for the Trinity* and

^a Expressions of this sort are | the age; even the viscera move up
frequent in the medical treatises of | and down in the cavities of the body.

torici. Ðrit þiſ onðlang ða earmaſ rið ðreorh + t +
p + t + n + w + t + m + w + w̄ x ʒ ʒnið cýle-
þenizean on ealað s̄cs macutuſ • s̄cs uictorici.¹

fol. 165 b. Ðið pennar æt manneſ heortan nim hperpettan ʒ
rædic ʒ ʒmælnæam² næp ʒ ʒarpleac ʒ ʒuþerne ruða ʒ
ʒiſleafaſ ʒ ʒiþor on unſoðenan humize ʒ ʒringð ðurh
clað ʒ ʒipepa þonne ʒ ʒýlle þonne ʒriðe.

fol. 166 a. þiſ ʒebeb man ʒceal ʒingzan on ða blacan blegene³
.ix. ʒiðum • tiſað. Ðýnc þonne ʒoðne cliðan ʒenim
aner ægeſ ʒepýrðe ʒreateſ ʒealteſ ʒ bæpn on anan
claðe þ hit ʒi þurh þurpen ʒeʒnið hit þonne to ðufte
ʒ nim þonne þreopa ægna ʒeolcan ʒ ʒemænzc to þam
ðufte þ hit ʒý ʒpa ſcið þ hit ʒille þel clýſian ʒ ʒe-
openize mon þonne þone doct ʒ binde þone cliðan to
þan ʒpýle þe ðe þearf ʒý. Ðýnc him þonne ʒealfe ðæt
hit halize ʒenim æðelſepðingceþýnt ʒ elehtpan ʒ ʒeade
ſillan ʒ merce ʒecnuca ealle toſomne ʒ ʒýll on
ſepſcne butepan.

fol. 166 b. Liſ men eglað ʒeo blace blegen⁴ þonne nime man
ʒreat ʒealt bærne on línenum claðe ʒpa micel ʒpa án
æg ʒrinde þonne þ ʒealt ʒpiþe ʒmæl nime þonne
þreopa ægna ʒeolcan ʒringze hit ʒriðe tozæðepe ʒ leze.
hit .vi. niht þæp̄to nim þonne eopð naſelan ʒ ʒrinde
ʒpylian ʒ capel leaſ ʒ ealð ʒmeſa cnuca þ eal to
ʒomne ʒ leze hit þneo niht þæp̄to nim þonne ʒearpan
ʒ ʒrundeſpylian ʒ bſæmbelleaſ ʒ clæne ʒpic cnuca to
zæðepe ʒ leze þæp̄to him bið ʒona ʒel oððæt hit hal
ʒý ʒ ne cume þær æt nan pæta butan of þan ʒýrtan
ʒýlſan.

¹ This repetition, with variety, is
from MS.

² Read ʒmælnæ.

³ Glossed Ad Carbunculum.

⁴ Glossed Ad carbunculum.

Alpha and Omega, and rub down celandine into ale. St. Machutus, St. Victricius. Write this along the arms *as protection* against a dwarf, *some crosses and letters*, and powder celandine into ale.

52. For wens at a mans heart, take cucumber and radish and the small rape and garlic and southernwood and cinquefoil and pepper in honey unsodden; wring through a cloth and then pepper it, and then boil strong.

53. This prayer shall a man sing upon the black blain or *carbuncles*, Tigað, *and so forth*,^a nine times. Then work a good poultice *thus*, take the content of one egg of rock salt, and burn it on a cloth so that it may be burnt through, then rub it to dust, and take then the yolks of three eggs and mingle with the dust, so that it may be so stiff that it will stick well, and let the head of the boil be then opened and the poultice be bound to the swelling as thou needest; then make *the man* a salve so that it may heal, take stichwort and lupins and red chervil and marche, pound them all together, and boil in fresh butter.

54. If the black blain annoy a man, then let one take a lump of salt, burn in a linen cloth as much of it as is as big as an egg, then grind the salt very small, then take the yolks of three eggs, whip it well up together, and lay it for six nights to the blain, then take asparagus and groundsel and leaves of colewort and old grease, pound all that together, and lay it for three nights to the blain, then take yarrow and groundsel and bramble leaves and clean lard, pound together and apply to the blain, (it will soon be well with the man) till it be healed, and let no liquid come near, except that of the worts themselves.

^a As in page 10.

Liſ þin heorte ace¹ nim ſubban ⁊ pyl on meolce
ðrinc nýſon morſenar þe bið ſona ſel. 7

fol. 167 a.

Þið peorh man ſceal niman .vii. lytle oflætan
ſpýlce man mið ofpað ⁊ ſpittan þar naman on ælcne
oflætan maximianus malchur. iohanner. Martinianur.
bionirur. constantinur. Serapion. þænne eft þ þalbor
þ heſ æfter cpeð man ſceal ſinſan. æreft. on þ
pýnſtne eare. þænne on þæt ſpíðne eare þænne uſan²
þæſ manner molban. ⁊ ǵa þænne an mæden man to

fol. 167 b.

⁊ ho hit on hiſ ſpeoran ⁊ ðo man ſpa þrý ðaǵar.
him bið ſona ſel heſ com in ǵanǵan. in ſpíðe. piht
hæfðe him hiſ liaman on handa cpeð þ þu hiſ hænc-
geft pæpe leǵe þe hiſ teǵean ſpeoran onǵunnan him
of þæm lande liþan. ſona ſpa hy of þæm lande coman
þa onǵunnan him þa³ colian þa com inǵanǵan ðeoreſ
ſpeoſtar þa ǵeænðaðe heo. ⁊ aðar ſpōr ðæt næfre þiſ
ðæm⁴ aǵegan ðerian ne moſte ne þæm þe þiſ þalbor
beǵytan mihte. oððe þe þiſ þalbor onǵalan cuþe. amen
ſiað. ¶ Ðeſ ſýndon læceðomar þið ælceſ cýnner
omum ⁊ onſeallum bancoþum. eahta ⁊ tſentǵe.

fol. 168 a.

Græneſ merceſ leaſ ǵecnucude mið æǵeſ þ þrite ⁊
eceedeſ ðræftan ſmýne on þa ſtope þær þ ſaſ ſý.
¶ Þið omum ⁊ bleǵnu[m]. cþiſtur natuſ ááur⁵ scs
a xpr paſſur ááur⁵. a xpr ſeſurpexit a moſtur
ááur⁵ scs áa ſuptare poteſur. ¶ Þið omum ⁊ ableǵ-
nedum ſur meolc pýpce cealpe ⁊ beþe mið cealpe eft.
ǵenim heor ðræftan ⁊ ſapan. ⁊ æǵeſ þ þrite ⁊ ealde
ǵrut leǵe on þið omena ǵeſpelle. ¶ Eft þið omena
ǵeþeſfte ſitte on cealðum pætere oððæt hit aǵeabað
ſý teoh þonne up ſleah þonne ſeoreſ ſceappan ymb þa

fol. 168 b.

¹ Glossed Ad cardiacos.² hupan, MS.³ Interlined ðah.⁴ ðæ is interlined.⁵ Here ááur represents áγιος.

55. If thy heart ache, take ribwort and boil it in milk, drink it for nine mornings, it will soon be well with thee.

56. Against a warty eruption, one must take seven little wafers, such as a man offereth with, and write these names on each wafer, Maximianus, Malchus, Iohannes, Martinianus, Dionysius, Constantinus, Serafion; then again one must sing the charm which is hereinafter mentioned, first into the left ear, then into the right ear, then above the mans poll, then let one who is a maiden go to him and hang it upon his neck, do so for three days, it will soon be well with him. *The incantation.* "Here came entering:^a a spider
" wight: he had his hands upon his hams: he quoth
" that thou his hackney wert: lay thee against his
" neck: they began to sail off the land: as soon as
" they off the land came, then began they to cool: then
" came in a wild beasts sister: then she ended: and
" oaths she swore, that never this could harm the sick,
" nor him who could get at this charm, or him who
" had skill to sing this charm; amen, fiat." Here are leechdoms against erysipelata of every sort and fellons and leg disorders, eight and twenty.

57. Smear on the place where the sore is, leaves of green marche pounded with the white of an egg and lees of oil. Against erysipelata and blains; *a christian charm.* For erysipelata and blained body, work sour milk into jelly and foment with the jelly. Take beer dregs and soap and the white of an egg and old groats, lay on for erysipelalous swelling. Again, for erysipelalous eruption; let *the man* sit in cold water till *the part* be deadened, then draw him up, then strike four scarifying scores about the pocks on the outside, and

^a The colons mark where the lines of this rough music end.

poccas utan Ƴ læt Ƴnnan þa hpile þe he pille Ƴ pýne
þa realfe brunerýrt merfemerzýllan Ƴ neade netlan-
pel on buteran fmyne mid Ƴ beþe mid þam pýrtum
eft angeltæccan zegnud fpiþe do eceb to. Ƴ onbind
Ƴ fmyne mid. ¶ Eft farinan zegnud to duſte. Ƴ
mænzc¹ piþ huniƳe Ƴ fmyne mid.

fol. 169 a.

¶ Eft pið þon² ylcan zenim zebnædde æƳru menz
pið ele lege on. Ƴ berpeþe mid betan leaſum. ¶ Eft
cealfer fcearn oððe ealder hriþefer þearm Ƴ lege on.
¶ Eft heopeter fceapeþan of felle arcafen mid pumice
Ƴ peþe mid ecede Ƴ fmyne mid. ¶ Eft zenim eofoþer
zeallān. oððe oþer fpyner Ƴ fmyne mid þær hit far
ri. ¶ pið þon ylcan zenim fpolþan neft Ƴ zebnæc mid
ealle Ƴ zebæpne mid fceapne mid ealle Ƴ zegnud to
duſte Ƴ mænzc piþ eceb Ƴ fmyne mid;

fol. 169 b.

¶ Eft zehæt cealb pæter mid iſene Ƴ beþe mid
zelome. ¶ Pið hpoſtan Ƴ neopunýre pýl realuan Ƴ
finol on zerpettum ealoð Ƴ fup hat do fpa fpa of
fpa þe þearf fne; ¶ Pið morzen plætunza pýl on
pætre eorþzeallan fpet mid huniƳe fele him zodne
bollan fulne on morzenne. ¶ Pið þon þe mon blode
pealle þuph hif muð zenim betonican þneopa tpymerja³
zæpæge Ƴ cole zate meoloc þneo cuppan fulle Ƴ ðrince
þonne bið he fona hal. ¶ Pið ælceþ monner týðer-
neþre inneþarþe zenime pezbæþan do on pin fup þ
poſ Ƴ ete þa pýnta þonne ðeah hit pið æghpýlcþe
innancundþe unhælo. ¶ zif man fceorpe on þone innað
galluc hatte . . . ðelf pið
eazena teapa heorþer hoþner axan do on zerpet pin
þa morþan do to duſte do zodne cuceleþe fulne æzrcýlle
fulle piner oððe zodeþ ealað Ƴ huniƳ fýle ðrican⁴ æp

fol. 170 a.

¹ mæzc, MS.² þon, MS.³ tpymerj, MS.⁴ A frequent form.

let them run as long as he will, and make the salve *thus*, boil in butter brownwort, marsh maregall, and red nettle, smear therewith and foment with the worts; again rub thoroughly up an earthworm, add vinegar, and bind *this* on, and smear with it. Again, rub savine to dust, and mingle with honey, and smear therewith.

58. Again, for that ilk; take roasted eggs, mingle with oil, and apply, and swathe up with leaves of beet. Again, warm and apply the sharn *or dung* of a calf or of an old ox. Again, *take* shavings from the fell of a hart, shiven off with pumice stone, and soak in vinegar, and smear therewith. Again, take gall of a boar or other swine, and smear therewith where it is sore. For that ilk, take a swallows nest and break all up together, and burn it with sharn all together, and rub to dust and mingle with vinegar, and smear therewith.

59. Again, heat cold water with iron and bathe therewith frequently. Against cough and asthma, boil sage and fennel in sweetened ale, and sup it up hot, do so as often as need be. For morning qualms, boil in water earthgall, sweeten with honey, give the man a good bowl full of a morning. In case blood gush through a mans mouth, take three tremisses^a weight of betony and cold goats milk, three cups full of it, and let *the man* drink, then he soon will be hale. For any mans inward tenderness, let him take waybread, let him put it into wine and sip the ooze, and eat the worts: it is valid for every inward disease. If a man have irritation in the inwards, there is a wort called galluc, *comfrey*, delve For tears of eyes; put ashes of hartshorn into sweetened wine, reduce "the roots" to dust, put *in* a good spoon full, an eggshell full of wine or of good ale and some honey, give it *the man* to drink early in the morn-

^a A tremissis in the lower empire was a third part of a solidus, and its weight was twenty two grains.

fol. 170 b.

on morġen. ¶ rið eapion æpele ðrænc ġenim hrædic
 nýþepearðne ȝ elenan . þa bradan biſcoppýrt ȝ caſſſſc
 leaſ ruðan ȝ roſan ſaſenan . feferſwiſan ġebeaſ ealle
 toſomne ofġeaſ mið ænne ſeſter ſulne ealoð ær þu
 mete þicġe. ¶ rið lungen aðle bneofſt þræce ġenim
 menſeſ ſæð ȝ ðileſ . ſæð ġwið þyl ȝ ġemænġ rið huniġer
 teape . ðo ſumne ðæl piþoſes ȝ ðo him ete¹ þneo
 ſnæða² on niht nyſtiġ ; ¶ rið heaſ omena ſmyna hý
 ſona mið hrýþereſ ġeallan ȝ ſpiþoſt mið oxan . him
 bið ſona ſel. ¶ Rið lænden ece ġenim betonican . x.
 þæneġa ġeþæġe ðo þær ġerpetteſ piſeſ to tpeġen bolan
 ſulle mænġ rið haſ þæteſ ſýle hiſ niſtiġum ðrincan.
 ¶ Rið utrihte ġenim³ lemocan þyl hý on ġemetlice⁴
 mið ſmale hrætenan meloþe ðo hrýþereſ ſmeþa to .
 oððe ġceapeſ ſýle him etan þearm.

fol. 171 a.

Liſ hoſſ ġercoten ſý oððe oþer neat . nim omþpan
 ſæð⁵ ȝ ſeýttiſc þex ġeſiſġe mæſſeþneofſt . xii. mæſ-
 ſan oþer ȝ ðo halig þæteſ on . ȝ ðo þonne on þ
 hoſſ oððe on ſpa hrýlc neat ſpa hiſ ſie . haſa þe þa
 þýrta ſýmle mið.

Liſ men ſýnd þænnar ġepunod on þ heafoð ſoran
 oððe on ða eaġan . þwiſġ neoþepearðe cuſlýppan ȝ
 holleac in ða næſþýrlo læt heġan uppeaſð ġoðe hpile
 þiſ iſ ġepiſ læcedom.

fol. 171 b.

To monneſ ſtæmne nim cýſſiſſan ȝ puðucýſſiſſan
 biſcoppýrt . ontſpan ġrunðeſſýliġean . þýſc to ðrænce
 on hluttrum ealað : Nim þneo ſnæða buteþan ġemænġce
 rið hræten meola ȝ ġeſýlte þýġe mið ðý ðrænce . ðo
 ſpa neoġan morġnaſ ma ġýſ⁶ þe þearſ ſý.

¹ ete is interlined, and in a later hand ; read etan. Infinitives rarely drop n in English of so early a date.

² ſnæða is glossed pſef. In the margin is, admodum mitis.

³ ġni, MS.

⁴ metlice, with ġ over line, MS.

⁵ Gloss. docke . ſ . ſede, MS.

⁶ ġýſ ġiſ, MS.

ing. For the ears a noble drink, take the netherward part of radish and elecampane, the broad bishopwort and hassuck leaves, rue and rose, savine, feverfue; beat all together, pour over them a sextarius full of ale, ere thou touch meat. For lung disease, and pain in breast, take seed of marche and dill, rub down, boil and mingle with virgin honey, add some part of pepper, and make the man eat three morsels at night fasting. For erysipelatous eruptions in the neck, smear them at an early stage with gall of neat cattle, and especially of ox; it will soon be well with *the man*. For loin ache, take ten pennyweight of betony, add two bowls full of sweetened wine, mingle with hot water, give to *the man* fasting to drink. For diarrhoea, take brooklime, boil it in (water?) moderately with small wheaten meal, add grease of bullock or of sheep, give it to *the man* to eat warm.

60. If horse or other beast be shot, take seed of dock and Scotch wax, let a mass priest sing twelve masses over them, and add holy water, and put that on the horse or on what cattle soever it may be. Have the worts always with thee.

61. If wens be constantly on the front of a mans head or the eyes, wring the netherward part of cowslip and hollow fumitory into the nostrils, make the man lie on his back for a good while; this is a sure leechdom.

62. For a mans voice, take chervil and wood chervil, bishopwort, ontrel, groundsel, make them into a drink in clear ale; take three slices of butter, mingle with wheaten meal, and salt, this eat with the drink; do so for nine mornings, more if need be.

ƿið anȝebreoſte ƿýll holen ƿinbe on ȝate meolce .
 ȝ ȝup ƿearme¹ nýhſtiȝ.

fol. 172 a.

ƿið ðone ȝƿiman ním ȝuban ȝ ȝalȝian ȝ ȝinul ȝ
 eoƿð iƿiȝ bettonican ȝ lilian cnuca ealle þaȝ ƿýrta
 toȝomne do on ænne ƿohchan ofȝeot mið ƿætere ȝnið
 ȝƿýðe læt ȝiȝan ut on ȝum ȝæt nim þone ƿætan ȝ
 ƿýȝum ȝ laȝa þin heaƿoð mið do ȝƿa ofȝ ȝƿa þe þearf
 ȝý.

fol. 172 b.

ƿýȝc ȝoðne ðƿenc ƿið ȝibece ƿýl bettonican ȝ polle-
 ȝan² in albuȝ ƿine do in xxvii. ƿiƿoƿ coȝn³ ȝeȝun-
 denȝa ȝýle him on niht nýhſtiȝ ȝoðne ȝeenc ȝulne
 ƿearmeȝ ȝ ȝeƿeſte ȝoðe hƿile æfter ðæm ðƿence . on
 ða ȝaȝan ȝiðan. ƿið ðon ýlcæn ƿýll in ealaþ þa haȝan
 hunan ȝ ȝuban ȝeȝƿet mið huniȝe ȝýle ðƿincan on
 meȝȝene on niht nihtȝiȝ ȝoðne bollan ȝulne ȝ oðerne
 þonne he ȝeſtan ƿille ȝ ȝymle ȝeſte æreſt on ða
 ȝaȝan ȝiðan oððæt he hal ȝý.

Eft ƿið ȝibece ȝenim hoclæf ȝƿene cnuca ȝƿiðe
 mænȝc ƿið ele þ̅ hƿ ȝý ȝƿýlce clam clæm ðonne ou
 ða ȝiðan þær ȝe ȝý . mæſt ȝ ƿƿið mið claðe læt ȝƿa
 ȝeȝƿiðen þƿeo niht þonne bið ȝe man hal :/

fol. 173 a.

ƿið ƿot able ȝenim bettonican ƿýl in ƿætere beƿýll
 þƿiðban ðæl sýle þonne ðƿincan ða ƿýrt ȝecnuca leȝe
 on ƿundorlice hƿaðe . þ̅ ȝaȝ ȝelyhteð þær ðe ȝelæƿede
 læcear ȝecȝeað :—

ƿið ðære miclan ȝiendan ƿot able þære ðe læcear
 hatað ƿoðazne ȝeo ađl bið aȝƿollen ȝ heo ȝihð ƿuȝme
 ȝ ȝilſte⁴ ȝ ȝeonuȝa ƿoȝtoȝene ȝ ða tan ȝcƿinceð úȝ
 ȝenim ȝƿunðeȝƿýlȝean ða ðe on æƿenu ƿeȝeð ȝ þa

¹ ƿeƿam, MS.² Read polleȝian.³ Understand as coȝna.⁴ ȝilſte is glossed quicure.

63. For oppression in the breast, boil holly rind in goats milk, and sip it warm, fasting.

64. For swimming or giddiness in the head, take rue and sage and fennel and earth ivy, betony and lily, pound all these worts together, put them into a pouch, pour water over them, rub them thoroughly, make them drain out into a vessel, take the liquid and warm it, and lave thy head therewith, do so as oft as need be to thee.

65. Work a good drink against side ache *thus*; boil betony and pennyroyal in old wine, put twenty seven peppercorns in, ground, give *the man* at night fasting a good cup full of it warm, and let him rest a good while after the drink upon his sore side. For that ilk; boil in ale the horehound and rue, sweeten with honey, give *the man* to drink of a morning after his nights fasting, a good bowl full, and another when he is going to bed, and let him always rest upon the sore side till he be hale.

66. Again for side ache, take green mallow leaves, pound them thoroughly, mingle with oil, so that it may be like a paste, then dab it on the side, where the ache is most, and wrap it round with a cloth, leave it so wrapped up for three nights; then will the man be hale.

67. For foot ailment, take betony, boil it in water, boil away a third part, then give it for a drink; pound *also* the wort, lay it on; wonderfully soon the sore will be relieved, according to what learned leeches say.

68. For the great discharging foot ailment, which leeches hight *ποδάγρα*, or gout; the disease is accompanied by swelling, and it dischargeth ratten and mucus, and the sinews are distorted and the toes shrink up; take groundsel, that which waxeth on houses, and the

fol. 173 b.

ƿeaðan ƿuðu ƿillan¹ beza efenſela cnuca ƿið . ealðum
ƿƿiner ƿýrle ƿýnc to clame ðo on ða ƿet ƿƿið mið
claðe on niht ƿ ðƿealh eft on moƿgen ƿ ðƿýg mið
claðe ƿmýne mið henne ægef þe hƿitan ðo eft nýopne
clam ðo ƿƿa . VII. niht þonne bið ða ƿeonupa ƿihte ƿ
ƿet² hale :—

fol. 174 a.

ƿýnc ðƿænc ƿiþ þon ýlcan zenim ða ýlcan ƿrunde-
ƿýrlygean³ ƿ hindheoloðan⁴ ƿ ða ƿmalan cliðƿýrt⁵ ƿ
ƿuðuhƿoƿan⁶ ƿ pollegian ealra efenſela ðo in ƿin oððe
on ƿýlſc eala ƿýle ðƿincan⁷ ƿoðne ƿænc ƿulne on
niht nihtſig þeƿ ðƿænc iƿ ƿoð ƿið endƿeƿce⁸ ƿ ƿið
þeop ƿeƿce ƿ ƿið ƿot ƿƿilum :—

ƿið ƿiccenðre ƿombe ƿýll pollegian on ƿæteƿe sýle
supan ƿƿa he hatofc mæge aƿæƿnan ðam men bið
ƿona se ƿicða læƿra :.

ƿýnc ƿealſc ƿið luƿum ƿýll in buteƿan nýoðeƿeapðne
hýmlic ƿ ƿýrmod oððe boðen smýne mið þ heafod ƿeo
ƿealſc ƿeðeð þ þæƿ bið þaƿa luƿa læƿ :—

fol. 174 b.

ƿýnc ƿoðne ðƿænc ƿið luƿum zenim luſeſtice ƿ
ƿýrmod ƿ hýmlic ðo in eala sýle ðƿincan on niht
nihtſig ƿoðne bollan ƿulne :—

ƿið innoðeƿ heƿiƿneƿre⁹ ƿýle etan ƿædic mið ƿealte
ƿ eceð ƿupan ƿona bið þ mod leohtƿe :—

¹ Understand ceƿƿillan ; a gloss.
gives here ſparagia agreſtiſ.

² By later interlineation, ða ƿet.

³ Glossed ſeneðoeþ. It is now
Senecio vulgaris, Bot.

⁴ Glossed ambrosia.

⁵ Glossed rubea minor.

⁶ Glossed astula regia.

⁷ Understand ðƿincan.

⁸ ƿið endƿeƿce is glossed contra
pu[n]cturas, ƿeƿce dolorem, ƿƿilum
inflacionem. Read, perhaps, þeo-
ƿeƿce.

⁹ heƿiƿneƿre, MS. ; innoðeƿ is not
reconcilable with the cloſe of the
ſentence, and the neuter article
argues that there is no ſlip in þ
mod ; read, therefore, moðeƿ.

red wood chervil, of both equal quantities, pound with old swines grease, work into a paste, put it upon the feet, wrap up with a cloth at night, and wash again in the morning, dry with a cloth, smear with the white of a hens egg, make again a new paste, do so for seven days ; then will the sinews be right and the feet healthy.

69. Form a drink against that ilk ; take the same groundsel and hindheal and the small clivers and wood-roffe and pennyroyal, of all equal quantities, put into wine or into foreign ale, give *the man* a good cup full to drink at night fasting. This drink is good for pain in the buttocks, and for pain from the " dry " disease,^a and for foot swellings.

70. For an itching wamb, boil pennyroyal in water, give it to the man to sup as hot as he can endure it ; soon will the itching be less.

71. Work *thus* a salve against lice ; boil in butter the netherward part of hemlock and wormwood or bothen, smear the head therewith ; the salve effects that of the lice there be less.

72. Work *thus* a good drink against lice ; take lovage and wormwood and hemlock, put them in ale, give the man to drink at night fasting, a good bowl full.

73. For heaviness of the mind, give to eat radish with salt and vinegar ; soon the mood will be more gay.

^a If the correction þeohþeice be accepted, the translation will be *pain in the thighs*.

fol. 175 a. Dīð fleozendan attre aſleah .iiii. ſceapran on
 ſeoſep healſa mið æcenan bꝛande zeblobza ðone bꝛanð
 ſeoſp on ƿeƿ ſinƿ ðiſ on .iii.¹ + matheſ me ðucað
 + marceſ me conſeruað + lucaſ me liberat² + io-
 hanner me ađiuuat³ ſempeſ . amen. Contine³ deus
 omnem malum et nequitiam per uirtutem patꝛiſ
 et fili et ſpꝛituſ ſc̃i ſanctifica me emanuhel ið
 xꝛi libera me ab omnibuſ inſidiſ inimiçi bene-
 dictio domini ſuper caput meum poſenſ deus in omni
 tempore. AMEN.

Dīð fæſtice fereſfwiƷe ƿ ſeo ſeade netele ðe ſuph
 æſin inſyðð ƿ ƿeƷbꝛæde ƿýll in buteran.

fol. 175 b. Dlude³ ƿæran hý la hlude
 ða hý oſen þone hlæp ſiðan
 ƿæſian anmode ða hý
 oſen land ſiðan
 ſcýlð ðu ðe nu þu ðýſne nið zeneran mote
 ut lýtel ſpepe Ʒiſ heſ inne ſie
 ftod under lindre
 under leohtum ſcýlde
 þæſ ða mihtigan ƿiſ
 hýra mægen beſæðdon
 ƿ hý Ʒýllende Ʒaſiaſ fændan
 ic him oðerne eft ƿille fændan
 fleozende flane forane toƷeaner
 ut lýtel ſpepe Ʒiſ hit heſ inne ſý
 fæt smið floh feax
 lýtel ſepna punð ſƿiðe
 ut lýtel ſpepe Ʒiſ heſ inne ſý .
 sýx ſmiðas fætan /
 ƿælſepna ƿoſhtan /
 ut ſpepe næſ in ſpepe /

¹ ſum omitted ?

² Read liberet, adiuvet, Contere.

³ Some of these rude verses are
 divided in the MS. by faint lines,

apparently of the same ink as the
 writing; these lines are seen in
 our text.

74. For flying venom, make four strokes with an oaken brand towards the four quarters of the heavens, make the brand bloody, throw *the brand* away, and sing this three times, *etc.*

75. For a sudden stitch, feverfue and the red nettle which waxeth about a dwelling, and waybroad, boil *them* in butter.

76. ^aLoud were they, lo! loud
 When over the lew ^b they rode:
 They were of stout mood
 When over the lew they rode.
 Shield thee now; thou mayst^c save this nithling
 Out little spear; if herein it be.
 He (?) stood under the linden *broad*
 Under a light shield,
 Where the mighty *witch* wives
 Their main strength proved.
 And yelling they sent darts.
 I again will send them another
 Flying feathered bolt from the front against them.
 Out little spear; if herein it be.
 Sat the smith; he sledged a sword.
 Little iron, wound sharp.
 Out little spear; if herein it be.
 Six smiths sat,
 Slaughter spears they wrought.
 Out spear; not, in spear,

^a Section 76 is fragmentary; it partly explains its own object. | ^b Hill.
 | ^c Possis.

fol. 176 a.

gif heƿ inne ȝý ȝrener ðæl /
 hæƷteƷƷan ȝeƷeopc
 hit ȝceall ȝemýltan
 gif ðu Ʒæne on Ʒell ȝcoten /
 oððe Ʒæne on ƷlæƷc ȝcoten /
 oððe Ʒæne on blod ȝcoten /
 oððe Ʒæne on lið ȝcoten /
 næƷne ne ȝý ðin liƷ atæƷeð
 gif hit Ʒæne eƷa ȝeƷcot
 oððe hit Ʒæne ýlƷa ȝeƷcot
 oððe hit Ʒæne hæƷteƷƷan ȝeƷcot
 nu ic Ʒille ðin helƷan
 þiƷ ðe to bote eƷa ȝeƷcoteƷ
 ðiƷ ðe to bote ýlƷa ȝeƷcoteƷ
 ðiƷ ðe to bote hæƷteƷƷan ȝeƷcoteƷ
 ic ðin Ʒille helƷan
 Ʒleð þoƷ¹ on Ʒýnȝen hæƷe
 halƷeƷ tu
 helƷe ðin ðrihten
 num þonne þ̅ ȝeax ađo on Ʒætan.

fol. 176 b.

Þið luƷan ȝealf commuc cloƷðunȝ Ʒæðic ƷeƷmoð
 ealƷa eƷen ȝela ȝecnuca to ðufte ȝecneð Ʒið ele ȝmýƷe
 mið ealne ðone lichoman num eac melðon ða ƷýƷt
 ȝeƷýƷe to ðufte ȝƷiðe ȝmale ðo in hat ƷæteƷ ȝýle
 ðƷuncan ȝona ða lýȝ ȝ oðƷe lýtle ƷýƷmaƷ ȝƷýltað num
 eac ƷeƷmoð ȝ maƷuƷian . ȝ ƷýƷ² ȝelice micel ealƷa Ʒýll
 in Ʒine oððe on ȝeƷƷeƷtum ƷæteƷe ȝeðo þƷuƷa on þone
 naƷolan þonne ȝƷýltað ða lýȝ . ȝ oðƷe lýtle ƷýƷmaƷ
 num eac cýlenðƷian Ʒið ðon Ʒýll in eala ȝƷiðe ȝmýƷe
 mið þ̅ heaƷoð.

LiƷ hƷýðeƷa ƷteoƷƷan ðo in halȝ ƷæteƷi ȝƷunðe-
 ȝƷƷylȝean ȝ ȝƷƷunȝeƷýƷt ȝ attoƷlaðan neoðeƷeapðe ȝ
 clifƷýƷt ȝeot on ðone muð ȝona hý baƷiȝeað.

¹ þ̅, MS.| ² ȝyl, MS.

If herein there be, of iron a bit,
 A witches work,
 It shall melt.
 If thou wert on fell shotten,
 Or wert on flesh shotten,
 Or wert on blood shotten,
 Or wert on limb shotten,
 Never let be thy life a teased;
 If it were an Æsir^a shot,
 Or if it were an elfin shot,
 Or if it were a witches shot,
 Now will I help thee.
 Here's this to boot of Æsir shot
 Here's this to boot of elfin shot
 Here's this to boot of witches shot
 I will help thee.
 Fled Thor to the mountain.
 Hallows he had two.
 May the Lord help thee!

Then take the knife and put it into liquid.

77. Against lice, a salve; cammock, cloffing, radish, wormwood, of all equal quantities, pound them to dust, knead up with oil, smear therewith the whole body; take also the wort melde, work it to very small dust, put it into hot water, give it *to the victim* to drink, soon the lice and other little worms will die. Take also wormwood and marrubium and myrtle, alike much of all, boil in wine or in sweetened water; put it thrice on the navel, then the lice shall die, and so other little insects. Take also coriander for that disease, boil in ale thoroughly, anoint the head therewith.

78. If cattle are dying, put into holy water groundsel and springwort and the netherward part of attorlothe and clivers, pour it into the mouth, soon they will be better.

^a The Æsir were Woden, Thor, Freya, Tiw, and other gods.

fol. 177 a.

Þiſ lunzen able hriðerum þa pýrte on porðigum heo
bið zelic hunder micgean ðære pýrte þær pexeð blaco
bergean eal ſpa micele ſpa oðre pýr beana zecnuca
do in haliz pæter . do þonne on muð þæm hriðerum
zenim þa ylcan pýrte do in glede ⁊ finol ⁊ carꝛuc ⁊
zodepeb ⁊ pecelꝛ bærn eal to ſomne on ða healfe ðe
ſe pind ſý læt neocan on ðone ceap peopꝛ criſte¹
mæl of carꝛuce ſiſo ſete on feoper healfe þær ceapeꝛ
⁊ an to midðeꝛ . Sing ymb þone ceap . Benedicam
dominum in omni tempore uſque in finem ⁊ bene-
dicite ⁊ letanias ⁊ pæter noſter ſtꝛeð on haliz pæter
bærn ymb pecelꝛ ⁊ zodepeb ⁊ geahziꝛe mon ðone ceap
ſýle þone teoþan pæniz ſoꝛ zode læt ſýþðan beotizgan
do ður þripa.

fol. 177 b.

Liſ ſceap ſý abrocen ⁊ pið fær ſteorpan . cæſter
ærc elehtꝛe pulſeꝛ canb finol ſtanepoꝛ pýrc to duſte
do in haliz pæter zeot in þæt abrocýne . ſceap . ⁊
ſtꝛeð on ða oþur² þripa.

fol. 178 a.

Þið poccum ⁊ ſceapa hneorlan . elehtꝛe ⁊ eofoꝛ-
feapn neodepeað . ſpepepýrt uſanpeapðe aꝓꝛundene .
zneate beane cnuca ealle toſomne . ſpiðe ſmale in
huniz ⁊ in haliz pæter ⁊ zemengꝛ pell toſomne do
in muð mid cucylepe ane ſnade þneo ſýmle ymb ane
niht niꝓon ſiðum ziſ micel þearf ſý :—

Þið ſpiua fær ſteorpan do a in heopa mete ſeoð
gliðan ſýle etan nim eac elehtꝛan biſceoppýrt . ⁊ carꝛuc
ðeſeþoꝛn hezeſiſan hapn ſpicel ſing ofeꝛ feoper
mæſſan . ðriſ on ſalð holi ða pýrte on feoper healfe
⁊ on þan ðore bærn do pecelꝛ to læt ſýnna ofeꝛ
þone pec.

¹ Read criſter.| ² Understand as oþere.

79. For lung disorder in cattle, pound the wort (. . . which waxeth) in highways, it is like the wort called hounds mie, on it grow black berries as mickle as other peas, put it in holy water; introduce it into the mouth of the cattle. Take the same wort, put it upon gledes, and fennel and hassuck and "cotton" and incense, burn all together, on the side on which the wind is, make it reek upon the cattle, make five crosses of hassuck grass, set them on four sides of the cattle and one in the middle; sing about the cattle *Benedicam*, etc., and the *Benedicite* and some *Ps. xxxiv.* litanies and the *Paternoster*, sprinkle holy water upon *them*, burn about them incense and "cotton," and let some one set a value on the cattle, let *the owner* give the tenth penny to *the church* for God, after that leave them to amend; do thus thrice.

80. If a sheep be diseased, and for sudden death of them, work to dust black hellebore, lupin, wolfscomb, fennel, stone crop; put into holy water, pour upon the diseased sheep and sprinkle on the others thrice.

81. For pocks and skin eruptions in sheep; lupin and everfern, the nether part of it, the upper part of spearwort, ground, great *or horse* beans, pound all together very small in honey and in holy water, and mingle all well together, put one dose into the *animals* mouth with a spoon, three doses a day always; for nine times if mickle need be.

82. For sudden death of swine, put *this (?)* always into their meat; seethe gladden; give it them to eat, take also lupin, bishopwort, and cassuck grass, tufty thorn, heyriffe, vipers bugloss; sing over them four masses, drive *the swine* to the fold, hang the worts upon the four sides and upon the door, *also* burn them, adding incense; make the reek stream over *the swine*.

fol. 178 b.

ƿið þeofentum luben luben niȝa eƿið niȝa eƿið ƿel
ceið ƿel ðelf ƿel cumer oncȝaei ceuƿon ðarð ȝiuȝ
ƿariȝ ƿiðȝ ðelou ðelurih.

ƿið honðpȝynnium ȝcȝteron . ȝƿeƿl . ƿiƿon . hȝit
ȝealt mænȝc toȝomne ȝmȝne mið ¶ eƿt ƿex ȝƿeƿl ȝ
ȝealt mænȝc ȝmȝne mið.

ȝiȝ næȝl of honða ƿeoriðe nim hȝætene coȝn ȝecnuca
mænȝc ƿið huniȝ leȝe on ðone ƿinȝer . ƿȝll ȝlahþon
ȝinðe þƿeah mið ðȝ ðrænec.

fol. 179 a.

ƿið hƿoƿtan ƿȝll cuȝmeallan ƿȝntȝuman ƿȝnc to
ðufte ȝȝle him on ƿine ðrincan ȝona ȝe hƿoƿta bli-
neð.

ƿið maȝan ƿȝnce ȝ ȝiȝ he bið toblapen ȝe innoð
ȝrinȝc polleȝian in cealb ƿæter oððe in ƿin ȝȝle ðrincan
him bið ƿel :—

ƿið ðon ðe ƿiȝ ƿærunga adumbiȝe ȝenim polleȝian
ȝ ȝnið to ðufte in pulle beȝinð aleȝe under þæt ƿiȝ
hȝne bið ȝona ƿel :—

fol. 179 b.

ƿið þeori . ȝore ȝ ȝuðe elene ȝ ȝeƿeƿfȝe . ȝæðic ȝ
biȝceoppȝȝt ȝaluie ȝ ȝaume eƿeƿðnote ¶ eƿt oþer ƿanu
ȝ ȝeƿeƿfȝe ȝarleac ȝ ȝæðic . ellen ȝinð inneƿearð ȝ
cȝȝre . netele ƿiƿon . munte þe ƿȝxð be þære ea . nim
mealt eala ofȝeot ða ƿȝnta nȝȝon niht ȝ sȝle ðrincan
nȝxtniȝ.¹ Giȝ þu ƿille ƿȝncean ȝoðne ðrænec ƿið ælc
inȝfel² ȝȝ hit on heafðe ȝȝ þær hit ȝȝ þonne ȝenim
þu ȝaluian leaȝ ȝ ȝuðan leaȝ ȝ helðan leaȝ ȝ ȝinoleȝ
ȝ ceȝfillan leaȝ ȝ heȝeclȝan leaȝ ȝ ƿeȝroceȝ leaȝ ȝ
ƿeadeȝ ȝealeȝ leaȝ ealpa eƿenȝela cnoca hȝ toȝomne ȝ
leȝe on ƿine oððe on hlutȝan ealað ȝ ȝrinȝc þonne
of þa ƿȝnta ȝ nim þonne huniȝ be ðæle ȝ ȝƿet þone
ðrænec ðrincc hine þonne anȝe tiðe ær þu þe ƿille
bloð lætan beþa þe þonne þa hȝile to hatum ȝȝne ȝ

fol. 180 a.

¹ Read nȝȝniȝ.| ² Read ælc ȝȝel or ælcum ȝȝele.

83. Against thievings; *a charm.*

84. Against hand worms, mingle together ship tar, brimstone, pepper, white salt, smear therewith. Again, mix wax, brimstone, and salt, smear therewith,

85. If a nail come off a hand, take wheaten corns, pound them, mingle them with honey, lay on the finger; boil sloe thorn rind, "wash with the drink."

86. For cough, boil roots of churmel, work to a dust, give *this to the man* to drink in wine, soon the cough will cease.

87. For maw wark, and if the inwards be blown, wring pennyroyal in cold water or in wine, give to the man to drink, soon it will be well with him.

88. In case a woman suddenly turn dumb, take pennyroyal and rub to dust, wind it up in wool, lay under the woman, it will soon be well with her.

89. For "dry" disease; rose and rue, helenium and feverfue, radish and bishopwort, sage and savine *and* everthroat. Again, another *remedy*; flower de luce and feverfue, garlic and radish, the inner rind of elder and cress, nettle, pepper, mint which waxeth by the running water; ^a take malt of ale, pour it for nine nights over the worts, and give it the man to drink fasting. If thou wilt make a good drink against any inward evil, be it in the head, be it where it may, then take thou leaves of sage and leaves of rue, and leaves of helde, and of fennel, and of chervil, and of hedge-clivers, and of peach, and of red sallow, of all equal quantities, pound them together, and lay them in wine or in clear ale, and then wring the worts off, and then take honey by proportion and sweeten the drink, then drink it one hour before thou wilt let thyself blood; beathe thyself the while before a hot fire, and make

^a All the mints haunt the water.

læt ýrnan þone ðrænc into ælcan lime zif þu him ænige hpile beſýlgeſt þu onzigtſt ꝥ he iſ fſýmful to bezanne.

Þið mete cƿeorƿan zenime eorðgeallan ðriȝ to duſte ſcad on eala oððe on ſƿa hƿæt ſƿa þu ðruncan pille þe bið ſel. Þið þæt man ne mage ſlapan zenim hænebellan ſæb ȝ tunmuntan ſear hƿeſ toȝæðeſe ȝ ſmýne ꝥ heaƿoð mið him bið ſel;

fol. 180 b.

þonne þe mon æreſt ſecge ꝥ þin céap ſȝ loȝoð þonne cƿeð þu æreſt ær þu elleſ hƿæt cƿeþe

bæðleem hatte ſeo bupuh

þe cƿiſt on acænned ƿær

ſeo iſ zemærſað¹ ȝeonð ealne miððanȝearð
ſƿa þȝoſ ðæð ƿor monnum mære ȝepurþe

þurh þa halȝan cƿiſteȝ noðe amen. ȝebide þe þonne þƿiƿa eaſt ȝ cƿeþ þonne þƿiƿa cƿux xƿi ab oriente neðucað ȝebide þe þonne þƿiƿa ƿeſt ȝ cƿeð þonne þƿiƿa cƿux xƿi ab occidente neðucat; ȝebide þe þonne þƿiƿa ſuð ȝ cƿeð þƿiƿa cƿux xƿi ab auſtro neðucat. ȝebide þonne þƿiƿa norð ȝ cƿeð þƿiƿa cƿux xƿi ab aquilone neðucað. cƿux xƿi abſcondita eſt et inuenta eſt. iudeaſ cƿiſt ahengon ðȝðon ðæða þa ƿȝpſeſtan hælon ꝥ hȝ ſorhelan ne mihtan ſƿa þeoſ ðæð nænige þinȝa ſorholen ne ƿurþe þurh þa halȝan² cƿiſteȝ noðe. amen.

fol. 181 a.

contra oculorum dolorem.

DNE ſcē ƿateſ omniƿoteſȝ ȝteſne ðeus ſana oculor hominȝ iſtiȝ. N. ſicut ſanaſti. oculor ſilu tobi et multorum cecorum quos domine tu es oculor³ cecorum

¹ A later hand interlines o to make zemærſað. Morosi grammatici!

² Interlined i to make halȝan.

³ Read oculus.

the drink run into every limb; if thou followest up *this drink* any while, thou shalt understand that it is advantageous to make use of.

90. In case meat of *milk diet* turn sour, take earth-gall, dry it to dust, shed it into ale or into whatever thou wilt drink, it shall be well with thee. In case a man is not able to sleep, take henbane seed and juice of garden mint, shake them up together, and smear the head therewith; it will be all right with it.

91. When first thou art told that thy cattle are lost, then say thou before thou say anything else,

Bethlehem hight the borough
On which kindled was Christ
It is far faméd
Throughout all the earth
So may this deed among men
Become patent and public

Through the holy rood of Christ. Amen. Then say thy prayers thrice to the east, and say thrice "May the cross of Christ bring *me back my beasts* from the east;" then pray thrice to the west, and say thrice "May the cross of Christ bring *me back my beasts* from the west;" then pray thrice to the south, and say thrice "May the cross of Christ bring *me back my beasts* from the south;" then pray thrice to the north, and say thrice "May the cross of Christ bring *me back my beasts* from the north. It was lost and By St. Helena. is found. The Jews hung up Christ, they did of deeds the worst, they hid that they could not hide; so may this deed be no wise hidden, through the holy rood of Christ. Amen."

92. For pain of eyes.

A prayer in Latin. Under the title *piſ EGNA SARE SINC* *ſis*, "for sore of eyes sing this," *we find in the Durham Ritual, as printed p. 115, a similar prayer.*

fol. 181 b.

manuꝝ aꝛuðoꝝ pes clauðoꝝ ꝛanitaꝝ eꝝoꝝoꝝ ꝛe-
ꝛuꝛꝛeꝛtio moꝛtuoꝝoꝝ ꝛeꝛeitaꝝ maꝛtýꝛuꝝ et oꝛnium
sanctoꝝoꝝ . oꝛo ðoꝛnne ut eꝛeꝛaꝝ et inlumaꝛaꝝ oꝛuloꝝ
ꝛaꝛuði tui . ñ. in quacumque ualiðuðine coꝛꝛitutuꝛ
meðeliꝛ celestibuꝛ ꝛanaꝛe ðiꝛneꝛuꝛ tꝛibuene ꝛaꝛulo
tuo . ñ. ut aꝛmuꝛ iuſtitiæ munituꝛ ðiaboꝛo ꝛeꝛiſtat et
ꝛeꝛnuꝛ coꝛꝛeꝛuatuꝛ eꝛteꝛnuꝛ . ꝛeꝛ.¹

Domum tuam quaeso domine clementer ingꝛebeꝛe
et in tuoꝝoꝝ tibi coꝛꝛðibuꝛ ꝛiðeliuꝛ ꝛeꝛꝛetuaꝛ coꝛ-
ꝛtituaꝛ maꝛſtioneꝛ² ut cuꝛuꝛ eðifiꝛatione ſuſſiſtit
huꝛuꝛ ꝛiaꝛ habitatio ꝛꝛeꝛlaꝛa ;

ꝛiꝛ hoꝛuꝛ bið ꝛeꝛꝛæht ꝛonne ꝛeꝛalt ꝛu eꝛeꝛan ꝛaꝛ
ꝛoꝛð.

fol. 182 a.

Naboꝛꝛeðe unde ueniſti tꝛibuꝛ uaiðuꝛ eꝛeðiði ꝛꝛoꝛ-
teꝛ tꝛibuꝛ uaiðuꝛ . Alpha et ô initiuꝛ et ꝛiniꝛ eꝛux
mihi uita eſt et tibi moꝛ inimici ;³ ꝛaꝛeꝛ noſteꝛ ;

ꝛið cýꝛnel.

Neogone ꝛeꝛan noðꝛæꝛ ꝛꝛeoſteꝛ ꝛa ꝛuꝛðoꝛ ꝛa nýgone
to VIII. ꝛ ꝛa VIII. to VII. ꝛ ꝛa VII. to .VI. ꝛ ꝛa .VI. to
.V. ꝛ ꝛa V. to .III. ꝛ ꝛa III. to III. ꝛ ꝛa III. to .II. ꝛ
ꝛa II. to I. ꝛ ꝛa .I. to nanuꝛ . ꝛiꝛ ꝛe lib be cýꝛneleꝛ
ꝛ ꝛeꝛoꝛelleꝛ⁴ ꝛ ꝛeꝛoꝛmeꝛ⁴ ꝛ æꝛhꝛýlceꝛ ýꝛeleꝛ ꝛiꝛg bene-
ðicite nýꝛgon ꝛiꝛuꝛ.

ꝛiꝛ mæꝛg hoꝛiꝛe ꝛið ꝛoꝛ ꝛe him bið coꝛꝛn on ꝛa ꝛeꝛ.

fol. 182 b.

Geneon ꝛeꝛeꝛꝛoꝛn ꝛeꝛiꝛtuꝛ catalon caꝛe tꝛiſt ꝛaꝛiſt
eꝛmici ꝛoꝛꝛuꝛe naht ic ꝛoꝛꝛuꝛe⁵ neꝛuiꝛ annua maꝛiꝛ
ꝛcāna neꝛuetaꝛdo ;

¹ The formula of adjuration' has been erased. Perhaps also the heading of the following paragraph. Read illumines.

² Read constituas mansionem.

³ Read mors inimice ? inimico ? See Lacn. 108.

⁴ ꝛeꝛoꝛelleꝛ, MS. ; read also ꝛýꝛmeꝛ.

⁵ That is, "I had nothing for a "charm."

Thus, Sana, Domine, oculos hominis istius sicut sanasti oculos Tobiae sancti, et sicut aperuisti oculos duorum cecorum

93. *A prayer in Latin, and, as it seems, on consecration of a church.*

94. If a horse be sprained (?), then shalt thou say these words; Naborredus^a unde venisti; three times: credidi propter; three times: A and Ω: beginning and end: *and so on.*

95. For churnel.

Nine were Noðdes sisters, then the nine came to be eight, and the eight seven, and the seven six, and the six five, and the five four, and the four three, and the three two, and the two one, and the one none. This may be medicine for thee from churnel and from scrofula and from worm, and from every mischief. Sing *also* the Benedicite nine times.

96. This is valid for a horse which hath corns on his feet.

Some words, partly Latin.

^a This seems to be the Nabon- | Babylon was taken by Cyrus. Be-
nedus of Berosus, in whose reign | rosus is quoted by Iosephus.

չի հորի Բիժ չըթօտեն.

Sanentur animalia in orbe terre et ualitudine
ueantur in nomine dei patris et filii et spiritus s̄ci
extingunt¹ diabolus per inpositionem manum¹ no-
strarum quas nos reparauimus² a caritate x̄pi per
inuocationem omnium sanctorum tuorum per eum
qui uiuit et regnat in secula seculorum; amen.
Dñe quid multiplicati sunt .III.

fol. 183 a.

չի բիժ ne մաջե Բարի Բարան.³

Solue iube deus teri catenis. Ad⁴ articulo-
rum constantium malignantium diabolus ligauit⁵ an-
gelus curauit dominus saluauit in nomine medicina.
amen.⁶

contra dolorem dentium;⁷

fol. 183 b.

Xp̄s superi maxillam regebat petrus trinitas ante
eum stabat manum ad maxillum tenebat et inter-
ponebat eum dñs dicens. quare trinitas est petre? Re-
spondit petrus et dixit. domine dentes mei dolent. et
dominus dixit. adiuuo te mizpanea⁸ uel gutta maligna
per patrem et filium et sp̄m s̄c̄m et per celum et
terram. et per XX. ordines angelorum. et per LX.
prophetas et per XII. apostolos et per IIII. oꝝ euan-
gelistas et per omnes s̄c̄os qui deo placuerunt ab ori-
gine mundi. ut non possint diabolus nocere ei nec in
dentes nec in aures nec in palato⁹ famulo dei. illi
non ossa frangere¹⁰ nec carnem manducare ut non
habeatis potestatem nocere illi non dormiendo nec
uigilando nec tangatis eum usque LX. annos et unum
diem pax pax nax in x̄po filio. amen. patei nos teri.

fol. 184 a.

¹ Extinguatur: manuum.

² The text is correctly represented.

³ I print as I find.

⁴ Ab, MS.

⁵ ligauit, MS.

⁶ Leechbook III. xxiv.

⁷ In the MS. this title is transposed.

⁸ That is *ἡμικρανία*, *megrin*.

⁹ palato, MS.

¹⁰ frangere, MS.

97. If a horse has been shot.

The Latin words bear a ritualistic character, and may be perhaps arranged nearly thus : Oratio. Sanentur animalia in orbe terræ, quot, etc. Oratio altera. Extinguatur diabolus, etc. Lectio. Rom. viii. 25. Quis nos separabit, etc. Psalmus iii.

98. If a woman is not able to bear a child.

*Hymnus? Solvi iube
Deus e catenis.*

99. For constant and malignant rheumatism.

*Diabolus ligauit,
Angelus curauit,
Dominus saluauit.*

100. For tooth ache.

See Vol. I. p. 394. An absurd story, not to be found in the Codices Apocryphi published by Thilo or Tischendorf.

Deus qui dixisti uenite ad me omnes qui laborati
et honorati estis et ego perficiam uos hos famulos
tuos laborum suorum premio perfice sempiterno ; per
dominum.

fol. 184 b.

ƿið utrihte ƿyrne ƿistol ge ængel bƿohte to . rome
þa hý ƿæran mid utrihte micclum gefræncte . ƿrit
þiſ on gƿa langum bocfelle ꝥ hit mæge beſon utan ꝥ
heafod ƿ hoh on þær mannes gƿeoran þe him þearf gý
lum bið gona gel ; Rannigan adonai . eltheor . mur .
O inefrabile . Omigan . midanmian . mirane . dimar .
mode . midan . memazarrem . Oſta min . rizmone . be-
ronice . irutag . uenag quag dulaþ . feruor . frux-
antiſ . ganzunig . riccatuſ . fla . fracta . frugula .
mirgwi . etrihdon . rezulta . frautantur . in anno .
midonunig . abar uetho . gýdone multo . facula . pp
pppp ſothen ſothen . mirereſe mei dā dā mini dā mi .
λ 〰(N y Alʹ. Alʹ.

fol. 185 a.

Se ƿifman ge hipe cilb afeðan ne mæg zange to
geƿitener mannes byrgenne ƿ fæppe þonne þriƿa ofen
þa byrgenne ƿ cƿeþe þonne þriƿa þaſ ƿonð þiſ me
to bote þære laþan læt byrðe þiſ me to bote þære
gƿæran gƿært býrðe þiſ me to bote þære laðan lam-
býrðe ƿ þonne ꝥ ƿiſ geo mid bearne ƿ heo to hýre
hlaforðe on feſte ga þonne cƿeþe heo

up ic zonge
ofen þe fæppe
mid cƿican cilbe
nalæg mid cƿellendum
mid fulbopenum
nalæg mid fægān

101. *As appears, Oratio pro ualeitudine laborantibus.*
Citatur Matth. xi. 28. This prayer is not read in the
Ordo ungendi infirmum secundum Romanam curiam,
nor in the Saxon rituals which I have seen.

102. For diarrhoea; the angel brought this epistle to Rome, when they were afflicted with a mickle diarrhoea. Write this on a bookfell or parchment so long that it may embrace the head on the outside, and hang it on the neck of the man who needs it; it will soon be well with him. *The charm contains the words:*
 רַן קִנְנוּ אֱלֹהֵי אֲרִנִי אֵל
 shout, the Lord God is my shield.
 θεός μου. O! ineffable! O! the ineffable name! . . .

The plague at Rome in the time of Gregory the Great.

Veronica! Irritas venas quasi *אֵלֶּכֶת* a burning fever,
 Fervor frixantis sanguinis siccatur
 . . . Sindone multa. Sacculo
 Σωτήρ, σωτήρ. Miserere mei, deus, domine, deus mi.
 AM[E]N. Alleluiah! Alleluiah!

103. Let the woman who cannot bring her child to maturity go to the barrow of a deceased man, and step thrice over the barrow, and then thrice say these words:

May this be my boot
 Of the loathsome late birth.
 May this be my boot
 Of the heavy swart birth.
 May this be my boot
 Of the loathsome lame birth.

And when the woman is with child and she goeth to her lord to bed, then let her say:

Up I go,
 Over thee I step,
 With quick child,
 Not with a dying one,
 With one to be full born,
 Not with a fay one.

ƿ þonne ƿeo moðor ƿefeþe ꝥ ꝥ bearn ƿi cƿic ƿa
þonne to cýpcan ƿ þonne heo toforan þan ƿeofoðe
cume cƿeþe þonne cƿiſte ic ƿæðe þiƿ ƿecýþeð. Se ƿiſ-
mon ƿe hýne bearn afeðan ne mæge ƿenime heo ƿylf
hýne aƿener cilde ƿebyrðenne ðæl ƿiſ æfter þonne
on blace ƿulle ƿ bebiðge to cƿepmannum ƿ cƿeþe
þonne

fol. 185 b.

ic hit bebiðge
ge hit bebiðgan
þaƿ ƿƿeartan ƿulle
ƿ þýſſe ƿorðe coƿin.

Se man ƿe þe mæge bearn afeðan nime þonne aner
bleoƿ cu meoluc on hýne handæ. ƿ ƿerupe þonne mið
hýne muþe ƿ ƿange þonne to ýrnenðum ƿætere ƿ ƿƿipe
þær in þa meolc ƿ hlæðe þonne mið þære ýlcen hand.
þær ƿætereƿ mið fulne ƿ ƿorƿpelge. cƿeþe þonne þaƿ
ƿorð. ƿehƿer ƿerðe ic me þone mæƿan maða ƿihtan
mið þýſſe mæƿan mete ƿihtan þonne ic me ƿille hab-
han ƿ ham ƿan þonne heo to þan bƿoce ƿa þonne ne
beƿeo heo no ne eft þonne heo þanan ƿa ƿ þonne ƿa
heo in oþer huƿ oþer heo ut ofeode ƿ þær ƿebýrðe
meteƿ.

Heading is omitted.

fol. 186 a.

Ecce dolgula medit dudum beðegunda bƿeðegunda
elecunda eleuachia mottem mee penum oþa ƿueþa
letaueƿ noeueƿ teƿne ðolge ðrope uhic. alleluia. ƿinze
man þiƿ ƿebed on ꝥ ƿe man ðƿincan ƿille nýðan ƿiþan.
ƿ ƿateƿi noſteƿi niðan ƿiþan.

ƿið cýpcia.

Arcuƿ ƿupeð aƿrebið uirgo cana bið lux et upe cana
bið. ƿinð ðiƿ niðon ƿiþan ƿ ƿateƿi noſteƿi .VIII. on
anum beƿenan hlafe ƿ ƿýle þan hoƿe etan.

And when the mother feeleth that the bairn is quick within her, then let her go to church, and when she cometh before the altar, then let her say, to Christ I have said, this is declared. Let the woman who cannot bring up her bairn to maturity, let her, herself, take part of her own child's barrow, then afterwards wrap it up in black wool, and sell it to chapmen, and then say :

I it sell,
Or it have sold,
This swarthy wool
And grains of this sorrow.

104. Let the woman who cannot rear her child, then take milk of a cow of one colour in her hand, and then sup it up with her mouth, and then go to running water, and spew out the milk therein, and then ladle up with the same hand a mouth full of the water, and swallow it down ; then let her say these words: " Everywhere I carried for me the famous Gibberish. " kindred doughty one with this famous meat doughty " one ; so I will have it for me and go home." ^a When she goeth to the brook, then let her not look about, nor again when she goeth thence ; and then let her go into another house than that from which she went out, and there taste of meat.

105. *Words of a charm.* Let one sing this prayer over that which a man is about to drink, nine times, and the Paternoster nine times.

106. Against churnels.

This title probably belonged to the previous article.

Some words of a charm. Sing this nine times, and the Paternoster nine times over a barley loaf, and give it to the horse to eat.

^a Jingling nonsense loses by translation.

pýrc lungzen fealfe nim coft y fuderne puda hýl-
pýrc · zarclife · bete þe bið anfteallet.

Þið gebrif nim fneagl y afeorma hine y nim þ clæne
fam menze pið pife meole fýle þiczan him bið fel.

Þið honf oman y mannef fmg þif þfipa nýzan fðan
on æfen y on morzen on þæf mannef hearob ufan y
honfe on þ fýnfte eape on ýfneendum pætere y penb
þ hearob onzean ftream. In domo mamofin inchorpa
meoti · otimimeoti quoddealbe otuotua et mapethin.
Cpux mihí uita et tibi morf inimici alfa et o initium
et finif bicet dominuf.

fol. 186 b.

Þið oman zenim ane znene zýrbe y læt fittan þone
man on midban hufef flone y beftfuc hine ýmbutan y
cpeð o papf et o pullia papf et papf inioria · est alfa
et o initium;

fol. 187 a.

Aneftolobiuf pæf haten an cing he pæf pif y læce-
craeftiz he þa zefette fonþon zobne morzen ðrænc
pið eallum untrumneffum þe mannef lichoman ionb
ftýmað innan oððe utan fe ðrænc if zob pið hearob
ece¹ y pið bræzenef hpypfneffe y peallunze pið feonðfe
exe² pið lungenable y lifepfeice · pið feondum zeallan
y þæne zeolpan able pið eazena ðimneffa pið eapena
fwinfunze y ungehýfneffe y pið bneofta hefzfeffe y
hufef apundenneffe pið miltan pæfice y fmæl þearma
y pið onnum utzanze y pið þon þe mon³ zemigan ne
mæze pið þeorn ece⁴ y fma zetoze pið oneoppæfice y
fot zepfelle pið ðam micclan lice y pið ofnum ziccen-
dum blece y þeornzeife y æghpýlcum attfe pið ælfe
untrumneffe y ælfe feonðef coftunze · zepýf þe duft

¹ ecce, MS.

² Read exle, for exle.

³ mon ne mon, MS.

⁴ þeoh ece, thigh ache, is a probable correction.

107. Work a lung salve *thus*; take costmary and southernwood, hillwort, garcliff, beet, which is one stalked.

108. Against fever, take a snail, and purify him, and take the clean foam, mingle it with womans milk, give it *the man* to eat; it will be well with him.

109. For erysipelas on man and horse, sing this thrice nine times, at even and of a morning, upon the mans head, and in the horses left ear, in running water, and turn his head against the stream. *The words as in the text.*

110. For erysipelas, take a green yard *or stick* and make the man sit in the middle of the floor of the house, and make a stroke round about him, and say; *the words as in the text.*

111. A king was hight Arestolobius, he was wise and good at leechcraft, he arranged also a good morning drink against all infirmities, which stir throughout mans body, within or without; the drink is good for head ache and for giddiness and fever of the brain, for a flowing armpit, for lung disease and liver wark, for flowing gall and the yellow disease, for dinness of eyes, for singing in the ears, and defective hearing, and for heaviness of the breast and puffing of the visceral cavity, for pain of milt and of small guts, for unhealthy faecal discharge, and in case a man is not able to pass water, against the ache of the "dry" disease and spasm of sinews, against knee wark, and foot swelling, for elephantiasis, and for other itching blotches, and spasms of the "dry" disease, and every poison, for every infirmity and every temptation of the fiend. Work thyself dust enough in harvest and

fol. 187 b.

zenoh on hæpfeſte Ƴ nýtta þonne þe þearf. Ƴŷ pýpc
þonne ðrænc of þýrꝥum pýꝥtum num mepcer Ƴæð ðriƷe
Ƴ finoler Ƴæð Ƴ peteryýlian Ƴæð Ƴ fełdmoran Ƴæð Ƴ
felteppan Ƴæð. ꝥ Ƴ eorðgeallan ðileŷ Ƴæð Ƴ ruðan Ƴæð
capel Ƴæð Ƴ cyllelenðpan¹ Ƴæð. Ƴ feferfwiƷan Ƴæð Ƴ
tpa mintan ꝥ Ƴ tun minte Ƴ hoꝝ minte Ƴ betonican
Ƴæð Ƴ luueſticeŷ Ƴæð Ƴ alexandrian Ƴæð Ƴ řaluian Ƴæð
Ƴ řlanian Ƴæð Ƴ perimodeŷ Ƴæð Ƴ řæþerian Ƴæð Ƴ biŷcop-
pýꝥte Ƴæð. Ƴ hoꝝ elenan Ƴæð Ƴ beolonan Ƴæð ꝥ Ƴ
hænnebelle acrimonian Ƴæð. ꝥ Ƴ řanclue Ƴ řtancoppeŷ
Ƴæð. marubian Ƴæð ꝥ Ƴ harehune Ƴ neptan Ƴæð Ƴ
puðuhrofan Ƴæð Ƴ puðu mepcer Ƴæð. eoporþꝥotan Ƴæð.
do ealra þýrꝥa pýꝥta efenřela num þonne þýrꝥa pýꝥta
ælcne anre řpa micel řpa þara oþra tpa ꝥ Ƴ cýmen Ƴ
coſt Ƴ pipec Ƴ řinziřpa Ƴ hꝥit cuðu pýpc þař pýꝥta
ealle to řriřan² řmalan ðuſte Ƴ do þæř ðuſteŷ řobne
cucelepe řulne on ane řcænće cuppan řulle cealdeŷ³
pmeŷ Ƴ řýle ðꝥincan on niht nýhřtiƷ⁴ nýtta þýr⁵
ðrænceŷ þonne þe þearf. Ƴŷ. ¶ řiř man řeýle muƷeꝥpýꝥt
to læceðome habban þonne nime man þa řeaðan řæpneð
men Ƴ þa řnenan řiřmen. to læcecpæſte. ¶ Þiř ðealh
řið řot ece řenim elenan moꝝan Ƴ eferþꝥotan moꝝan
Ƴ ðoccan moꝝan řýll řꝥiðe pell on buteran ðneahna ut
þuꝥh řýllene clað læt colian æfter řmýne řýþþan ꝥ
řeꝥpel him bið řona řel.

fol. 188 a.

fol. 188 b.

Þið hꝥoſtan⁶ hu he miřrenlice on man becýmð Ƴ
hu hiř man tihian řceal. Se hꝥoſta hæřð mænizřealðne
toeýme řpa ða řꝥat⁷ beoð miřrenlicu hꝥilum he cýmð
of ungemætřæſte hæto. hꝥilum of ungemetřæſtum
cýle hꝥilum of ungemetliceŷe pætan⁸ hꝥilum of⁹ unge-

¹ At the turning of the leaf the
writer wavered between celendpan
and cýleþenian.

² Read řꝥiþe.

³ ealdeŷ ?

⁴ For nýřtiƷum.

⁵ For þýreŷ.

⁶ Leechbook I. xv.

⁷ řꝥatlu, *spittles*, Lb.

⁸ Omitted in the text of Lb.

⁹ of of, MS.

use when need be. Work moreover, a drink of these worts, take seed of marche, dry, and seed of fennel, of parsley, of fieldmore and earthgall, of dill and rue, of colewort and celandine and feverfue, and two mints, that is garden mint and horse mint, and seed of betony, of lovage and alexanders and sage and sclarea and wormwood and savory and bishopwort and elecampane and henbane and agrimony and stoncrop and horehound and nepeta and woodroffe and sanicle and carline thistle; put equal quantities of all these worts; then take of these worts, *that follow*, of each one as much as two of the others, that is to say, cummin and costmary and pepper and ginger and gum mastich; work all these worts to a very small dust; and put of the dust a good spoon full in a drinking cup full of cold wine, and give to drink at night, fasting; make use of this drink, when need be to thee. If a man must have mugwort for a leechdom, then let him take the red males and the green females for a leechcraft.^a This is good for foot ache; take roots of helenium, carline thistle root, and dock root, boil very well in butter; drain out through a woollen cloth; let it cool; afterwards smear the swelling; it will soon be well with the man.

112. For cough, how variously it cometh on a man and how one must treat it. The cough hath a manifold access according as the sweats are various; at times it cometh of immoderate heat, at times of immoderate cold, at times of immoderate humour, at times of

^aDioskorides, III. 127, speaks of 'Αρτεμισία, and of 'Αρτεμισία μονόκλωνος, and there is a spurious chapter

on 'Αρτεμισία λεπτόφυλλος. He says nothing about male and female.

mætlære ðrigneſſe. Þýne ðrænc rið hƿofſtan zenim
maſceþýrt ſeoð on cýpeſenan cýtele 7 þýll oððæt heo
ſý ſiþe þicce 7 heo ſý of hƿætenum mealte Ʒeƿorht
zenim þonne eoforſearneſ mæſt biſceoppýrt hund-
hæleþan ðreorƷe ðƿortlan . ſinƷnenan . ðo eall on fæſt
ſýle ðruncan miððelbaƷum 7 ſorƷa ſur 7 ſealter
Ʒehƿæt.

Þið hƿofſtan eft zenim¹ hunan ſeoð on ƿætere ſýle
ſƿa ƿearme ðruncan. Eft zenim cliſpýrt ſume men
hatað foxeſ clife ſume eaƿýrt 7 heo ſý Ʒeƿorht ofeſ
miðne ſumor ſeoð ða on ƿætere oððæt²

* * * * *
* * * * *

fol. 189 a.

ƷeſiƷce. Giſ ƿænnar eƷlian mæn æt þære heortan
Ʒange mæben man to þýlle . þe ſihte eaſt ýrne 7
Ʒehlade ane cuppan fulle ſorð mið ðam ſtreame 7 ſinƷe
þæron cƿedan 7 ƿateſnoſteſ 7 Ʒeote þonne on ofeſ
fæſt 7 hlade eft ofeſ 7 ſinƷe eft cƿedan 7 ƿateſnoſteſ
7 ðo ſƿa þ þu hæbbe þneo ðo ſƿa nýƷon ðaƷar ſona
him bið ſel. Þið heort ƿæſce³ iudan Ʒelm ſeoð on
ele 7 ðo alpan ane ýnſan to ſmyne mið þý þ ſeilð
þæm ſare.

fol. 189 b.

Þið heortece Ʒiſ him on innan hearð heortƿæſce ſý
þonne him ƿýxft ƿinð on þære heortan 7 hine þeƷeð
þurft 7 bið unmihtiglic þýne him þonne ſtan bæð 7 on
þæm ete ſuþerne næðic mið ſealte þý mæƷ ſeo ƿinð
ƿeſan Ʒehæleð. Þið heort ece eft zenim Ʒiðſiſan ſeoð
on meolce ſýle ðruncan ſýx ðaƷar. Eft neofeƿearð

¹ Lb., as above.² The sentence may be completed
from the Leechbook, as above.³ Leechbook I. xviii.

immoderate dryness. Work a drink for cough, take mashwort, seethe it in a copper kettle, and boil till it be very thick, and let it be wrought of wheaten malt; then take of everfern most, bishopwort, hindheal, pennyroyal, singreen, put all into a vessel, give to drink at middays, and forego what is sour and everything salt.

113. For cough again, take horehound, seethe in water, give it so warm to *the patient* to drink. Again, take burdock, some call it foxes cliff, some riverwort, and let it be wrought past midsummer, seethe it in water till^a

*	*	*	*	*	*
*	*	*	*	*	*

114. If wens at the heart pain a man, let a maiden go to a spring, which runs directly eastward, and ladle up a cup full, moving the cup with the stream, and let her or him sing over it the Creed and Paternoster, and then pour it into another vessel, and then ladle up some more, and again sing the Creed and the Paternoster, and so manage as to have three cups full; do so for nine days, soon it will be well with the man. For heart wark, seethe a handful of rue in oil, and add an ounce of aloes, smear with that, that shall tranquillize the pain.

115. For heart ache, if he have within a strong pain in the heart, then wind groweth in the heart, and thirst vexeth him, and he is without strength. Then work him a stone bath, and in it let him eat southern radish with salt; by that may the wound be healed. For heart ache again, take githrife, seethe in milk, give to drink for six days. Again, the lower part of

^a A folio is missing.

eofoþfeapn Ʒiðriþan ƳeƷbriæðan Ƴýl toƳomne Ƴýle
ðriuncan ;

fol. 130 a.

Ƴið brieofte nýrpette þur Ƴceal beon Ƴe læceceærte
ƳeƳorht þ̅ man nime ane cuppan ƳemeƳeðeƳ huniƳeƳ Ƴ
healƳe cuppan clæneƳ ƳemylteƳ ƳriƳeƳ Ƴ mænƳe on Ƴe-
manƳ þ̅ huniƳ Ƴ þ̅ ƳriƳ toƳæðeƳe Ƴ Ƴýlle hit oððæt
hit beo Ƴel buriƳ þicce Ƴorþan hit Ƴile hluttrian Ƴor
þan ƳriƳe Ƴ ðriƳe mon beana Ƴ Ƴriunde hý Ƴýðþan Ƴ ðo
þær to be þær huniƳeƳ mæþe Ƴ Ƴirra hit Ƴýþþan Ƴra
Ƴra man Ƴille.

fol. 130 b.

þriƳ ðaƳaƳ Ƴýndon on Ƴeape þe Ƴe eƳiƳtiaci hatað þ̅
iƳ on ure Ƴeþeode Ƴlihtlice ðaƳaƳ on þam natoþær-
hƳon Ƴor nanƳe neode ne manneƳ ne neateƳ bloð Ƴý
to Ƴanienne þ̅ iƳ þonne utƳanƳendum þam monþe þe
Ƴe aƳpeliƳ hatað Ƴe nýhta monan ðæg án . þonne iƳ
oþeƳ inƳanƳendum þam monþe þe Ƴe aƳuſtuƳ hatað Ƴe
æƳehta monan ðæg . þonne iƳ Ƴe þriðða Ƴe æƳehta
monan ðæg æfteƳ utƳanƳe þær monþeƳ ðecembriƳ.

Se þe on þƳrium þrium ðaƳum hii bloð ƳepanƳe Ƴý
hit man Ƴý hit nýten þær þe Ƴe ƳeƳan Ƴehýrðan þ̅
Ƴona on þam Ƴorinan ðæƳe oþþe þam Ƴeorþan ðæƳe hii
hi Ƴeænðað oþþe ƳiƳ hii hi lænƳe bið þ̅ he to þam
Ƴeoroþan ðæƳe ne becyðð oððe ƳiƳ he hiƳilcne ðriæne
ðriuncð þam þrium ðaƳum hii hi he Ƴeænðað binna . xv.
ðaƳum . ƳiƳ hpa on þiƳ ¹ ðaƳum acænneð bið Ƴfelum
ðeaðe he hii hi Ƴeænðað Ƴ Ƴe þe on þýƳ ýleum þrium
ðaƳum Ƴofe flæƳeƳ onbýriƳeð binna ƳeoroƳtiƳeƳ ðaƳa
Ƴýrſte he hii hi Ƴeænðað.

¹ þiƳ, MS., and below, a frequent loss of termination.

polypody, cockle, plaintain; boil together; give it to be drunk.

116. For angina pectoris; thus must be the leechcraft wrought; so that one take a cup of marred honey and a half cup of clean melted lard, and mingle the lard and honey into a mess together, and boil it till it be as thick as pottage, insomuch as it will get clear by the lard, and let beans be dried and ground afterwards, and added thereto, according to the capability of the honey; and pepper it then, to pleasure.

117. There are three days in the year which we call *Ægyptiaci*,^a that is, in our tongue, dangerous days; in which, by no means, for no occasion, neither mans nor beasts blood must be diminished; that is the last Monday in April, the first Monday in August, and the first Monday in January.

118. He who on these three days shall diminish the volume of his blood, be it man, be it beast, as we have heard, shall forthwith on the first day or on the fourth day end his life. Or if his life be longer, he will not reach unto the seventh day. Also if he drink any *medicinal* drink on those three days, he will end his life within fifteen days. If any one be born on these days, he will end his life by an evil death; and whosoever on these three days tastes flesh of goose, will end his life within forty days time.

^a The Egyptians were reckoned | length of the year; but these Dies
by Beda good calculators of the | *Ægyptiaci* are a folly.

fol. 191 a.

¹ In nomine patris et filii et spiritus sancti. Amen.Prayer against
variola.

N. In adiutorium sit salvator. N°. deo celi regi regum nos debemus reddere gratiarum actionem adque se petere ut a nobis lues istius² pestis careat et in nobis quam donavit salus uera maneat iesu christe me. N°. defende de perpetua potentiam adque nobis nunc extende benignam clementiam qua solus ipse potest prestare auxilium te petentibus ex toto corde donare presidium summe digne patrem pium dignum uerum summum adque optimum ter rogamus audi preces famulorum famularumque tuarum domine iesu christe uite alta subueni auxilio et salutis tue pelta defende presidio summo et digne te obscuro intende ardiana mei cordis adque peto angelorum milia aut me. N°.

fol. 191 b.

saluent ac defendant doloris igniculo et potestate uari-
ole ac protegat mortis a periculo tuas iesu christe aures
nobis inclina clementiam in salute ac uirtute intende
potentie ne dimittas nos intrare in hanc pestilentiam
sed saluare nos dignare potentiam tuam filii dei uiui
iesu christe qui es uite dominator miserere adque nos
huius mundi saluator deus libera illam domine de lan-
guoribus pessimis et de periculis huius anni quia tu
es saluator omnium christe qui regnas in secula fiat
sanitas domini supreme. N°. amen. brigitarum³ ancil-
larum tuarum malint uoarline dearnabda murde mur-
runice domur brio rubebroht. Scē rehhoc. & fē eh-
palbe. & fē cassiane. & fē germane. & fē figismundi
regif gereylbað me prð ða laþan poccar ꝥ prð ealle
ypelu. amen.

¹ This Latin is in the same old English characters as the rest of the MS., with contractions.

² istinius, with h interlined, making isti huius, MS.

³ Read Brigita. The corrupt Latin could not safely be amended. On the corrupt Irish, see St. Brigit, in Index of Proper Names.

BENEDICTIO HERBARVM.

fol. 192 a.

Omnipotens sempiterne deus qui ab initio mundi omnia instituisti et creasti tam arborum generibus quam herbarum seminibus quibus etiam benedictione tua benedicendo sanxisti eadem nunc benedictione olera aliosque fructus sanctificare ac benedicere digneris ut sumentibus ex eis sanitatem conferant mentis et corporis ac tutelam defensionis eternamque uitam per saluatorem animarum dominum nostrum iesum christum qui uiuit et regnat dominus in secula seculorum. AMEN.

ALIA.

Dominus qui hec holera que tua iussione et providentia crescere et germinare fecisti. etiam ea benedicere et sanctificare digneris et precamur ut quicumque ex eis gustauerint incolomes permaneant: per.

BENEDICTIO VNGVENTVM.¹

fol. 192 b.

Dominus ² pater omnipotens et christe iesu fili ³ dei rogo ut mittere digneris benedictionem tuam et medicinam celestem et diuinam protectionem super hoc unguentum ut perficiat ad salutem et ad perfectionem contra omnes egritudines corporum vel omnium membrorum intus vel foris omnibus istud unguentum sumentibus. A. A.

¹ Vnguenti. The Durham Ritual, p. 115, has something in common with the present text.

² Domine.
³ filii, MS.

[BENEDICTIO POTVS SIVE VNGVENTI.]¹

In nomine patris et filii et spiritus sancti et per
 uirtutem dominice passionis et resurrectionis a mor-
 tuis ut sanctificentur tuo uerbo sancto et benedican-
 tur² omnes fideles cum gustu³ huius unguenti aduersus
 omnes nequitias in mundorum spirituum et contra
 ualitudines et infirmitates que corpus affligunt . . .

¹ The Durham Ritual, p. 116, has
 nearly the same words. Another
 Saxon ritual (MS. Cott. Tiber. C. i.)
 has nothing similar.

² benedicentur, MS.

³ This should be, gustu huius
 potus vel tactu huius unguenti.

ΠΕΡΙ ΔΙΔΑΞΕΩΝ.

VOL. III.

F

ΠΕΡΙ ΔΙΑΔΑΞΕΩΝ.

MS. Harl. 6258. fol. 83 b.=42 b.¹

Incipit liber qui dicitur peri diadaxon.

fol. 84 a.

[D]er onginþ seo boc peri diadaxon . þ̅ yf seo sp̅ytelung
 hu fela gera p̅ær behudeb se læcecræft . ⁊ be hif ge-
 piſneſſe þa zelæreduf læce gepiſſice ſineadon . þ̅ paſ²
 fe æruſta apollo . ⁊ hif ſuna eſculapiuſ ⁊ aſclepiuſ .
 ⁊ aſclepiuſ paſ ypocrazer yem . þeof . m^{or}. gemetum
 æreſt þa zetymbrunga þare læcecrafta . after noef flode .
 ymb áá þufunb p̅ntra .³ ⁊ fif hund p̅ntra . on artaxiſ
 bæge . fe paſ perſa cingī h̅y aluſte þa leoht þara
 læce cræfte . Cipſica fe apollon æreſt he gemetta .
 meþobīcam . þ̅ ſynbon ſa yfene þa mann . mid cnifun
 hæle menn . ⁊ [e]ſcolafiuf : empirīcam .⁴ þ̅ if ilæcninga
 of læce crafta . ⁊ aſclepiuſ loīcam . þ̅ yf seo gehealde-
 nyſſe þære æ . ⁊ þæt lifæt . ⁊ ypocraſ theoricam . þ̅
 yf foreſceapunga . þara ſeocneſſe . þannum plato ⁊ ariſ-
 totileſ þa zelæreduf þan app̅yt̅na . þaſ æfter ſyligdon .⁵
 þaſ foreceþenan . læcum . ⁊ hi geſæddun . þ̅ feoper
 p̅ætun ſynbon on þan mannīſcen lichama . for þam
 byð pylyð . ealſpa midðangeardes boza . þæt yf þa p̅æte :
 on þan heafode . ⁊ þ̅ blod : on þara breoſta . ⁊ fe
 rupa gealla : on þan innoþe . ⁊ fe ſperta gealle īnnan
 ðare blæðran . And h̅yra angeh[p]ylce riẏaþ ðra
 monþaſ . þ̅ yf fram .xviii.⁶ kl'. jañ . uſq ; in .viii.⁶
 kl'. apl'. þ̅ on ðan heafde fe p̅æte byð pexende .

¹ So many variations from the true inflexions and true construction occur in this piece, that it would be unreasonable to take special note of them.

² pat, MS.

³ circa m̅ annos, Margin.

⁴ empiricā, MS.

⁵ Secuti sunt, Margin.

⁶ Glossed octodecimo, and octo.

OF SCHOOLS OF MEDICINE.

Here beginneth the book *περὶ διδάξεων*,

that is, the setting forth for how many years leechcraft was hidden, and the learned leeches sagaciously investigated about the ascertaining of it. The earliest was Apollo, and his son Æsculapius or Ἀσκληπιός, and Asklepios was uncle of Hippokrates; these four invented earliest the building up of leechcrafts. About fifteen hundred years after the flood of Noah, in the days of Artaxerxes, who was king of the Persians, they lighted up the light of the leechcrafts. We know that Apollo first invented *μεθοδικήν*, that is, the irons, when one healeth men with knives, and Æsculapius *ἐμπειρικὴν*, that is, the leechening, or *sanative process* of leechcrafts, and Asklepios *λογικὴν*, that is, the observance of the law,^a and the cupping glass?, and Hippokrates *θεωρικὴν*, that is, viewing (diagnosis) of the sicknesses. Then Platon and Aristoteles, the very learned philosophers, followed after these, the aforesaid leeches, and they said, that in the human body there are four humours, inasmuch as the rainbow is also composed thus, that is the humours in the head, and the blood in the breast, and the raw bile in the inwards, and the swart bile within the *gall* bladder. And each one of them ruleth for three months, that is, from the fifteenth of December, till the twenty-fifth of March, *they say*, that the humour in the head is waxing.

^a Probably in a purely technical sense, with reference to the *Nómos* among the works of Hippokrates.

But I do not endorse the Saxons story.

fol. 84 b.

And fram .xviii. kl'. ap'l' :¹ usq; in .viii. kl' : julii . þ̅ ð blob biþ pexinbe on þan breosten. Ab .xviii. kl'. julii . usq; in octauam² kl'. octobris : þ̅ fa rupa zealle byð pexenda . on þan innoþe . for þan sýnð þa dægef zenemnebe . einotici . þ̅ findan þa dægef canicularaf i þara byð fif i feopertiz . dæga . i on þam dæge : ȝ on þan dægen ne mæz nan læce pel don fultum ænigen feoce manne. And³ þe feorðan gefcorneffe ȝf ab .xviii. kl'. octobris . usq; in .viii. kl'. Jañ . þat se blace zealle . pıxt . on þara bladre . þif zescead ȝf . æfter⁴ þam feopor⁵ heorren . heofenes . i eorðan . i þara lýfte . i þara ðupneffe . þa pæf eal spa drihte licebe . eal spa paf se man zeset . þ̅ þur þara smeazunga . i þare⁶ endbirneffe. Vtan nu nýmen⁷ æryft gepiflice þane fruman of þan heafðe.

Þið oman.

þuf man sceal pýrcen þa sealfse pið oman . i þuf he sceal beon gehæled . Țim litargio tpentize scillinga gepýht . i nıpef lımeþ tpentiza scillinga gepiht . i anne healfne sefter ecebeþ . i feoper⁸ scillinga gepiht . de oleo mirtino . i meng togadere . i gnıb . spiþe ætsonne . mid þan ecebe . i þanne nıma man oðer⁹ ele . i meng þarto i smýre þ̅ fare mid.

Ab scabiofos.

Þið¹⁰ þ̅ heafob þe byð tospollen þ̅ grecaf ulcerofuf hatað . þ̅ if heafob far . þa bula þe betpýx felle i flæfce arifað . i on mannes anplytan : ut berfteþ . spa grete spa beane . þuf he scel beon gehaled . nım pın-

¹ There is no such day as xviii. kal. Aprilis. The other numbers do not come in due order.

² octaua, MS.

³ Anð, MS., by attraction ?

⁴ hæfter, MS.

⁵ feopor, MS.

⁶ þarre, MS.

⁷ mýmen, MS.

⁸ feoper, MS., as above.

⁹ oðber, MS.

¹⁰ Þið, MS.

And from the of March to the 25th of June that the blood is waxing in the breast: from the 15th^a of June to the twenty-fifth of September that the raw bile is waxing in the inwards: hence the days are named *κυνάδες*, that is, the dies caniculares, so that of them there are five and forty days, and in those days no leech can properly give aid to any sick man. And the fourth division is from the fifteenth of September to the twenty-fifth of December, that *then* the black bile waxeth in the *gall* bladder. This is distinguished according to the four cardinal points of the heaven, and of the earth, and of the air, and of the deep. Then as pleased the Lord was man constituted. That wanteth investigation and method. Now let us first certainly take our commencement with the head.^b

2. For erysipelas.

Thus shall one work the salve for the erysipelas, and thus he shall be healed. Take twenty shillings weight of litharge, and twenty shillings weight of new lime, and half a sextarius of vinegar, and four shillings weight of oil of myrtle, and mingle together, and rub them up thoroughly together with the vinegar, and then let a man take some other oil and mingle therewith and smear the sore therewith.

3. For the scabby.

For a head which is swollen, which the "Greeks" call "ulcerosus," that is, head sore. The boils which arise betwixt fell and flesh, and on a man's forehead, break out as big as beans. Thus one *such* shall be

^a See Note 1, opposite.

^b The title *περί διδασκῶν* may be appropriate to the first paragraph,

but it cannot be to the substance of the book. Of the rest, see the index.

gearðef sæt ⁊ gnið on pæte . ⁊ lege uppan þat far .
⁊ he býð sona hæł.

Ab Jðem.

Eft sona pið¹ þat ylca . Ʒim spearte beanen . ⁊
cnuca hý spiðe fmale . ⁊ býð hý to þare punða ⁊ feleſt
heo hit Ʒehaleð.

Ab Jðem.

Eft sona ním míntan . ⁊ cnuca hý fmale ⁊ lege
uppan þa punða . ⁊ ealle þa pæten ðe þarut gað of
þan fare . eall heo hit aþriȝh.² ⁊ Ʒehælð þ̅ fare.

fol. 85 a.

× Eft sona pið³ Ʒif þeo ylca able cilbe eȝelíc . on
Ʒeoȝeþe . Ʒim ȝarlucef heafuð ſpa Ʒehæl . mið felle .
⁊ mið ealle ⁊ bærne híc to axan . ⁊ ním þanne þa
axan . ⁊ ele meng toȝaðere ⁊ fimire þ̅ far mið . ⁊ þ̅
býð ſelyſþe pið þa able .

Pið⁴ punða þ̅ ſpellað.

Anð eft sona Ʒif þa punða toðindaþ . Ʒim fýrf ⁊
cnuca híne . ⁊ lege uppa⁵ þat Ʒeſpollene . ⁊ hýt ſceal
ſona⁶ fettan.

Pið tobrocene heafod.

Pið tobrocenum heafod . oððe ȝepunðedum . þe af
þan pætan býð acenneð . of þan heafode . Ʒim be-
toníca . ⁊ cnuca hī ⁊ lege to þare punða . ⁊ eal þat
far heo⁷ foȝſpýhþ.

¹ pið, MS.

² For aþriȝð. Thus in Layamon.

³ þo pið, MS.

⁴ Ʒið anð ſpellað, MS.

⁵ uppa ; n dropped, as is frequently done at this time.

⁶ ſana, MS.

⁷ heo heo, MS.

healed: take grape seed and rub it *small* in *some* liquid, and lay it upon the sore, and it will soon be well.

4. For the same.

Eftsoons for that ilk. Take black beans, and beat them very small, and bind them on the wound, and very nicely they will heal it.

5. For the same.

Eftsoons take mint and beat it small, and lay it upon the wounds, and it will dry all the humours which go thereout, *namely*, out of the sore, and it will heal the sore.

6. Eftsoons, if the same disease be troublesome to a child or^a in youth. Take a head of garlic, entire with its skin and all, burn it to ashes, and then take the ashes and oil, mingle them together, and smear the sore therewith, and that is excellent against the disease.

7. For wounds that swell.

And again, if the wounds swell. Take furze and pound it, and lay it upon the swollen part, and it shall soon subside.

8. For a broken head.

For a broken or wounded head which is caused by the humours of the head. Take betony and pound it, and lay it to the wound; and it abateth all the sore.

^a I have inserted οὐδὲ, to make a suitable sentence.

ƿið heafod far . be cefalaponía.

Cefalaponía . 8 yf heafod far : ƿæt far fylgþ lange þan heafode . ƿi þif fýnda¹ þa tacnu . þæf faref . þ ƿ ærest þa ðunepenga clæppaþ ƿ eal þæt heafod býð hefi . ƿ spazod þa earan.² ƿ þa fínan on þan hnecan : særgiað . þif sceal to botan þan fare . do þane mann innan to ana hufe . þe be no to leoht . [ah on] þustre . ƿ begýte man hým ruban . spa mýcel spa he mæge mið hýf han[ð] býfon . ƿ eordfuf eal spa micel . ƿ laurtreopes leaf em mýcel . oððer³ þæra beríga nígon . ƿ feoþ hit eall to gadere on pætera . ƿ do þarto ele . ƿ finere þ heafod mýð . hýt býð fona hæl .

Ab vlcera capitul.

fol. 85 b.

To þan mann þ hýf heafod æcþ . oððer⁴ purmaf an þan heafedon rixiað.⁵ ƿim fenep sæð . ƿ næp sæð . ƿ meng eceb . ƿ cneb hýt mið þam ecede þ hit fi spa picce spa boh . ƿ smýre þ heafod forepearð . mið . ƿ þif ƿif⁶ anreder⁷ læce cræft. ✕

Ab jðem . ƿið þ ylcan.⁸

Eft ním labfar þ teafur . ƿ galpanf opref⁹ healfef panize phit . ƿ gnið hýt to gadere mið placan ecede . ƿ nim þanne þa fealfe . ƿ zeot on þæf feocýf mannef eare . ƿ læt hýne liggen spa lange fortþan eara hit habben eal gedruca . ƿ he býð punðelice hraþe hal .

¹ fýnda ; x dropped.

² earam, MS.

³ oððer, MS. oððe is in older books, but our or is contracted from the form in the text.

⁴ obðer, MS.

⁵ rixiað, MS.

⁶ hif, MS.

⁷ The final s, probably, for st, superlative.

⁸ Thus MS.

⁹ oppref, MS.

9. For a head sore, κεφαλοπονία.

Κεφαλοπονία, that is, head sore, and this sore continueth long in the head; and these are the tokens of the sore; that is *to say*, first the temples have pulsation, and all the head is heavy, and the ears sound, and the sinews in the back of the neck are sore. This shall serve as boot for the sore; get the man inside a house, which is not too light, but in darkness, and let the man get himself some rue, as much as he can grasp with his hand, and just as much ground ivy, and as much laurel leaves or nine of the berries, and seethe it all together in water, and add thereto oil, and smear the head therewith; it will soon be well.

10. For ulcers of the head.

For the man whose head acheth; or if worms rule in the head: take mustard seed and rape seed, and mingle *with them* vinegar, and knead it with the vinegar, that it may be as thick as dough, and smear the forehead therewith, and this is a special leechcraft.

11. For the same.

Again, take laserpitium, the gum, and of galbanum the weight of a penny and a half, and rub it together with lukewarm vinegar, and then take the salve and pour it into the sick mans ear, and let him lie so long as that the ear may have drunk it all in: and the man will be woundily^a soon hale.

^a Faithfully representing the text: a corruption of wonderly, that is, wonderfully.

Ad jdem.

Eft nīm ellenef pīpan. ⁊ ecebe. ⁊ pull eall to gadere. ⁊ geot þa fealfan in þat eare gif fe pȳrme yf þar innan: fona he ſceal ut¹ gan. of þan earen gif he þar inna yf.²

Ad tornionem³ capitif.

þiſ yf fe lacecræft be þan manne þat hȳm þing[þ]. þ hȳt turnge abotan hȳf heafob. ⁊ farþ furpendum brachenum. ⁊ hȳm man ruban. ⁊ cereuillan. ⁊ enne leac. ⁊ cnuca þa purtan to gadere. ⁊ hȳm þanne eale. ⁊ buteran ⁊ ecebe. ⁊ hunig. ⁊ meng to gadere þa fealfe: mīð þare pulle þe ne com næfre apæxan: ⁊ do inna þa fealfen. ⁊ pæte þa fealfen inne ane þanne mīð pulle ⁊ mīð ell. nīm þane þa pulle perme. ⁊ beþege⁴ þ heafob mīð. ⁊ hȳm bȳð fona bet.

Ad jdem.

Eft fone nīm renpæter oððer⁵ pulle pæter þa uppærð pȳllð.⁶ ⁊ clæne bȳð. do hȳt in an fæt. nīm þanne anne linnenne clað. ⁊ do hȳne eal pate on þan pætere. ⁊ bȳn⁷ hȳne ſȳðþan tȳpfealb. uppe þan heafode. oþ⁸ fe clap ðrige beon.⁹ ⁊ hȳm bȳð fone bet.

Item.

Eft fona nīm balſmeðan ⁊ ele. ⁊ cnuca þane balſmeþan ⁊ menge ſȳððe¹⁰ pið hlutre ele ⁊ cnuca nīm þanne ane þanne ⁊ pȳrme þa fealfe innan. nīm þanne þa fealfe ſpa pearme. ⁊ bebīn¹¹ þ heafob mīð. ⁊ nīm

fol. 86 a.

¹ huz, MS.² hȳf, MS.³ Not very legible; but not *vertiginem*.⁴ beþete, MS.⁵ oððer, MS.⁶ pȳllð, MS.⁷ Read bȳnð.⁸ of for oþ, MS., as often elsewhere.⁹ Read beo.¹⁰ ſȳððe, MS.¹¹ Read bebīnð.

12. For the same.

Take elder pith and vinegar, and boil all together, and pour the salve into the ear; if the worm is there within, soon shall he outgo from the ear, if he is in it.

13. For giddiness of the head.

This is the lecccraft in case of the man to whom it seemeth that his head turneth about, and who fareth with turned brains. Let one take rue and chervil and onion, and pound the worts together; then take oil and butter and vinegar and honey, and mingle the salve together, with the wool which never got washed,^a and put it into the salve, and liquefy the salve in a pan, with wool and with all the rest; then take the wool warm, and beathe the head therewith, and it soon will be well with the man.

14. For the same.

Eftsoons, take rain water or spring water which wellet up *from the ground* and is clean, put it in a vat, then take a linen cloth, and make it all wet in the water, and afterwards bind it double folded upon the head till the cloth be dry; and it will soon be well with *the man*.

15. Also

Again, take balsam and oil, and pound the balsam and mingle it thoroughly with clear oil, and pound it; then take a pan and warm the salve in it; then take the salve so warm, and bind the head with it, and

^a Perhaps ἀπαράν, *on wet*, was to be read.

eft fona pla[n]tagine[m] þ̅ ýf pebræðan . 7̅ cnuca þa
purt to gadere . 7̅ meng ecede¹ þar to pýrce fýððan²
anne cliþan þar to.³ 7̅ þim þanne þane clyðan 7̅ bynð
to þan fare . þanne scealt þu pýrcen ðuf þone ðreng
þar to . 7̅ þim fauinan . 7̅ ambrotena . 7̅ cnuca hi . 7̅ .
do hi fýþþan on þín . 7̅ meng piper þar to . 7̅ fum ðæl
hunizef . 7̅ þige þar of anne cuppan fulle on ærne
morge . 7̅ oþerne an niht . þanne he gað⁴ to hebbe.

De capitif purgatione.

Þið þæt⁵ þæf mannes heafod clæppitað . 7̅ to ealre
þare clænfunge þaf heafodef . 7̅ hit ýf niðþearf . pið ælc
ýfel þ̅ man ærest hýf heafod clænfige . þ̅ ýf ærest tpezen
festref fapan . 7̅ tpege hunief . 7̅ þre festref eceðef .
7̅ se felter sceal pezan tpa punð . be fýlfýr gepýht .
7̅ ním hpýtne stor 7̅ senep . 7̅ gingiber . æl þissa tpef
peniða gepiht . 7̅ ním rudan ane hand fulle . 7̅ organe
ane hand fulle . 7̅ ane zelare pína hnutte .⁶ 7̅ do eal
þýf innan anne nípne croccan . 7̅ amorgen þanne feoð
þu hýt fpa spiðe . þæt se þriððan ðæl beo befodan .
ním hit þanne 7̅ do in an glæffat . 7̅ man machiæ
stuf bæþ . 7̅ baþege hine þar on . 7̅ smýrige þanne þ̅
heafod mid þare sæalfe.

Ad aures.

Þið sceal to þan earen þe pið oþþe⁷ pæter forelýft .
þuf man hý læcnian sceal .⁸ gif þar fý spez oþþe⁷ far
innan þan heafodan : on fruman do þaf sealf . 7̅ þim
tpezen stýccan fulle godef⁹ elef . 7̅ grene ðilef tpa hand
fulle . 7̅ rudan eal fpa micel . 7̅ pýl on an nípne crocen
næf to spiðe . ðe læsse þe ele hið mæzn¹⁰ forleaofen .

fol. 86 b.

¹ hecede, MS.² fýðan, MS.³ Read þar of.⁴ gad, MS.⁵ þæt þæ, MS.⁶ hnutte, MS.⁷ oþþ', MS.⁸ sceab, MS.⁹ gebef, MS.¹⁰ mæng, MS.

eftsoons take plantain, that is, waybread, and pound the wort "together," and mix vinegar thereto, afterwards work a poultice thereof; then take the poultice and bind it to the sore. Further, thou shalt thus work the drink for the case; take savine and abrotanon,^a and pound them, and next put them into wine, and mingle pepper therewith and some portion of honey, and take a cup full of it at early morning and another at night, when *the man* goeth to bed.

16. Of purging the head.

In case a mans head hath beatings in it, and for all the cleansing of the head, and for every ill, it is needful that a man should first cleanse his head:—that *is to say*, two sextarii of soap, and two of honey, and three sextarii of vinegar, and the sextarius shall weigh two pound, by silver weight; and take white frankincense and mustard and ginger, of each of these twelve pennyweight, and take of rue a hand full, and of organum a hand full, and an empty pine nut, and put all this into a new pot, and then on the morrow seethe thou it so strongly that the third part may be boiled away, then take it and put it into a glass vessel, and let a stove bath be made, and let *the patient* bathe himself therein, and then smear the head with the salve.

17. For the ears.

This shall serve for the ears which wind or weather forecloseth, thus a man shall cure them: if there be a sound or a sore within the head, in the first place apply this salve. Take two spoons full of good oil, and of green dill two hands full, and of rue as much; and boil in a new earthen pot, not too strongly, lest the

^a *Artemisia abrotanon.*

prýng¹ þanne þur linne² clæp. ⁊ ðo hýt on an glæf
fæt. pyrme þanne mann þ heafob. ⁊ fimyre mid þare
fealfe ⁊ he binde þanne þ heafob mid ane clæpe ane
niht. þring þanne garlec inne þa eare³ alche bæg
after þæt he býð hæl.

Ad parotidaf.

Ad parotidaf. þ yf to ðan fare þe abutan fa earan
pýcft. þ man nemneð on ure geðeode. healfgund. ⁊ þe
healfgund yf tpera cunna. ⁊ he becumeþ oþer hpylum⁴
an man. þar þa apergeda able. ⁊ þam mannan fpýðeft.
fe on fara feocneffe cealbne pætan drincap. ⁊ þa
healfgunda fyndan tpa cunna. þe oþer byð⁵ eaðe
to halene. ⁊ þæge non dolh ne pyrcef. ⁊ oþer fyndun
þe grecaf cacote hateð. þ fynde apýrgebe ⁊ þæge fyn-
dan to agýtenne eal fpa hit her beforen fezð. for þan
þe færunga hý atýpeþ. ⁊ færínga apez. gepiteþ. buta
ælce læcecrafte. ⁊ fpa þeah mícele frecnýffe getacnæð.
for þan þe hi beoð acennebe of þan fpertan pætan. ⁊
hý reade atýpþ.

þuf hý man fceal hælen. 2þim pebraba leaf ar funne
upgange. ným þanne hlaf ⁊ fealt. ⁊ fþamm. ⁊ enuca
hýt eal to gadere. ⁊ pyrce⁶ to clýðan ⁊ lege to þan
fare. þanne fceal hit berften⁷ ⁊ hælige fona⁸ after.

fol. 87 a.

Ad cecitatem oculorum.

þif fcal pýð þare eazene tybberneffe eall⁹ fpa hypo-
craf¹⁰ þe læce hýt cybbe. þ yf ærefc þæt ðæt far
becýmþ on ða eazgen mid mýcelre hætan. hpylum hit

¹ pýng, MS.

² For linnenne.

³ earre, MS.

⁴ hýlū, MS.

⁵ býð, MS.

⁶ pyrce, MS.

⁷ beften, MS.

⁸ þona, MS.

⁹ heall, MS.

¹⁰ hypocraf, MS.

oil should lose its virtue; then wring through a linen cloth, and put it into a glass vessel, then let the man warm his head and smear it with the salve, and then let him bind his head with a cloth for one night; then squeeze garlick into the ears every day: after that he will be hale.

18. For glandular swellings behind the ears.

For *παρωτίδες*, that is, for the sore which groweth about the ears, and which is named in our language *halsgund*, *neck ratten*; and the *halsgund* is of two kinds, and they come at whiles upon a man, do these cursed ailments, and on the man most strongly who in a sore sickness drinketh cold liquid. And the *halsgunds* are of two kinds: the one are easy to heal and they produce no scab, and the others are those which the Greeks call *κακωτικά*, that is, cursed,^a and they are to be understood as was here before said, since they suddenly appear and suddenly depart away, without any leechcraft, and notwithstanding betoken much danger, since they are produced from the swart humour, and they appear red.

19. Thus shall a man heal them; take leaves of way-broad before the rising of the sun, then take bread and salt and fungus, and pound it all up together, and work it to a poultice, and lay it to the sore, then shall it burst, and soon after heal.

20. For blindness of the eyes.

This shall *avail* for tenderness of the eyes, as Hippocrates the leech made it known, that is *to say* first, that the sore cometh upon the eyes with much heat, at whiles it cometh on with moisture, so that they are

^a Malignant.

cýmð . on mid pæten . þ̅ h̅i beoð to þunbene . ⁊ h̅p̅ilum
buton ælce fore . þat h̅i ablinðiað . ⁊ h̅p̅ilum of þan
flep̅ian þe of þan eagean ýrnaþ . þanne fceal h̅ý man
þuf lacn̅ian . gif feo unhælp̅e cým̅þ of þare ðrigan hætan
þanne n̅íman man ane¹ clæþ . ⁊ paxen þa eazan . m̅íð
þan clæðe ðýppe h̅íne on pætere . ⁊ gn̅íðe þa eagean
m̅íð . ⁊ gif h̅i beoþ tofpollene . oððer² bloðef fulle :
ðanne fceal mann fecttan horn aþ þunpangan . ⁊ gif h̅ý
ablinðiaþ butan ælcon fare . fýlle h̅ým ðrincan catarcum .
⁊ he byð gehaleð . ⁊ eft fona . gif an̅í þ̅ing innan þa
eagen býfulþ . þanne fceal man n̅íme mebe . oððer³
p̅ýfef meolc . ⁊ ðo innan þa eagen . ⁊ h̅ím byð fona
bet.

Þið totore egean.

þuf fceal to þan eagen fe gefleg̅en byð oððer tore-
zan . n̅ím berben̅e leaþ . ⁊ cnuca h̅ý fp̅ýþe .⁴ p̅ýrc anne
cl̅iðan . fp̅ýlc an litel cicel . ⁊ lege uppan þ̅ eazan anne
ðæge . ⁊ ana niht . / Eft fona n̅ím attrumu . ⁊ hun̅ig .
⁊ þ̅ h̅p̅ita of æge . meng to gabere laze to þan eagean
h̅ým byð fona fel.

fol. 87 b.

Eft fona þið þan ýlcan . n̅ím nipne cýfan . ⁊ fcreða
h̅ýne on peallendan pætere . ⁊ n̅ím þanne cýfe . ⁊ maca
ealþa litlef ciclef .⁵ ⁊ byð⁶ to þan eagean ane niht.

Contra Glaucomata . Þið eazena⁷ ðýmnyffe.

þuf fceal p̅ýð eazena ðýmnyffe . þ̅ g̅recas nemniað
glaucomata . þ̅ yf eazena ðýmneffe . þuf me h̅ýne fceal
læcn̅ige . n̅ím p̅ífef meolce þ̅rý fticceaf fulla . ⁊ c̅ýleþena .
ið est celidon̅ia poþ anne fticce fulne . ⁊ alepan . ⁊
croh : fafran gallice . ⁊ meng æl þaf to gabere . ⁊

¹ Read anne.

² oððer, MS.

³ oððer, MS.

⁴ fp̅ýþe, MS.

⁵ ciclef, MS.

⁶ byð, MS.

⁷ eagen, MS.

swollen, and at whiles without soreness, so that they grow blind, and at whiles from the fluxes which run from the eyes. They must then be thus cured. If the disorder cometh from the dry heat, then let a man take a cloth and dip it in water, and wash the eyes with the cloth and rub the eyes with it; and if they be swollen up, or full of blood, then shall a man put a *cupping* horn upon the temples; and if they turn blind without any soreness, give him, *the patient*, satureia,^a *savory*, to drink, and he will be healed; and eftsoons if any thing fouleth the eyes within, then shall a man take mead or womans milk, and put it into the eyes, and it will soon be better with them.

21. For bleared eyes.

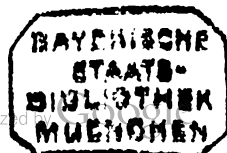
This shall be *the remedy* for the eyes, which have been struck or are bleared; take leaves of verbena and pound them thoroughly; work a poultice, like a little cake, and lay it for a day and a night upon the eye. Again, take olusatrum, and honey, and the white of an egg; mingle together, lay to the eyes, it will soon be well with them.

Eftsoons for that ilk. Take new cheese, and shred it into boiling water, and then take the cheese and make as it were little cakes and bind to the eyes for one night.

22. πρὸς γλαυκώματα. For dimness of eyes.

This shall be for dimness of eyes, which the Greeks name γλαυκώματα, that is, dimness of eyes. Thus one must heal it. Take three spoons full of womans milk, and celandine, that is *χελιδονία* juice, one spoon full, and aloes and crocus, saffron in French, and mingle

^a In these days c and s begin to be of like sound. Cadureum has senses, but inappropriate.



þring ðurh línneþe claf . 7 ðo þanne þa fealfan ínna
þa eagen.

Item contra cecitatem.

þiſ ſceal pýð eagen tȳðbernýſſa . þe beoþ on þan
ægmoran fara . ním mýrta . 7 leze hý on hunige . 7
ným þanne ða myrta . 7 leze to ðan eagean . þ þa
eagen to ðinden . 7 ním þanne ruban . 7 cnuca hy . 7
menz axan to . 7 leze fyðþan¹ to þan eagen . þanne
æreſt byt heo . ſpýle þa brepaſ . 7 after þan heo hýt
zlepýce gehæld.

*Item ad eof qui non poſſunt uidere a ſoliſ ortu
ad occaſum.*

Ad nectalopaſ . þ ýſ on ure þeodum . þe man þe ne
mæge nengi zeſeo after ſunna upgange . ær ſunna eft
on ſetl ga . þanne iſ þiſ . ðe læce cræft . þe þe þær to
zebyreþ . 7 þm buccan hpurſ þan . 7 bræde hit . 7 þanne
þeo bræde zeſpate ním þanne ðæt ſpot . 7 ímýre mib .
þa eagen . 7 after þan ete þa ýlcan braden 7 ním þanne
nípe aſſan torð . 7 pryngre hit . nime ðanne þ þoſ . 7
ímýrege þa eagen mib . 7 hým býð ſone bet.

Ad orbiolum.

þiſ ſceal pýð þat þe on eagen beoþ . þ grecaſ hatað
orbiolum þ ýſ þe læce cræft . ðe þar to zebyreð . 7 þm
bere mele 7 cneð hýt mib hunige . leze to þan eagen .
þeſ læce cræf[τ] ýſ² fram vel oſ³ manigum mannum
aſandod.

fol. 88 a.

¹ fyðþan, MS.

² hýſ, MS.

³ 1' oſ . above the line. The
ancient preposition of the agent

with passive verbs was gram. This
interlineation is an early intimation
of a change to oſ.

all these together and squeeze through a linen cloth, and then put the salve into the eyes.

23. Also against blindness.

This shall be for tenderesses for eyes, which are sores in the eye roots. Take myrtle berries and lay them in honey, and then take the myrtle berries and lay them to the eyes, that the eyes may swell; and then take rue and pound it, and mingle ashes therewith, and then lay them to the eyes, then first it biteth them; swill the eyelids; and after that it cleverly healeth them.

24. For those who cannot see from sunrise to sunset.

For *νυκταλῶπας*, that is, in our own language, the men who are able to see nothing after sunrise, till he again go to his setting. This then is the leechcraft which thereto belongeth. Take a knee cap of a buck, and roast it, and when the roast sweats, then take the sweat, and smear therewith the eyes, and after that let *the blind* eat the same roast; and then take a new asses tord, and squeeze it, then let him take the ooze, and smear the eyes therewith, and it will soon be better with them.

25. For a sty in the eye.

This shall be for that which is on eyes, which the "Greeks"* hight hordeolum. This is the leechcraft which thereto belongeth. Take barley meal and knead it with honey, lay it to the eyes: this leechcraft hath been tested by many men.

* But *κριθή* = Hordeolum.

Item ad idem.

Eft fona nīm beana melu . ⁊ fapan menȝ to gadere .
⁊ lege to þan eagen.

Item ad fomnum.

þif man fceal ðon þan manne þe ne mæȝ flapan .
nīm permob . ⁊ gnið on þine oððer on pearme pætere .
⁊ ðrinca ⁊ hȳm býð fona bet.

ad sternutationem.

þif þa tylung to þan manne . þe pel gefnefan ne
mæȝe ⁊ micel nearneffe on þa heafedan habbaþ . þif ýf
þe læcecraft . þe þar to gebýreð . Ȝifim castorum oððer
elleborum ⁊ pȳrc to ðufte . ⁊ ðo hȳt innan þa nofan .
⁊ hȳt bring[ð] forð þane fnæft.

Ad infirmitates labiorum ⁊ lingue.

pið lippe far.

Eft fona þef læceðom fceal þan manne ða hȳra lippa
beoð fare . oððer hȳra tunga . ⁊ feo ceola . fpa fæc
bȳþ : þ he earfoðlice¹ hȳf fpatel forfpełȝan mæȝ . þuf
hȳm man fceal tilȳȝan . Ȝifim fifleafan . ⁊ ðrige to
ðufte . ⁊ meng hunȳȝe . þanne þarto . nīm ðanne fe
fealfe ⁊ fmīre mīð . þa lippa . ⁊ ða ȝeaȝlaf innan . ⁊
hȳm fona bet.

Eis qui subito obmutescunt.

þifne læce cræft man fceal ðon þan manne ða fæ-
ringa adumbiaþ . nīm ðporȝe ðpoftlan . hoc est pollegia .
⁊ ðo hi on ecede . ⁊ nīm þanne anne linnenne clað . ⁊
ðo þa ðporȝe ðpoftlan on innan . ⁊ ðo þanne benȳþan
hið nofu . ⁊ he mæȝ fpecan fona.

¹ hearfoðlice, MS.

26. Again, for the same.

Eftsoons, take bean meal and soap, mingle together; lay to the eyes.

27. Again, for sleep.

Thus must one do for the man who cannot sleep: take wormwood and rub it into wine or warm water, and let *the man* drink; and soon it will be better with him.

28. For sneezing [*hard breathing*].^a

This is the treatment for the man who is not well able to breathe, and hath much oppression on the head. This is the leechcraft, which thereto belongeth. Take castoreum or helleborum and work it to dust, and put it into the nose, and it will fetch forth the breath.

29. For lip [and tongue] sore.

Again this leechdom shall be for the "men" whose lips be sore, or whose tongues and gullet also is sore, so that "he" with difficulty can swallow his spittle. Thus shall one tend him. Take cinquefoil and dry it to dust, and then mingle honey thereto. Then take the salve and smear therewith the lips and the jowls within, and soon it is better with him.

30. For those who suddenly lose their voice.

This leechcraft must one apply to the "men who" suddenly turn dumb. Take dwarf dwostle, that is, pullegium, put it into vinegar, and then take a linen cloth and put the dwarf dwostle into it, and then put it beneath "his" nose, and soon he will be able to speak.

^a Stertere, Sternutare confused.

Item ad infirmitates lingue.

wið þam þe se streng under þare tunga to spollen býð.

þine læce cræft mæn sceal ðon þan mannum þe se streng under þare tunge to spollen býð. ⁊ þurh þanne streng ærest ælc untrumneffe on þane man becumð. þanne nim þu ærest. þane cýrnel þe býð innan þan perfogge. ⁊ cýrfetan cýrnel. ⁊ capel stelan. to gæbere. ⁊ ceorf þane streng under þara tunga. ⁊ ðo þat dust on innan. ⁊ hým býð¹ fona bet.

fol. 88 b.

wið þ flæsc ðe abute þe teþ puxr.

Ad gincuaþ. þe grecaþ hæteð. þ yf on ure þeodum. þ flæsc ðe abute þa teþ. puxr. ⁊ þa teþ apegð. ⁊ aftýreþ. ním forcorfen leac. ⁊ enuca hýt ⁊ þring þ þof of anne sticcan fulne. ⁊ ecebe anne sticcan fulne. ⁊ hunigef þry sticcan fulle.² ⁊ ðo þ hýt pelle þrypa. ⁊ þanne swa hætte swa he hætteft forþere mæge. ⁊ habban an dæl on hýf muþe. forte acoleb beo. þanne eft fona oðer dæl. ealla swa. þane þ þriððan dæl eall swa.

Ad dentes. de causa dolorum dentium.

to þan toþe.

þes lacecraft yf to ðan menniscan toþan ðat grecaþ nemneþ organum. þ yf on ure geþeodan.³ býffe genemneb. For þan þurh þa teþ. seo blissa sceal upp springan. ⁊ manna arþyrþnyf. ⁊ ealle nýðþearfnyf. an þan toþan yf ælc⁴ man pyte mæg. ⁊ þan toþan⁵ þa tunga to swæce gesteal yf. þanne þ greccaþ nemneþ yf ærest tritumef. þ synden þa fyrst⁶ teþ. þe ærest on gemete wiðdom. underfoð. oþre greccaþ nemneð eumotici. þ

¹ býð, MS.

² fulne, MS.

³ geþeodan, MS.

⁴ æl, MS.

⁵ toþa, MS.

⁶ fyrst, MS.

31. Again, for disorders of the tongue.

This ought to be done for the men the string under whose tongue is badly swollen, and through the string first, every disorder cometh on the man. Then take thou first the kernel which is within the peach, and kernel of wild cucumber, and colewort stalk, *pound* together, and cut the string under the tongue and put the dust in, and soon it will be better with him.

32. Against the flesh which waxeth about the teeth.

Ad gingivas, as the "Greeks" hight them, that is, in our language, the flesh which waxeth about the teeth and maketh the teeth wag, and disturbeth them; take a leek, cut up and pound it, and wring the ooze from it, one spoon full, and vinegar one spoon full, and of honey three spoons full, and make it boil thrice. Then take it as hot as *the man* can bear it, and let him keep a part in his mouth till it be got cool, then eftsoons another part similarly, then the third part similarly.

33. For the teeth. Of the cause of tooth ache.

This leechcraft is for human teeth, which the Greeks name *ὄργανον*,^a that is in our language named bliss,^b since through the teeth, the bliss shall upspring, and mans dignity and all necessity is on the teeth. Every man may understand it. And the tongue is companion to the teeth in speech. Further what the Greeks name is first *τομεῖς*, that is the first teeth, which first in a manner, receive wisdom. The Greeks name others

^a Thus τὸ γὰρ σῶμα τῆς ψυχῆς
ὄργανον, generally, and so of the
members. (Galen.)

^b Býffe must be read Blýffe.

fol. 89 a.

finðon þe teþ: þe þane mete brecaþ. fýþþe þa forme
 hýne underfangene habbæt. þanne greecef nemneþ
 fume molidef. þ þe hæteð grindig teþ. fore hý grindef
 æl þ man býgleofaþ. And¹ oft mann smeap hpæþer teþ
 bænene beon. for þan þe ælc ban mearh hæpþ. ⁊ hý
 nan mearh nabbap. And¹ opre bæn þeah hī beon to
 brocene: mid fumanlæce cræfte. hý man maþ hælen.
 ⁊ næfre þane toþ gif he tobrocen beoþ. oft of þan
 heuebe fe pýrfta pæte cump: to þan toþan. on þare
 gelicneffe þe hýt of hufe ðropað. on ſtan. þan hýt
 vīnð. ⁊ þane ſtan þurh þurlep. ⁊ þurh þreapþ eal ſpa
 þa ufe pæte of þan heafod. fýlþ uppan þa teþ. ⁊ hý
 þanne² þurh þreapþ³ ⁊ ðeþ þ hý rotizeþ. ⁊ toþinðap.
 þat þa teþ þolizean ne mæge ne hæte. ne ceald. ⁊
 ſpýþeþ þa grindig teþ. þe alc mid feoper pýrtrume⁴
 gefæftneð býð. ⁊ þanne hý hero purtruma forleataþ:
 þanne ſpearligeð⁵ hý. ⁊ fealleð.⁶ þanne ýf þe læce-
 cræft⁷ þar to. L̅im ſumne ðæl of heortef hýde. ⁊ anne
 nīpne croccan. ⁊ ðo pæter on. ⁊ feoþ ſpa ſpýþe. þ
 hit þripa pýlle ſpa ſpýðe ſpa pæter flæfc. L̅im þanne
 þat pæter. ⁊ habbe on hýf muþe. ſpa pearm ſpa he
 forbere mæge. fort hýt acoled beon. ⁊ þanne hýt ſi
 col: pýrpe hýt ut of hýf muþe. ⁊ nīme eft pearmre
 ⁊ ðo hýt⁸ eft col ut. ⁊ býð ſona bet.

Jtem ad jdem.

× Eft ſona nīm pīper. ⁊ alepen. ⁊ fealt. ⁊ leacef
 fæb and hunīg. ⁊ menġ eal to gadere. L̅im þanne
 fe fealfe. ⁊ gnīð þa teþ mīð. ⁊ þa fealfe aflýmþ fram
 þa toþa eall þ ýfel.

¹ Anð, MS.² þane, MS.³ þreapþ, MS.⁴ pýrtrume, MS.⁵ ſperatigeð, MS.⁶ fealleð, MS.⁷ læcræft, MS.⁸ ýt, MS.

“eumotici,” these are the teeth which break the meat, after the first have received it. Then the Greeks name some *μυλίδες*?^a which we might grinders, for they grind all that man liveth on. And it is often inquired whether teeth be of bone, since every bone hath marrow, and they have no marrow; and other bones, though they may be broken, may by some leechcraft be healed, and the tooth never, if it be broken. Often the worst humour cometh to the teeth from the head, in such manner as it droppeth off a house upon a stone, then it getteth the better, and drilleth through and pierceth the stone; similarly the moisture of the head from above falleth upon the teeth, and then pierceth through them and causeth them to rot and swell, so that the teeth can endure neither heat nor cold, and especially the grinders teeth, which are fastened, each with four roots; and then they leave their roots, then they turn swart and fall: this then is the leechcraft in that case. Take some part of the hide of a hart, and a new crock, and add water and seethe so strongly that it shall boil three times as strongly as water [*boiling*] flesh. Then take the water and let the man keep it in his mouth, as warm as he is able to bear it, till it be cooled; and when it is cool, let him cast it out of his mouth, and again take warmer, and again when cool get rid of it, and he will soon be mended.

34. Again, for the same.

Eftsoons, take pepper and aloes and salt and seed of leek and honey, and mingle all together. Then take the salve and rub the teeth therewith, and the salve putteth to flight all the mischief from the teeth.

^a The teeth were *τομείς, ὀξείς, κυνόδοντες, γόμφιοι*.

Eft fona hƿitne ftor . ⁊ laur berizġe ⁊ ecebe . meng eal¹ to gadere . nȳm þanne āne panne . ⁊ plece hȳt eall to gadere . ꝥ hȳt plæc beo . ⁊ habbe on hȳf muþe ſƿa plac .

Ab vſam.

þeſ lace cræft deah ƿȳð þone huf . ƿſim ƿiper . ⁊ cumȳn . ⁊ ruban þreora ſcyllinga ƿepȳht . ⁊ ðo þar to anne fticcan fulne hunizel . ƿſim² þanne ane clæne panne . ⁊ feoð³ þa ſealfe⁴ ꝥ heo ƿel ƿealle . ⁊ ftȳre hȳ . ſƿȳþe . ƿemanz þan þe heo pelle . nȳm anne⁵ clæne fæc ⁊ ðo hȳ on . etan þanne tƿegen fticcan fulle a æfen . tƿegen a morgen . ⁊ bȳþ fona hæl .

fol. 89 b.

Pro inflatione gutturis.

ſoꝝ manneſ ƿrote þe bȳð toſpolle.

þeſ lacecraft deah⁶ ƿiſ þæſ manneſ ƿrota to ſpollen⁷ bȳð . ⁊ þa ceola ꝥ greccaſ brahmaſ hataþ . þiſ ȳſ þe læce cræft . fule hȳm ſupan ƿebraeððan hrere ægeran . ⁊ huniz to . ⁊ ðo hȳm brȳð of meolce ƿemaceð . ⁊ fȳle hȳm ceruillan etan . ⁊ fæc ſlæſc ꝥ beo ƿel ƿefoden . eta . ⁊ he bȳð⁸ fona hal .

Ab ſtrictum pectus.

þeſ lacecraft ſceal þan manne . þe nerpnȳffe bȳð æt þare heortan . ⁊ æt ðare ƿrotu . ꝥ he uneþe ſƿecan mægan ꝥ ſceal þu hȳm þuſ læra⁹ ðon . ƿſim leac ⁊ cnuca hȳc ⁊ ƿrinz þat¹⁰ of fȳle hȳm ſupan . ⁊ hȳm bȳð fona bet .

¹ heal, MS.

² Nīm, MS.

³ feoð, MS.

⁴ ſcealfe, MS.

⁵ anne makes a false concord.

⁶ deaþ, MS.

⁷ ſpellon, MS.

⁸ bȳð, MS.

⁹ læra is underlined in MS. as corrupt.

¹⁰ ƿos ſeems required.

35. Eftsoons, mingle all together, white frankincense, and laurel berries, and vinegar; then take a pan, and make it all lukewarm together, so that it may be lukewarm, and let *the man* keep it in his mouth so lukewarm.

36. For the uvula.

This leechcraft is good for the uvula. Take pepper and cummin and rue, the weight of three shillings, and add thereto a spoon full of honey. Then take a clean pan, and seethe the salve so that it may boil well, and stir it thoroughly, while it is boiling, take a clean vat and put the salve in. Then [*give*] *the man* to eat two spoons full at evening, two at morning, and he will soon be well.

37. For swelling of a mans throat.

This leechcraft is good if a mans throat be swollen, and the jowls, which the Greeks hight βρόγχους. This is the leechcraft. Give him to sup roasted half cooked eggs, and honey besides, and get him a broth made of milk, and give him chervil to eat, and fat flesh, which has been well sodden: let him eat, and he will soon be whole.

38. For oppression of the chest.

This leechcraft shall be for the men at whose heart there is tightness and at whose throat, so that they not easily are able to speak; of that thus shalt thou relieve him. Take leek and pound it and wring the [ooze] off; give it them to sip, and soon they will mend.

Item ad Ibem.

Eft nīm beana ⁊ ele . ⁊ feoð þa beana on eala . ⁊ fyle hīm etan . ⁊ hý ðoþ þa nearpnýsse apeg.

Ad vocem perditam Recuperandam.

þīne læce craft man sceal don þan manne þe hura ftemna of fýlþ . ðæt greccaf nemneþ catulemfif.¹ þuf þu hīne scealt lacnīan . ðo hīm forhæfæðnýsse on mete . ⁊ læt hine beo on stille stope . nīm þanne godre butere tpezen fticcan fulle . ⁊ anne fticcan fulne huni-geſ . ⁊ pýll to gadere . ⁊ læt hīne ſpelgan . þa ſealfe leohthice . ⁊ file hīm þanne leohne² mete . ⁊ ðrica pīn . ⁊ hīm cýmþ bote.

Ad inflationem Gutturis.

pið³ manneſ ceola þe býð⁴ fær.

þīne læce cræft man ſceal . don manne þe býð⁴ þe ceola far . þ greccaf hæteþ gargariſif . nīm nipe beane . ⁊ puna . nīm þanne eceb . oþþer pīn . ⁊ feoð ſe beanna . ⁊ nīm ele . ⁊ meng þar to . oþþer ſpīc . ȝif man ele nabbe . ⁊ ðo þar to pille . on ana panna . ȝīm þanne pýlle . ⁊ ðýpe on þare ſealfe⁵ ⁊ bīnd þa pulle to þare ceolan.

fol. 90 a.

Ad colli infirmitatem.

pýð hneccan far.

þeſ læceboſ⁶ iſ god manne þe hýra hnecca fær býð.⁷ ⁊ eal ſe ſpyra fargiað ſpa ſpīðe þ he þane muþ uneaþe to ðon mæȝ . þ far greccaf nemneþ ſpaſmuſ . þ ýf on

¹ cata catuleraþ, underlined before catulemfif, in MS.

² leohne, MS.

³ pið, MS.

⁴ býð, MS.

⁵ ſcealfe, MS.

⁶ þīne þeſ læceboſ, MS.

⁷ býð, MS.

39. Again, for the same.

Again, take beans and oil (*ale*), and seethe the beans in the ale, and give to *the man* to eat, and they do away the oppression.

40. For recovery of a lost voice.

This leechcraft one must apply to the "men" whose voice faileth, which the Greeks call *κατάληψις*.^a Thus thou shalt leechen "him;" make him abstain from meat, and have him be in a still place: then take two spoons full of good butter and one spoon full of honey, and boil together, and make him "swallow the salve" gently; and then give him light meat, and let him drink wine, and amends will come to him.

41. For swelling of the throat.

"For a mans jowl that is sore."

One must apply this leechcraft to the men whose jowls are sore, which the Greeks hight *γαργάρισις*, *gargle*; take new beans and pound them, then take vinegar, or wine, and seethe the beans, and take oil, and mingle with them, or lard, if one have no oil, and add thereto; boil in a pan. Then take wool and dip it into the salve, and bind the wool to the jowl.

42. For sore of the back of the neck.

This leechdom is good for the men whose neck is sore, and all the swere is so very sore that the man can scarcely shut his mouth: that sore the Greeks call "*σπασμός*," that is, in our language, sore of the back

^a Catalepsy, related to epilepsy. Loss of voice was *ἀφωνία*.

ure leodene hneccan¹ far . þaf ýf þe læcedom þar to .
 2þim ane hand fulle mīntan . ⁊ enuca hý . ⁊ nīm
 þanne² anne fester fulne pīnef . ⁊ ane punbef ʒepyht
 elef . meng þanne³ eall to ʒabere ⁊ feoð hit fpa fpyðe .
 þ þæf pīnef . ⁊ þæf elef . ne fý na mære þanne⁴ ær þæf
 þæf elef . þa hit brige þæf . prīng þanne þurh claf . ⁊
 purp apez þa mīntan . ⁊ nīm pulle . ⁊ pýrcean⁵ tpegen
 clīðan . of þare pulle . ðuppe þanne ðone⁶ clīpan on
 þare fealfe . ⁊ lege to þan hneccan . þanne eft fona
 þane⁷ oþerne . ⁊ ðo þane oþerne⁸ apez . ðo þuf fiftīne
 fýþan . nīm þanne oþere⁹ pulle . ⁊ pýrm to heorpe . þ
 heo beo fpyþe pearm . ⁊ bynð to þan hneccan . þanne
 býn tpan tīðe ðo þa pýlle apez . ⁊ nīm þa ýlcan
 clýþan . þe þar ær pæran . ðo þar to on þa ýlcan pīfan .
 þe þu ær dyðeft .

pið þan ýfelan on mannes fþure .

þifne læce cræft man fceal ðon : mannum þe hýra
 fþýran mið þan fīnum foʒtogen beoþ . þ he hýf næn
 ʒepealb nah . þ greccaf hatað tetanicuf . þýf adle . ýf
 þreora cýnna . þ an cýnn . greccaf hætað tetanicaf .
 þat fýnðan þa menn . þa rihte gað upp aþenedan fþý-
 ran . ⁊ ne maza abuʒan fora untumneffe . And¹⁰
 þa oþer adle fīt þuf on þan fþuran . þ fa fýna teoð
 fram . þan cýnne : to þan breoftan . þ he þane muþ
 atýne ne mæg . fore fýna ʒetoge . ⁊ þæge¹¹ greccaf
 nemneð . broftenuf . ⁊ þe þryððe adle fīt . þo¹² on þa
 fþýran . þ fa fýna teoþ fram þan cýnn bane to þan
 [fculbre] .¹¹ ⁊ þane muþ apoh brebbað .¹² Do hým æref

¹ hnecca, MS.

² þane, MS.

³ Read pýrc.

⁴ ðonne, MS.

⁵ þonne, then, MS.

⁶ oþerne, twice, MS.

⁷ oþþ', MS.

⁸ Anð, MS.: attraction ?

⁹ Read þaf.

¹⁰ Read þonne, or omit.

¹¹ fculbre, from conjecture.

¹² brebbab, MS.

of the neck. This is the leechdom for it. Take a hand full of mint and pound it, and then take a sextarius full of wine, and one pound weight of oil; then mingle all together, and seethe it so strongly, that of the wine and of the oil, there may be no more than formerly there was of the oil when it was unmixed; then wring through a cloth, and cast away the mint, and take wool, and make two poultices of the wool; then dip the poultice into the salve and lay it to the back of the neck, then eftsoons the other, and remove the former; do thus fifteen times; then take some more wool and warm it at the hearth, so that it may be very warm, and bind it to the neck; then within two hours remove the wool, and take the same poultices which were there before; apply them thereto in the same wise as thou didst before.

43. For the evil in a mans neck.^a

This leechcraft one must employ to the "men" whose neck with the sinews is distorted; so that "he" has no power over it, which the Greeks call *τέτανος*. This disease is of three kinds, the one kind the Greeks call tetanus; those are the men who go right up with neck extended, and for their ailment are not able to bend. And the second disorder thus affects the neck, so that the sinews draw from the chin to the breast, and *the man* is not able to shut his mouth for the drawing of the sinews, and this the Greeks name *ἐμπεσθόρονος*; and the third kind sitteth so on the neck that the sinews draw from the chin bone to the shoulder, and start the mouth awry. Apply to *the*

^a Now commonly called Lockjaw.

fol. 90 b.

þanne þīne læcecræft .¹ pýrce hým areft hnefce beðð . ⁊
 macian pearm fyr . þanne ſceal hým man læten bloð .
 on þan earne . on þan miððemyfte æbra . ⁊ gif þan
 gehæleb ne býð :² þanne teo hým man bloð ut be-
 treoxan þan ſculðran : mið horne . ⁊ þim þanne ealð pýn .
 ⁊ ealðe rufel . nīm þanne ane þanne . ⁊ feoð þane rufel .
 ⁊ þat pýn . ſpa ſpýþe fort ſe rufe habbe beðruncan
 þat pýn . ⁊ þim þanne pulle . ⁊ tæf hý . ⁊ maca hý
 ſpýlce³ anne clýþa . ⁊ leze þa ſcealfe on uppan . ⁊
 býnð þanne to þan fare . mýð ane clæþe .

Ad iðem.

Eft ſona ným buteran . ⁊ ele . ⁊ meng to gædere .
 nīm þanne þīnberian coddfe . ⁊ galpania . ⁊ anan . ⁊
 cnuca eall to gædere . ⁊ pýl ín ðare buteran . ⁊ on
 þan ele . ⁊ do to þan fare ealþa hýr beforan ſeð .
 do hým þanne hnefce mettaf ⁊ godne brīncan . eal⁴
 ſpa hit beforan ſeð . ſpýlce hpile⁵ ſpa hým hit⁶ be-
 þurfe .

Ad pormonef .⁷ ið eft ad infirmitatem manuum.

pýð fare hanða.

þef læce cræft ið god pýð fare hanðum . ⁊ þara
 fīngra .⁸ fare . ⁊ greccaſ hataþ pormonef . ⁊ on leben
 pernīciam man hýt hæð . ⁊ þim hþitne ſtor . ⁊ feolferun
 fýnðrun . ⁊ ſpefel . ⁊ meng to gædere . nīm þanne ele .
 ⁊ meng þar to purm þanna ía hanða . ⁊ ſmýra þar mīð .
 bepýnð þanne þa handan mīð linnen clæþe .

¹ læcraft, MS., treating it as a compound word, though writing it usually disjoined.

² býð, MS.

³ ſpýce, MS.

⁴ heal, MS.

⁵ pile, MS.

⁶ he, MS.

⁷ Read Perniones, *kibes*, the true Hellenic equivalent is *χιμελα*, but *περνια* may be found in glossaries.

⁸ fīngra, MS.

man first this leechcraft : work him first a soft bed, and make a warm fire, then must he be let blood in the arm, on the midmost vein ; and if by that he be not healed, then let one draw from him blood between the shoulders with a *cupping* horn. Then take old wine and old grease ; then take a pan, and seethe the grease and the wine strongly till the grease hath drunken in the wine. Then take wool and teaze it, and make it as it were a poultice, and lay the salve upon it, and then bind it to the sore with a cloth.

44. For the same.

Eftsoons take butter and oil and mingle together ; take then the husks of grapes, and galbanum, and horehound, and pound all together, and boil in the butter and in the oil, and apply to the sore, as was here before said. Then procure *the patient* delicate meats and some good drink, as was before said, as long as he may need.

45. Ad perniones, or chilblains.

For sore hands.

This leechcraft is good for sore hands and for sore of the fingers, which the Greeks call *πτενία*, and in Latin perniones it is named. Take white frankincense and silver sinders,^a and brimstone, and mingle together, then take oil and mingle it therewith, then warm the hands and smear them therewith, then wrap up the hands in a linen cloth.

^a Or Cinders : the *Στοιμώματα* of the writers from whom were derived these medical ideas.

Item ad infirmitatem manuum.

Þýð þa handa þe þ fell of gað.

þiſ ýf¹ to þan handan þ þat fel of gæþ . ⁊ þan² flæſc
to ſpringað.³ ným þinberían þe beoþ acende æfter
opre⁴ berigían . ⁊ cnuca hý ſpýþe ſmale . ⁊ ðo hý on
buteran . ſpýþe . ⁊ ſmure þ ſar zelomelice mīð . bærne
þanne⁵ ſtreup.⁶ ⁊ nīme þa axan . ⁊ ſtrepe þar uppe.

fol. 91 a.

Eft ſona nīm ðracentan þýrtruma . ⁊ puna hý
ſmale . ⁊ þýll hý on huníge . ⁊ leze þanne uppan
hændan.

Ad infirmitatem manuum . to handum.

þiſ lace cræft ſceal to þan handan . þe þ fell of
þýleþ. Lþīm betan ane hand fulle . ⁊ lactucan ane
hand fulle . ⁊ colianðrane ane hand fulle . ⁊ cnuca eall
to gadere . nīm þanne cruman ⁊ ðo on pæter . ⁊ þa
þýrt mīð . ⁊ purme þanne pel þa purtan on þan⁷ pæter .
⁊ þa cruman mīð . þýre⁸ þanne clýþan þar of . ⁊ bind
uppan þa handan ane niht . ⁊ ðo þuſ þa lange . þe hīt
beþurfe.

Item ad vnguem ſcabioſam.

þiſ ſceal to ſcurfedan næglum . nīm plum ſepes anef
ſcýllingef gepýht . ⁊ ſpegles æpples . tpegean ſcýllengeſ
gepýht . ⁊ cnuca hý to gadere . ſmýre þa næglaf mīð .
⁊ læt hý beon ſpa gefmýrebe.

¹ hýf, MS.

² þan *by that*, but read þat *the*.

³ ſprigab, MS.

⁴ oppre, MS.

⁵ þanne is repeated, MS.

⁶ ſtru, written before ſtreup, is underlined for erasure; straining out a gnat.

⁷ Read þat.

⁸ þýre, MS.

46. For hands from which the skin is lost.

This is for hands which lose their skin, and in which the flesh is chapped. Take grapes which are formed after other grapes, and pound them very small, and put them into butter, and smear the sore frequently therewith; then burn straw, and take the ashes, and strew them thereupon.

47. Eftsoons take roots of dragons, arum dracuncul, and pound them small, and boil them in honey, and lay them upon the hands.

48. For the hands.

This leechcraft shall *be applied* to the hands from which the skin peelet off. Take a hand full of beet and a hand full of lettuce and a hand full of coriander, and pound all together; then take crumbs, and put them into water, and the worts with them, and then warm the worts well in the water and the crumbs with it; then work up a poultice thereof, and bind upon the hands for one night, and do this as long as need may be.

49. For a scabby nail.^a

This shall be for scurfy nails. Take a shillings weight of plum juice, and two shillings weight of swails apple, and pound them together, smear the nails therewith, and when so smeared let them be.

^a See Leechbook I. lxxv.

Ab eo qui non habent appetitum ad cibum.

ȳpocraf biæt quod hiſ infirmitatibus . de cauſis ægri-
tudinum.¹ Ðe

fol. 91 b. þiſ ȳf² goð ta þan mann . þe hura metef ne lýt .
þ greccaf hataþ blaſſefiſ . þ ȳpocraf ſeggeþ þ ſeo un-
trumnyſ³ :⁴ cȳmþ of þrim þingum .⁴ oþþer of cȳle . oþþer
of miclum hæte .⁵ ⁊ ðrince . oþþer of lýtte æte .⁶ ⁊
ðrince . oþþer of miclum perneſſe . ȝiſ hýt cumeþ of
þan cȳle : þanne ſcealt þu hȳm helpan . mið baþe . ȝiſ
hýt cȳmet of mycele ðrence : þanne ſcel he habba for-
hæfðnyſſe . ȝiſ hýt cȳmeþ of mȳcle ſpȳnce : oþþer of
earfoðnyſſe . þanne ſcealt þu hȳm ðon eceð pȳð⁷ hunige
gemenged .⁸ oþþer ðrinccan ecebe pȳð⁷ leac gemenged .⁸
ȝiſ þa untrumnyſſe cumþ of þan cȳle . þanne nīm þu
befereſ herþan . ⁊ barne to ðuſte . ⁊ grinð piper . ⁊
meng piper ⁊ þ ðuſt to gaðere . ⁊ nīm ſticcan fulne
þaſ gemengedeſ⁹ ðuſteſ ⁊ ðo in ane cuppe fulle pȳneſ .
⁊ plece þanne þ þin mið þan ðuſte . ⁊ ſile hȳm ðrinca .
Oþþer nim peretrum pȳð mebe gemenged .¹⁰ ſpa mīcel
ſpa gemenged [pæſ] þæſ oþereſ¹¹ ⁊ ſile hȳm ðrince .

Ab ſtrictum pectus . ſive ad aſ[th]maticoſ.

þiſne læceðom ðo þan manne þa hȳm beoð on hyra
broſten nearupe . þat greccaf hæteð aſmaticoſ . þ ȳf
nearunȳſſ . ⁊ uneaþe mæg þane ſnæſt to ðo . ⁊ ut
abrīngan . ⁊ hæfð¹² hæte breoſt ⁊ bȳð¹³ innan mið
micle nearnyſſe . ⁊ hȳlan he blob hræcþ . ⁊ hȳlum¹⁴

¹ æcritudinum, MS.

² hȳf, MS.

³ untrumnyſſ, MS.

⁴ þringū, MS. ; þrun by rubricator.

⁵ Text faulty; hæte miclum, with transposing marks.

⁶ Read oþþer of hæte . oþþer of miclum æte . and mȳcelre perneſſe ?

⁷ pȳð, MS., twice.

⁸ gemengðet, MS., twice.

⁹ gemengðebe, MS.

¹⁰ gemengðeb, MS., once.

¹¹ oþþ', MS.

¹² hæfð, MS.

¹³ byð, MS., from carelessness, I believe, of the penman.

¹⁴ hȳlū, MS.

50. For loss of appetite.

This is good for the men who have no liking for their meats, which the Greeks name "blaffesis," and Hippokrates saith that the infirmity cometh of three things, either of cold, or of much eating and drinking, or of little eating and drinking, or of much weariness.^a If it cometh of cold, then shalt thou help *the patient* with a bath. If it cometh of much drink, then shall he observe abstinence. If it cometh of mickle toil or of trouble, then shalt thou give him vinegar mingled with honey, or vinegar to drink mingled with leek. If the ailment cometh of the cold, then take thou beavers stones and burn them to dust, and grind pepper, and mingle pepper and the dust together, and take a spoon full of the mingled dust, and put it into a cup full of wine, and then make lukewarm the wine^c with the dust, and give it *the man* to drink. Or take pyrethrum^b mingled with mead, as much as was mingled of the other, and give him to drink.

51. For asthma.

Do this leechdom to the men who have oppression on their chests, which the Greeks hight *ἄσθμα*, that is, tightness: and *a man thus sick* may scarcely draw and fetch out his breath, and his breast hath heat, and within is *afflicted* with much narrowness or *oppression*, and at whiles he hreaketh blood, and at whiles

^a For muelum perneffum, see p. 119.

^b Or Bertram, see Lacn. 12.

fol. 92 a.

mið blobe gemengeð . ⁊ hpile he riþaþ . spýlce he on
 dueorge fý . ⁊ micel spatel on ceola pýxeþ . ⁊ fýhþ adun
 on þara lungane . ⁊ þuþ býð þat ýfel acenneb . ærest
 þur mýcele æteþ .¹ ⁊ drincas . þ ýfel hým on innan
 pýxt . ⁊ rixað . spa spýpe : þ hým næper ne meteþ¹
 ne ealaþ ne lýft . þuþ þu scealt híne halan . do hýne
 in to þan huse . þe beo næper .² ne to hæst . ne to
 cealb . ⁊ læt hým læce blod . on þan pýnstran earme .
 gef he þare ylbe hafeþ . gif þu þanne on þan earme
 ne mæge . þanne scealt³ þu hým læten blod : mið cýrfe-
 tum betpex þan scolbrum on þa ylcan pýfa . þe mann
 mið horne deð . gif pýntra fý . þanne scealt þu níman
 pollegian . ⁊ feoð hý on pætere . ním þanne þa pyrta .
 ⁊ pýrce togadere . spa micel spa celras . þacc yt þanne
 gelomelice mið þan permum pætere betpex þan scal-
 brun . opper mið harehunan . gif þu dueorge buofte
 næbbe . ⁊ gif þur þis hæl ne beon : ním uentofam⁴ ⁊
 lege under þa earmes . ⁊ anbutan þane mægen . ⁊ ním
 þanne⁵ fele cýne pýrta ⁊ pýrc to sealfes . ⁊ smeri
 abatan þane mæge mið . fare selfe . ním þanne hnefse
 pulle . ⁊ dupe on ele . þe beo of cýpreffan . ⁊ smýre
 anne clæp mið þan ele . ⁊ prið þane clæp abutan þane⁶
 mægan . ⁊ smýre abutan þane spyran mið þan ele . ⁊
 abutan þa hrizbræde zeloemelice . pýrc þanne clýðan⁷
 of eorþan þa mann nemneþ nítro . þa býþ fundan on
 ýtalia . ⁊ do þar piper to . ⁊ lege to þan fare . fort þe
 man pearmle . ným þanne nard .⁸ ⁊ pintreopes sæp . ⁊
 paníc . ⁊ pýrc þær drenc . ⁊ fýle hým drince . Ʒim
 þanne eft . cicena mete ane handfulle . ⁊ þry æpple of
 celbonia . Ʒim þanne ane⁹ healfne sefter pýnef . ⁊
 feoþ hi fort hý beon pel gefodene . fýle hým þanne
 drincan þry dæg . ælce bæð ane cuppan fulne.¹⁰

¹ For ætes, metas.² næper, MS.³ sceal, MS.⁴ Ventosa is *cupping glass*: the text, perhaps, takes it for a wort.⁵ þane, MS.⁶ þan, MS.⁷ clýðan, MS.⁸ nard, MS.⁹ Read anne.¹⁰ Read fulle.

breaking mingled with blood, and at whiles he writheth as if he were troubled by a dwarf, and mickle spittle waxeth in his throat, and sinketh adown upon his lungs: and thus is that ill produced. First, by mickle eating and drinks, that evil waxeth on *man* within, and ruleth so strongly that neither meat nor ale pleaseth him. Thus thou shalt heal him: bring him into the house, which shall be neither too hot nor too cold, and have a leech let him blood, in the left arm, if he be of age for that; well, if thou mayest not in the arm, then shalt thou let him blood with a cupping glass^a between the shoulders in the same wise as a man doth with a horn. If it be winter, then shalt thou take pulegium and seethe it in water, then take the worts and work them together as thick as jelly, then dab it out frequently with the warm water betwixt the shoulders, or with horehound if thou have not dwarf dwostle; and if through this there be not health, take "ven-tosa," and lay it under the arms and about the maw; and then take many kinds of worts, and work them to a salve, and smear about the maw with the salve; then take nesh wool, and dip it in oil of cypress (*read privet?*), and smear a cloth with the oil, and twist the cloth about the belly, and anoint the neck with the oil, and about the broad of the back frequently; then work a poultice of the earth which is called nitre, which is found in Italy, and add thereto pepper, and lay to the sore, till the man getteth warm; then take nard, and sap of pine tree, and panic, and work thereof a drink, and give it *the man* to drink. Then again take chicken meat, a hand full of *it*, and three "apples" of celandine; then take a half sester of wine, and seethe it till it be well sodden; then give him *this* to drink for three days, each day one cup full.

^a Here -um seems to belong to the singular. See Paris Psalter cxviii. 83.

Item ad pectus. Ad idem.

fol. 92 b.

þef læcebom sceal to þan mann þe bȳð ýfele on þan breostam . þur þa breost fela freccenýffe sȳnben . þe on þe manne becumeþ . 7 soþ¹ ýf þ ælc pæte cȳmð² ærest ut of þan magan . 7 þur þane pæten þa breost³ beoþ geheafugebe . 7 þa heorte ge fȳdu . bȳð gefullebe mid ýfele blobe . 7 æfter þan ealle þa æðran slapað .⁴ 7 þa fīna fortoziað . 7 eal se lichama bȳþ fah .⁵ 7 þa eazle særgeaþ . 7 sa sculþraþ teoþ togabere . 7 hȳt pricaþ innan þan sculþru . 7 on þan hrigge⁶ spīce⁷ þar þornaf on fȳ . 7 hȳf andþlita bȳð eall apenð . þanne þu þaf tacnunge⁸ seo an þan manna : þanne scealt þu hȳm blob lætan . 7 gif þu ne best : hit cȳmð⁹ hȳm to mucele 7 stranza adle . for þan þa æðbra . 7 þa hīme beoþ gefullebe mȳð mucellere fulnessse . for þan þe biðbaþ æræst . þ mann hȳm pȳrce speau ðrenc . for þan eal þ ýfel þe bȳþ . on þare heorta . 7 on þan breoste . eall hȳt¹⁰ sceal þanne ut .¹¹ 7 beo þa heorta 7 þa breost 7 þ heafob : sƿa pel geclanfæb . 7 gif he þanne þa sƿactl spȳþe ut sƿæte . þanne ȳf¹² þat þe ýfela¹³ pæte . þe on þan heafobe¹⁴ rīxaþ . 7 eall se lichama gefpæred bȳþ . 7 gehefegub¹⁵ eal spȳlc he of mycele spȳnce come . 7 ealle he bȳþ gefpenceb . 7 bute he þe hrapur gehæled beo : hȳt cumð¹⁶ hȳm to mȳcele ýfele . þuf man hīne sceal læcnīe . he hīne forhabban pȳð feala cunna metaf . 7 ðrencaf . 7 pȳð gebræb flæsc . 7 pȳð ælcef orffer flæsc . 7¹⁷ þe cudu ceope . 7 ðrince

¹ soþ hȳf, MS. ; but in margin uerum, that is, true.

² cȳmb, MS.

³ breost, MS.

⁴ æðran slapað, MS.

⁵ fah, MS.

⁶ hrigge, with f written over, between g and e.

⁷ spīce, MS.

⁸ tacnuge, MS.

⁹ cȳm, MS.

¹⁰ ȳt, MS.

¹¹ ut, MS., with mark damnatory.

¹² hȳf, MS.

¹³ ýfela, MS.

¹⁴ heafobeb, MS. ; the penman was very careless.

¹⁵ gehefegub, MS.

¹⁶ cum, MS.

¹⁷ Omit 7.

52. For the same.^a

This leechdom shall *apply* to the man who is bad in his breast. There are many infirmities which come on a man through the breast, and sooth it is, that every humour cometh first out of the maw, and through that humour the breast is oppressed, and the heart and sides are filled with ill blood, and after that all the veins are relaxed, and the sinews are fordrawn *with spasms*, and all the body is particoloured, and the shoulder joints are sore, and the shoulder blades draw together, and there are prickings in the shoulders and on the back as if there were thorns there, and the mans countenance is all changed: when thou seest these tokens on the man, then shalt thou let him blood; and if thou dost not, it will come in him to a mickle and strong illness, for that the veins and the limbs are filled with much foulness: hence we bid in the first place, that one should make him a spew drink, inasmuch as all the mischief which is in the heart and in the breast shall all come away, and the heart and the breast and the head shall be thus well cleansed; and if he then spit out his spittle strong, that is the evil humour which ruleth in the head, and *with which* all the body is oppressed and weighed down, just as if the man were come out of mickle toil, and he is all awearied, and except he be sooner healed, it will come to much harm to him. Thus a man shall heal him: he shall make him refrain from meats of many kinds, and drinks, and from roast flesh, and from flesh of every sort of cattle which chew the

^a Compare this section with Leechbook II. xlv i.

fol. 93 a.

leoht pȳn . ꝥ hȳm ne þyrſte . Ac ceope hpȳteſ
 cubuþf ſæð . ⁊ fiffringran¹ ælce dæg . ær he etan . ⁊
 pite þu ȝepȳflice ȝif he mið earfoðnyſſe hpeft . ⁊ hȳt
 ut hræcþ . þanne ȳs² ꝥ clænfunȝa þara breoſta .
 þanne ſceal he etan . driȝne hlaſ . ⁊ cyſe ne cume
 he on nane cȳle . þe hpile þe he ſeoc beo . ac beo
 hȳm on permum huſe . ⁊ hæte hȳm man bæþ . ſpa
 hraþa ſpa hȳf riſa ȝoðize . ⁊ þim þanne earixena pȳt-
 ruman .³ ⁊ glædene more . ⁊ ſpearte mīntan . ⁊
 mucȝpurt . ⁊ driȝe to duſte . ⁊ ðe þær æcern to . oþþer
 hpætena flȳfma mengc togæðera meng þar þanne huniȝ
 to . ⁊ pȳnberizera coddæf . ⁊ picæf ſum dæl . ⁊ hpȳttre
 goſu ſmere . ſeoð þanne eall togæðera . on anu nīpe
 croccan . nīm þanne pulle þe ne com næfre apaxen .
 pȳrc clīþan þær of . leȝe þær uppa þa ſealfe pel þicce .
 pȳð þanne to þan breoſtan . ſpa hæc ſpa he hatteft
 forþeran mæȝe . þanne þeo beo acoleð : leȝe oþerne
 pearne þar to . ⁊ ðo þuſ ðe hpȳle hȳm þearf fȳ . pȳrc
 hȳm drenc ȝoðe . þe æȝþer clænſize ȝe þa breoſt . ȝe
 þane innoþ . ⁊ bace hȳm man . þanne⁴ pearmen hlaſ .
 be heorþe . ⁊ ete þanne manize dægæf þane hlaſ þe
 pȳrm . ⁊ þim eft cicene mete . ⁊ permōð . ⁊ lauberizan :
 ⁊ hpytt cubu⁵ oþer ȝerufōðne⁶ ele to . ⁊ ȝnið eall
 togæðere mīð ele . mið eall . pȳrme þanne⁷ þa breoſt
 to heorþan . ⁊ ſmȳte hȳ þanne mið þare ſealfe.⁸

Ab ȝðem.

Eft nīm cicene mete ⁊ ſeoþ on pīne . ðo þanne ele
 to . þe beo of frenciſſen hnutu . ⁊ ðrince þæt.

¹ frīngan, MS.² hȳt, MS.³ pȳtrūma, MS.⁴ þane, MS.⁵ hytt cubuð, MS.⁶ Insert ðo ; or read cubuð as
 cubu ðo.⁷ þane, MS.⁸ ſcealfe, MS.

cud; and let him drink light wine that he may not thirst. But let him chew seed of mastich^a and of five-fingers every day before he eats; and do thou carefully learn if he cougheth with difficulty and breaketh it (*the flegm*) out, for in that case it is the cleansing of the breast. Further, he shall eat dry bread and cheese, and let him not come into any chill while he is sick, but be in a warm house; and let one heat him a bath as soon as his condition amendeth. Then take roots of water rushes, and root of gladden, and swart mint, and mugwort, and dry *them* to dust, and add thereto acorns or wheaten bran (?); mingle them together; then mingle honey with them, and husks of grapes, and some portion of pitch, and grease of a white goose; then seethe all together in a new crock; then take wool which never got washed, work a poultice thereof, lay the salve pretty thick upon it, then tie it to the breast as hot as *the man* can bear it; when it is cooled, lay on another one warm, and do thus as long as he may require it. Work him a good drink, which shall both cleanse the breast and the inwards, and let one also bake him a warm loaf at the hearth, and let him eat for many days the warm loaf. Again, take chicken meat and wormwood and laurel berries and mastich or oil of roses, and rub up all together with the oil, all at once; then warm the breast at the hearth, and smear it then with the salve.

53. For the same.

Again, take chicken meat and seethe it in wine, then add oil which is made of French nuts, and let *the man* drink that.

^a Seed of a gum; implying an error.

ƿyð þan fcearpan bane þe betƿeox þan breoftran¹
býþ.

fol. 93 b.

þuſ man fceal ƿýrcean þane clīpan to þan fcearpan
bane . þe betƿeox þan breoftum býð . gif hýt far fiȝ .
nīm ealbne² ſƿýneſ riſel . tƿeȝea punða ȝeƿiht . ⁊
ƿexaſ fýx ſcýllinga . ȝeƿýht . ⁊ eleſ ſƿa mýcel . ⁊ þæt
ſæpp of cýpreſſo . ſƿa micel . ⁊ fearreſ ſmere . fiſ
ſcillinga ƿýht . ⁊ ƿaueciſ fiſ ſcillinga ȝeƿýht . ⁊ ýſopa
feoper³ ſcillinga . ƿýht . ⁊ galpanan . feoper ſcellinga⁴
ƿýht . ⁊ beſereſ . herþan . feoper⁵ ſcillingaþ ƿiht . ⁊
hƿitere goſe ſmere aneſ fceallínges . ƿýht . ⁊ euſorbeo
ſƿa micel . ⁊ ƿýne æl toȝaðere . ⁊ ðo in ane boxſ .
⁊ nīme fýþþan ſƿa oft . ſƿa he beþurfe .

Ab jdem.

Eft . ſona to þan ýlcan nīm nipe butera . tƿeȝen
ðæleſ . ⁊ þane þriððan ðæl niſeſ húníȝeſ . ⁊ ane goðe
cuppan fulle . ƿíneſ . ⁊ hæť þat ƿýn on ane clæne
panne . ⁊ þanne hýt ƿel hæť býð : ðo þ̅ huníȝ ȝ ⁊ þa
butera þærto . ⁊ fýle hým þanne ðrinca fæſtenðe ane
cuppan fulle .

Ab Vmbilicūm.

þiſne læcebon man fceal ðo þan manne ſe hiſ naful-
ſceafť íntýhþ . ȝíim eorme leaſ . ⁊ ſeoþ . ⁊ ƿrýð þanne
ſƿa hæť uppan þane naſelon .

Ab jdem.

Eft ſona to þan ýlcan . ȝíim hƿit cuðu ⁊ ƿeremoð .
⁊ cicena mete . ⁊ ƿýll eall toȝaðere . nīm þanne þa

¹ breoftran, MS.

² ealbe here is pointed for erasure
in MS.; a curious sample after so
many false concords.

³ feorper, MS.

⁴ feorſer ſcelliga, MS.; mere blun-
ders.

⁵ feorſer, MS.

54. For the sharp bone which is betwixt the breasts.

Thus shall one work the poultice for the sharp bone which is betwixt the breasts, if it be sore: take old swines grease two pounds weight, and of wax six shillings weight, and of oil as much, and the sap of cypress as much, and bulls grease five shillings weight, and of panic five shillings weight, and of hyssop four shillings weight, and of galbanum four shillings weight, and of beavers stones^a four shillings weight, and grease of a white goose one shilling weight, and euforgia as much, and pound all together and put into a box, and afterwards take as often as he need.

55. For the same.

Again, for that ilk, take new butter, two parts of it, the third part of new honey, and a good cup full of wine, and heat the wine in a clean pan, and when it is pretty hot add thereto the butter and the honey, and give him to drink fasting a cup full.

56. For the navel.

One must employ this leechdom for the man who draweth in his navel. Take germen leaf *or mallow*, and seethe it, and then bind it all hot upon the navel.

57. For the same.

Again, for that ilk. Take mastich and wormwood and chicken meat, and boil all together; then take

^a Castoreum, doubtless.

pýrta ⁊ fcreupa uppa ane clæpe ⁊ býnd ſpa hate uppa þane nafelan.

pýð¹ heortan ⁊ ſibane fore
 Ad morbum cordis ⁊ lateris.
 pýð heortan ge fýðu unhæle.

fol. 94 a.

þíne læcedom mann ſceal ðo þan mann þeo beo on heora heortan ge fýðu unhæle. þuſ þu ſcealt þat ýfel ongyta. on þan manne. hým býð² hýuene eall ſpýlce he ſi eall to brocen. ⁊ he hþeſt ſpýþe hefelice. ⁊ micelne hefe gefret. æt hýf heortan. ⁊ þat he ut hræþ: býþ ſpýþe þícce. ⁊ hæfet hþýt hþþ þan ſcealt þu hýne þuſ læcnizean. 2þm grene helða. ⁊ cnuca hý. ſpýþe ſmale. ⁊ ním ane æg. ⁊ þa purt³ ⁊ ſpýng togadere. ním þanne ſpýnef ſmere. ⁊ ana clæne þanne. þylle þanne þa purt mið þan æge. on þan ſpunef ſmere. innan þare þanne. fort hýt zenoh beo.⁴ ⁊ file hím fæſtenða eta. ⁊ æfter þan he ſceal fæſten feofan tide. ær he ænigne oþerne mete etan. ⁊ gif nabbe grene helða: níme þat duſt. ⁊ mæcige mið þan æge ⁊ bruce. þýſſef læce cræft forþ he býð hæle.

Ad eoſ qui nimis ſaluam conſpuunt.

þiſ ſceal þan manna to læcræfte þe ſpýþe hýra ſpæcl ut ſpípaþ. ⁊ hý habbaþ ſpýþe⁵ heue maþan. þanne ýf god þ mann fore ſceapie hþanne ſeo ſeocnýſſe ſig. for þan þeof æble [ne] eglað⁶ ælce manne gelice. fume men hýt eaglef⁷ of þaſ heafedef pæten. ⁊ fume men hýt eaglef þanne hi fæſtenbe beoþ. ⁊ hý ſpýþuſt hýre ſpæcl

¹ þuſ, MS. This line is by the rubricator.

² býð, MS.

³ purt, MS.

⁴ A word ſuch as hþþteb, *fried*, is wanting.

⁵ Four words are twice written in MS.

⁶ eglab, MS.

⁷ eagelhof, MS.; but the former word, when it comes again, has had l inserted.

the worts and strew them upon a cloth, and bind so hot upon the navel.

58. For sore of heart and sides.

This leechdom one must apply to the men who are in their hearts or sides out of health. Thus thou shalt understand the mischief: on the man there is discoloration, just as if he were all beaten to pieces, and he cougheth very heavily, and feels a mickle heaviness at his heart, and what he out breaketh is very thick, and hath a white hue. Then thus shalt thou cure him: take green tansy and pound it very small, and take an egg and the wort and whip them up together; then take swines grease and a clean pan, then boil the wort with the egg in the swines grease within the pan till it be enough *done*, and give it to him fasting to eat; and after that he shall fast seven hours ere he eat any other meat; and if thou have not green tansy, take the dust and mash it with the egg; and use this leechcraft till he be hale.

59. For those who spit too much.

This shall be for a leechcraft for the men who spit their spittle out excessively, and they have a very heavy maw. Well, it is good that a man should ascertain, when the sickness cometh on, inasmuch as this disease doth not trouble every man alike. Some men it vexeth from the humours of the head, and some men it vexeth when they be fasting, and they spit

ut spīap op¹ hý fulle beop ⁊ næfre hý ne spýcaþ . ac þanne hi hungrie beop . þu miht þa adle gecnapa . forþan of þara hæten byþ þ̅ spatl tolyfēb . ⁊ þa² mīcele spatl of þara mýcele hæte . eallþa þ̅ treop þ̅ man on heorþe legef . for þare mýcele hæten þe þ̅ treop barned beop þare pýlþ ut of þan ende pater, þuf þu hýne scealt læcgnie. L̅im gingýfran . t̅pelf penega pýht ⁊ piperef feoper . ⁊ t̅pentiga penega gepýht . ⁊ hunize heahta ⁊ feorpertiz penega gepýht . menz þanne eal þaf to gadere . ⁊ fille hým fæstende etan : þar of t̅pege sticca fulle . oþþer þru.

Ad acibīua.

pýþ þ̅ hæte pæter þe scýt upp of þan breosten.

fol. 94 b.

AD acibīua þ̅ hýf þ̅ hæte pæter þe scet upp of þan breostan . ⁊ hpýlan of þa mæge . þanne sceal he drīnca fif handfulle³ scealtēf pæteref ⁊ nīm eft sona permobef sæb . ⁊ seop hýt on pætere ⁊ menge þæto pýn . ⁊ drīnce hýt þanne . eallþa nīm . þro piper corn . oþþer fif ⁊ hete hýt. Eft nīm bettonīca . anef scýllingaf gepýht .⁴ ⁊ seop on pætere . ⁊ file hīm drīnca fæstenda. L̅im eft ruban . ⁊ cnuca ⁊ leze hý þanne on eceb . ⁊ file hým fæstende drīnca. Eft sona nīm lufesticef sæb . ane handfulle : ⁊ ete hýt.

Potuf prouocant vomitus . ad uomitum.

þef lacecræft sceal þan mann þ̅ spīpan pyllan. Pýte þu gepýflīce þ̅ se speau drenc deap him mýcel god . ⁊ fultum . ze on þa breostan . ⁊ on heort ze sīða . ⁊ on þarra lungane . ⁊ on þare mīlta . ⁊ on þan innop .

¹ of, MS. ; a frequent corruption for oð.

² Read þat.

³ So MS.

⁴ gepýht, MS.

their spittle out, till they be full and they never cease, but it is when they are hungry. Thou mayst understand the disease, since from the mickle heat the spittle is released, and the mickle spittle *cometh* from the mickle heat, just as the wood that a man lays upon the hearth, by reason of the mickle heat, by which the wood is burnt, there welletth water out of the end of *it*. Thus thou shalt cure *the man*. Take of ginger twelve pennyweight, and of pepper four and twenty pennyweight, and of honey eight and forty pennyweight, then mingle all this together, and give to *the man* fasting to eat thereof two or three spoons full.

60. For the hot water that shooteth up out of the breast.

For acidity, that is, the hot water which shooteth up out of the breast, and at whiles out of the maw. *The patient* then shall drink five "handfuls" of salt water, and again take seed of wormwood, and seethe it in water and mingle with it wine, and let the man drink it; also, take three or five pepper corns, and let him eat them. Again, take one pennyweight of betony and seethe in water, and give him to drink fasting. Again, take rue and pound it, and then lay it in vinegar, and give it him fasting to drink. Eftsoons, take seed of lovage, a handful, and let him eat it.

61. To get a vomit.

This leechcraft shall be for the men that have a wish to spew. Know thou for certain that the spew drink doth them mickle good and giveth much support both in the breast and on the heart and sides, and in the lungs, and in the milt, and in the inwards, and in the

fol. 95 a.

⁊ on þan mæga . ge on ealle þa yfele pæta þe pýþinna
 þe mægen beoþ . ⁊ abeotan þa heortan . eall þe drenc
 afyrfaþ . ⁊ aclænfaþ . ⁊ þa hýlc¹ þing fpa þar peaxan þe
 býð: to yfele in þan mann . þur þane drenc he sceal
 beon gelyþegob . ⁊ alýfed: þe fpæu drenc yf gob ær
 mete . ⁊ betra² æfter mete . forþan þe ealbe læcef hýt
 þuf prýtan . þat feo faftnýfle þæf yfelef pætan on þan
 heafede . ⁊ þ oferflapende yfel on þan breoftan: býð
 aftíreb æfter þan mete . ⁊ se yfela pæta on þan
 zellan býð eac aftíreb . þanne þur þane dreng: he býð³
 afeormuð . ⁊ ne gepafaf þ þær ænig yfel pæta beo
 gefamnad . innan þan mægen . ¶ þuf þu fcealt þane
 fpæap drenc pýrcean . Lþim fmales napes . ⁊ lege hý on
 eceb . ⁊ do þar hunig to: ⁊ læt hý licgean ane niht
 þær on . ofgotene . ete þanne a morgen . fort he full
 fy drince þanne after pearm pæter . Lþim þanne an
 feðere . ⁊ dýppe on ele . ⁊ ftýnge on hýf muþe . oþþer
 huf fingerf do on hýf muþ . þ he þane fpæu drenc
 aftýrie . ⁊ eft fona . Lþim cuppan fulle pæteref ⁊ fealt
 ⁊ meng fpýþe to gadere . of⁴ þ fealt moltan fy . do
 hýt þanne on ane croccan an nýht . ním hýt a morgen
 ⁊ breahne hit þurh linnen clæþ . ⁊ fýle hým drinca .
 þanne fe drenc hýne ftýrge: þanne file him drince
 zelomlice pearm pæter . þ he þa bet fpipe .

Potus leuior ad vomitum.

And eft gýf þu pýlle file hým leohtran dreng . Lþim
 þanne pearm pæter . ⁊ fýle hým drincan . ðuppe þanne
 a feþer on ele . ⁊ do on hýf muþ . oþþer hýf fíngref
 ⁊ he fpíp fona . Eft fona enðlufan leaf of bulgazine
 of geot hý ane niht . mid pýne . þanne on morgen ním

¹ Understand or read fpa hpýlc.

² bera, MS.

³ byb, MS.

⁴ Understand oþ.

maw, and in case of all the evil humours which are within the maw and about the heart. All *this* the drink removeth and cleanseth away; and whatsoever thing is there waxing into mischief in the man, through the drink he shall be soothed and relieved. The spew drink is good before meat and better after meat, since the old leeches write thus of it, that the fast hold of the evil humour in the head, and the overflowing mischief in the breast, are stirred after the meat, and the evil humour in the bile is also stirred; then by the drink it is purged, and *the drink* permitteth not that any evil humour be collected there within the maw. Thus thou shalt prepare the spew drink: take small rapes and lay them in vinégar, and add honey, and let it lie a night poured thereon; then let *the man* eat it o morning till he be full; then let him drink after it warm water; then take a feather and dip it into oil, and poke it into his mouth, or let him put his fingers into his mouth, that he may stir up the spew drink; and again, take a cup full of water and salt, and mingle them thoroughly together till the salt be melted, then put it in a crock for one night; take it o morning, and drain it through a linen cloth, and give it *to the man* to drink. When the drink stirreth him, then give him warm water to drink frequently, that be may spew the better.

62. A lighter dose for a vomit.

And again, if thou hast a wish to give the man a lighter drink; then take warm water and give it him to drink; then dip a feather in oil and put it in his mouth, or *let him put his fingers down his throat*, and he will spew soon. Again, pour over for one night with wine eleven leaves of vulgago, that is, asarabacca; then in the morning take the leaves and pound

fol. 95 b.

þa leaf 7 cnuca hý on treopenum fæte. 7 of ȝeot hý mid þan ýlcan pýne þe hý ær ofȝotene pæran 7 file hým ðrincan. 7 þim eft eallan pýrte poſ ſpa pearm tpeȝea ðælef. 7 huniȝef þan þriððan ðæl. 7 meng to gadere 7 file hým ðrincan faſtende. 7 ním eft ſpana¹ grene cýrfætan an hanðfulle. 7 ðo hý on pýn. 7 ðo þar to huniȝe. 7 ðo hý on ealu. 7 file ðrinca. 7 eft ſona ním curfettan pýrtruman. 7 cnuca hý. 7 þring þær of anef æȝef ſculle fulle þæf poſef. 7 elef æne æȝef ſculle fulle. 7 ellan pýrte. purtrumem. ním þanne 7 cnuca hý. 7 þring. þær of ane ſculla fulle. 7 tpeȝra æȝer ſculle fulle pýnef. 7 meng¹ eall to gadere 7 file hým ðrincan on ſtuſ baþe.

contra nimium vomitum.

fol. 96 a.

þiſne lacecræft mann ſceal ðon manne þ ſpýþe ſpípaþ. ȝif pullaþ þat hit aſtonðen. þ greccaſ hateþ apoxerríſf. þ ſinden þa menn: þa after þan þe hý hure mete habbaþ ȝeþiȝeð: þ híne ſceollan aſpýpan. 7 hpylan ær hý etan. hý ſpípaþ. 7 þe mæȝa ſarȝað. 7 þe innop to ſpýlþ 7 he býþ on ælce líme ȝperȝi. 7 ſínganlice hým þurſt. 7 ſe anſíne. 7 þa fet beoþ toſpollen. 7 hiſ anplita býþ blac. 7 hiſ migga: býþ hpít. 7 he ſceal ȝelomelice mīȝan. ¶ þuſ þu ſcealt híne hræðlice læcnīȝe. ȝif þa ýlða habbe: læt him bloð. of bam þa foten. býneoþan ancleoþe.² ſpa ſi þ bloð forlæte þ ealluga ſe ſeocca ne ȝetoriȝe. 7 þa þīng þe þane mæȝen³ healbeþ. þ hý næfre for þan forpýrþan. 7 þeo op̃ru bloðlæfe yf. þe þu þane ſeoccan læcnīȝe ſcealt. þ yf þ þu hým ſcealt lætan bloð. under þare tuncȝan þ þeo bloðlæfe þane mann alíhte. 7 æfter þ ſeo bloðlæfe ſi ȝefylleð: þu hine ſcealt ſcearpīȝean. ním þanne

¹ Understand ſona.² ancpeope, MS.³ We must understand here from

the context þ mæȝen not þone mæȝan.

them in a wooden vessel, and pour them over with the same wine with which they were poured over before, and give it him to drink. Again, take the juice of elderwort so warm, two proportions of it, and the third part of honey, and mingle together, and give it him to drink fasting; and again, take so green, a handfull of gourd, and put it into wine, and add thereto honey, and put them into ale, and administer them to be drunk. And eftsoons take roots of gourd and pound them, and wring therefrom an eggs shell full of the juice and an eggs shell full of oil; and roots of elder wort; then take and pound them, and wring from them one shell full; and two eggs shells full of wine; and mingle all together, and give to *the man* to drink in a stove bath.

63. Against over vomiting.

One must apply this leechcraft to the men that spew violently, if they wish that it should stop, which the Greeks call ἀπεξίμσις (?); these are the men who, after they have taken their meat, will spew it up; and at whiles they spew before they eat; and the maw is sore, and the inwards swell, and *the man* is languid in every limb, and he is thirsty constantly, and the countenance and the feet are swollen up, and his face is pale, and his mie is white, and he will mie frequently. Thus thou shalt quickly cure him: if he be of suitable age, let him blood from both the feet beneath the ancle; let the blood be so let, that the sick man faint not, and that the things which uphold the strength may never for that perish; and the second bloodletting, by which thou shalt cure the sick, is that thou shalt let him blood under the tongue, that the bloodletting may relieve the man; and after the bloodletting hath been performed, thou shalt scarify him; then take salt and

fealt ⁊ gnið þa punða míf. ním þanne cícena mete.
 ⁊ pylle cærſen. ⁊ eorme leafef ſæb. ⁊ feoþ hý on
 patere. hponlice meng þar to ele. ⁊ huníge. ⁊ pyrc
 þanne clýþan þerof. ⁊ leze þarto þru bægef. ⁊ þre níht.
 Eft ſona ním gladenan ⁊ hlutter pic. ⁊ meng to gadere.
 ⁊ ðo to ele ⁊ pex. ⁊ beferes herþþan ⁊ galpanan. ⁊
 panic. ⁊ hpýt cubu. cnuca þanne eall þaf to gadere.
 ⁊ mazce to gadere. meng þarto þanne ecebe ⁊ pýrce
 clýþan of þiffum. ⁊ leze þar to. ¶ Eft ſona ním alepen
 ⁊ mýrra. ⁊ hpít cubu. ⁊ ægra hpít. meng eall to-
 gadere. 2þim þona acuma. ⁊ pylle þar on. ⁊ leze
 aforenan renangen¹ þane mæge. ⁊ after þýffun ním
 peremod ⁊ býle. cnuca to gadere. ním þanne ele feoð
 þa pýrta. pýrma þanne þa fet. ⁊ þa hanða. pýrce
 þanne clýþan of þiffe pýrta. ⁊ býnb fpýþe to þan
 handan. ⁊ to þan fotum ⁊ mýð fpýþe ðrigeon handum
 ftraca zeornlice þane innop. ⁊ æfter þiffum unbýnd þa
 fet. ⁊ þa hanða. ⁊ fmýre hý lange hpíle míf þare
 fealfe. ⁊ forhabban hýne pýð mícele gangaf. ⁊ ním
 zetemfub melu. ⁊ bac hým anne cícel of. ⁊ ním
 cumín. ⁊ mercef ſæb. ⁊ cnebe to þan hlafe ⁊ fýle hým
 etan hneſce ægere. míf þan hlafe. ⁊ hetan pín-
 hnutena² cýrnlef. ⁊ amígdalaf. ⁊ oþera hnutena cýrnlu.
 ⁊ pýrce hým blacne bríuþ. ⁊ forhabbe þa hýne. pýð
 ælc þpealb. ⁊ gif he after. ⁊³ fpípe fíle hím ðrincan
 hluttur ecebe ær he eta ⁊ after hýf mete. ¶ Pýð þan
 ylcan. ným betonican ſpa grene. ⁊ gnið hy. on pætera.
 ⁊ ðo þonne ſum ðæl hunígef to ⁊ fíle ðrincan fæſtende
 ane cuppan fulle. 2þim eft bettonican þreora ſcýllange
 gepýht. ⁊ feoð hý on huníge ſpeþe ⁊ fíre hý zelom-
 lice. pýrc þanne ſpa greate clýmppan feopur þa lítle
 æceran. ⁊ fíle hým þan fæſtende etan. on pearmum
 pæteran. feopur ðagef ælc ðæ ane clýne. ¶ Eft ním
 faluíam ane hanð fulle. ⁊ cnuca hý fpýþe fmale. ⁊

fol. 96 b.

¹ Read aſoren angen, (aropan |
 ongean).

² pinhutena, MS.
³ Strike out ⁊.

rub the wounds of *the scarification* with it; then take chicken meat, and water cresses, and seed of mallow, and seethe them in water a little; mingle with this oil and honey, and then make a poultice thereof, and apply it for three days and three nights. Again, take gladden and resin, and mingle together, and add oil and wax and beavers stones (*castoreum*) and galbanum and panic and mastich; then pound all this together, and mash it up together; then mingle besides oil, and ^{formea} make a poultice, and apply it. Again, take aloes and myrrh and mastich and white of eggs; mingle all together; then take oakum and boil therein, and lay it in front against the stomach; and after this take wormwood and dill, pound them together, then take oil, seethe the worts *in it*; then warm the feet and the hands; then make a poultice of these worts, and bind it fast to the hands and to the feet, and stroke the belly earnestly with very dry hands; and after this unbind the feet and the hands, and smear them for a long while with the salve; and let *the man* refrain from long walks; and take finely sifted meal and bake him a cake of it, and take cummin and seed of marche and knead them into the cake; and give the man soft eggs to eat with the cake, and kernels of the nuts of the *stone* pine, and almonds, and kernels of other nuts; and make him a black broth; and let him abstain from every washing; and if he spew after that, give him to drink clear vinegar before he eats and after his meat. For that ilk; take betony so green, and rub it small into water, and then add some proportion of honey, and give to *the man* fasting a cup full to drink. Again, take betony, the weight of three shillings, and seethe it well in honey, and stir it frequently, and then work up four great lumps like little acorns, and then give *them* to him fasting to eat in warm water, for four days, every day one lump. Again, take of sage a handfull and pound it very small, and take twelve

nīm tƿelf piper corn . ⁊ gnind .¹ hý smæle . ⁊ nīm þanne ægru ⁊ tƿing ho to gædere . mid þam pýrtum . ⁊ mid þan pipore . ⁊ þim þanne² ane clæne þanne . ⁊ hýrfe hý mid ele . ⁊ þanne hy beon cole ete hý þanne faſtinde . ⁊ þim eft dýlef sæbef tƿelf penega gepiht . ⁊ piperef alſpa fela ⁊ cimenef ſpa fela ⁊ gnind hit to duſte . nīm þanne mīntan ⁊ feoð hi on pætera ⁊ do þær to gehƿæde pýn . drinca þanne he pýlle to hyf bebbe . ⁊ Eft ſona gif ſe man ſƿipan ⁊ he ne mage etan : fýle hīm drincan elenann pýtrumann . opper ualerianam leaf . opper mýllefolýam pýð pýne gemenggeb . ⁊ Eft ſona gif man fý gepanulic þ hýne þýrete . ným lubefican nýpepearbe . ⁊ gnind on pīne . ⁊ on patera ⁊ file hým drincan . ⁊ Eft ſona nīm elenam ⁊ ſpelter . ⁊ feoþ on pīne ⁊ file hým drincan . þif ýf ſeo ſeleſta drenc . pýð þ þnoc . ⁊ pýð þan ýlcam zeným . hƿitcube ⁊ alepan . ⁊ mirra ⁊ gingiferan . ⁊ cýmen . ⁊ grind hý eal to gadere . ⁊ do hunig to . ſpa fela ſpa þærf fý . ⁊ þim þanne linnenne clæð ⁊ lege þa ſealfe uppan . býð³ þanne ofer þane mægen . þanne clænſaþ þa ſcealfe þane innop . ⁊ þa perinýſſe apez geðeð . ⁊ þane maȝan gepýrmþ . ⁊ Þýþ þan ýlcan . nīm ſpeſſef ehta penega gepýlta . ⁊ cnuca hīne ſmale . nīm þanne an hrere bræð æȝ . ⁊ do hýt an innan . ⁊ file hým etan . Eft ſona gif þu pýlt þe perinýſſa apez don . of þan mann : þanne þat ýfel hýne gepreadne hæfð of ðe þurft apez adon . ⁊ þim hƿýt cudu ⁊ gýngýfere . ⁊ recelf . ⁊ laupinberizean . ⁊ coſt ælcef þiſſa emfela . nīm þanne . of opprum pýhmentum ane ſtīccan fulne . ⁊ gnind hý eal togadere . ⁊ þim þanne pateref tƿezen baleſ .⁴ ⁊ pineſ þane þriððan ðal . meng þanne eall togadere fýle hīm drican .

fol. 97 a.

¹ Read grind or gnind : also þāne :
ægru is glossed oua.

² Read þāne.

³ For bmb.

⁴ baleſ, MS.

pepper corns and grind them small, and then take eggs and whip them up together with the worts and with the pepper; then take a clean pan and fry them with oil, and when they are cool then eat them fasting. Again, take of seed of dill, twelve pennyweight, and as much of pepper, and as much of cummin, and rub it to dust; then take mint and seethe it in water, and add thereto a little wine; let *the man* drink it when he is going to bed. Again, if the man spew, and be not able to eat, give him to drink helenium roots, or leaves of valerian, or milfoil mingled with wine. Again, if the disease be chronic on a man so that it eats through him, take lovage, the lower part of it, and rub it small in wine and water, and give it *the man* to drink. Again, take helenium and ἄσφαλος, and seethe in wine, and give *the man* to drink; this is the best dose against the disease: and against the same take mastich and aloes and myrrh and ginger and cummin, and grind them all together, and add honey, as much as there may be need of; then take a linen cloth and lay the salve upon it, then bind it over the maw; then the salve cleanseth the inwards, and doth away the weariness, and warmeth the maw. For that ilk; take of brimstone eight penny weight and pound it small, then take a half done roasted egg, and put the brimstone in that, and give it *the man* to eat. Again, if thou wilt do away the weariness from the man; when the evil hath afflicted him from whom thou needst remove it, take mastich and ginger and frankincense and laurel berries and costmary, of each of these equal quantities, then take of other drugs a spoon full, and rub them all together; then take two parts of water, and of wine the third part; then mingle all together; give *this* to him to drink.

AD emoptoýcof . latine dicitur Relectatio.¹

Ab emoptoýcof þ greccaf hateð amatoftax þ ýf on lebene ure zenemned . relectatio.¹ ⁊ on englisc ýf haten blob ríne . þuf hím egleþ se blob ríne . hpilum þurh þa nofa hým ýrnþ þ blob . hpilum þanne² on arfganga fítt hýt hým fram ýrnaþ . ac þa ealde læcef fædan . þ þeof þropung ýf||gefet of feofer þingum ; þ ýf of þan breofte . ⁊ of þan magan . ⁊ of æbran . ⁊ of þan þearman . Galpenuf fe læce hýt of hýf fnotornýffe þuf prat . Gif hýt on þan breofte býð .³ oþþer on þan magan : þanne þurh þane fpiþan þu hýt miht gecnapen . gif hýt býþ on þan æbran . oþþer of þare blabre : þu miht þurh þane miggan hýt gecnapan .

fol. 97 b.

Si dolor ⁊ i[n]firmitas fit in visceribus.

gif hýt býð of þan þerman : þanne myht þu þurh þane arfgang hýt gecnapan . Ðif býþ onýton on fume manne . þ þ blob hým ut of þan heafode ut pýlþ . ⁊ on fuma hpilum þ hýt ut fprínþ þur þa tpa litlan þurlu þa innan þara ceolan beoþ . forþan þa ædran beoþ to brocone þa inna þa þurlu beoþ . ⁊ hpilun of þare ceolan þ blob ut pýlþ . hpilum of gomian . hpilum of þan fcearpan banum þe býtpeox þan breofstan byþ . ⁊ hpýlum of þare lungone . hpýlum of þan mazen . hpýlum of þam innoþe . hpilum of þan lenþune . ⁊ þif ýf þ gefceab þara lacnunge . gif þat blob oþ þan heafode pýll . þuf þu fcealt hýt azytan : he hpeft hefelice . ⁊ findrig blob he ut racþ . þane gif þa adra býþ to brocen innan : þan þurlu : ⁊ of þan uue dropaþ uppan

¹ Relect'atio, MS. ; ure must be struck out.

² þane, MS.

³ byð. MS.

64. AD αἱμορροϊκούς.

For those troubled with blood spitting,* which the Greeks call αἱματόσταξ, which is in Latin named Reiectatio, and in English is hight blood running. Thus doth the blood running trouble them: at whiles the blood runneth through the nose; at whiles, when it lodges in the fundament, it runneth from them *thence*; but the old leeches said that this malady is composed from four things, that is, from the breast and from the maw and from the kidneys and from the guts. Galenos, the leech, out of his wisdom thus wrote of it: If it be in the breast or in the maw, then it may be known through the spewing or spitting, if it is on the kidneys or the bladder, thou mayst know it through the urine.

Galen. vol. viii.
p. 264. ed.
Kühn.

65. If the pain and infirmity be in the vitals.

If it is of the guts, then mayst thou know it by means of the fæcal discharge. It is ascertained of some men that in them the blood wellet out of the head; and at some whiles that it springeth out through the two little holes which be within the gullet, since the veins, which are within the holes, are burst; and at whiles the blood wellet out of the gullet, at whiles out of the tonsils, at whiles out of the sharp bones which are between the breasts, and at whiles out of the lung, at whiles out of the stomach, at whiles out of the inwards, at whiles out of the loins. This is the distinction of the modes of treatment. If the blood well out of the head, thus thou shalt understand it; the patient coughs heavily, and he out breaketh blood separately: if the veins be burst within the holes, then

* That the words here do not agree one with another, is the fault of the text.

fol. 98 a.

þa tunga . ⁊ of þara tungan hýt . ingehþýrſþ.¹ ⁊ he
 aȝýnþ to breccanne þanne² to ſpípanne . þanne ȝif hýt
 cump of þare þrotan . þuſ þu hýt ſcealt aȝitan . þanne
 he hþeſt . þanne . ſmýit hýf tunge . ⁊ he ut hræþ³
 þurmfíg blob . ⁊ þeo þrutu býþ mid fare ȝemenȝeð.⁴
 ſpa ſpíþe þ he hýt utan ȝefret . ȝif hýt of þan goman-
 butan bloðe . ⁊ ſpíðe ut hræþ . þanne to ðo þu hýf
 muþ . ⁊ hapa hræþer hýf ceafſaſ ſin toſpollene . ⁊ he
 eaþelíc nan þíng forſpoligon ne mæȝ . þanne ȝif hýt
 of þan ſcearpe bane býþ : þ he farlice hþeſt : ⁊ bloð
 ut ſpíuþþ : ⁊ micel bloð aſtýreþ . ⁊ ȝif ȝæð hýf breoſt
 beoð ȝeſargude þanne píte þu ȝepýſlice : þ þa abran to
 brocene . þe on þa þurlun ſýnð . ȝeſette . þanne ȝif
 þat bloð . of þa lungune cýmþ : þ aȝýt þu hýt þuſ .
 ȝif þat bloð beo ſpýþe read . ⁊ clane ut to ſpípanne .
 ⁊ he mid hþoſtan hýt ut hræþ butan alcum fare .
 ȝif þat bloð⁵ of þan innoþe flope . þ pýte þu þ ſin-
 don punda on þan þearnum .⁶ ⁊ þanne he to arſganga
 gæþ : þanne þ hým fram gæþ býþ ſpýle pýþ bloðe
 ȝemenȝeð . ⁊ þanne ȝif hýt býþ . of renýſ oþþer þan
 lendene þanne⁷ cump þ bloð of þara blæðbran . ⁊ þ
 he mýhþ :⁸ býþ ſpeart . oþþer hþýt⁹ oþþer read . for-
 þan of ýfelre able becýmþ þiſ þíng on þan man .
 þuſ þu hýne ſcealt lacnýȝe ðo hýne on pearme huſe .
 ⁊ on beorht . ⁊ beððe hýf beð mýð mor ſecȝe . oppan
 þara eorþa . ⁊ he hýne ſceal forhabban pýþ fela þingaf-
 þiſ ýf æreſt pýþ micle ſpæce . ⁊ pýþ ýrfunga . ⁊ pýþ
 hamed þíng : ⁊ fram alce ſurperſetum flæſce . ⁊ fram
 ſmýce . ⁊ fram alce unȝepilbe . forþan þa abðran berſtað
 hpíla for þan micleſ bloðeſ þínȝe þe on þín¹⁰ lichama
 ⁊ on abðra býþ .

¹ ungeþýrſþ, MS.² þane, MS.³ For hræþ.⁴ Rather ȝerpenceð.⁵ þan blob, MS.⁶ þeapnū, MS.⁷ þane, MS.⁸ Glossed míngit.⁹ hýt, MS.¹⁰ For þan.

from the uvula it droppeth upon the tongue, and from the tongue it returneth inwards, and he beginneth to strain, and then to spew : further, if it cometh from the throat, thus thou shalt understand it ; when he coughs, then it smudgeth his tongue, and he hreaketh out ratteny blood, and the throat is afflicted with soreness, so much that he feeleth it on the outside ; if the ex- pectoration comes from the fauces without blood, and he strongly hreaketh out, then bring his mouth close, and see whether his jowls be swollen, and he is not able easily to swallow anything. Further, if it be from the sharp bone, so that he painfully coughs, and spitteth out blood, and “ disturbeth much blood,” and if besides his breast is made sore ; then know thou for certain, that the veins are burst which are set in the drilled passages. Further, if the blood cometh from the lungs, understand thou that thus : if the blood be very red and clean to spit out, and he hreaketh it out with a cough without any soreness. If the blood flow from the inwards, know thou that there are wounds in the guts ; and when he goeth to his evacuations, then what goeth from him is much mingled with blood. And further, if it is from the reins or the loins, then the blood cometh from the bladder, and that which he pisseth is swart or white or red, since from an evil disease cometh this upon the man. Thus thou shalt treat him : get him into a warm and well lighted house, and make him up a bed of moor sedge upon the earth ; and he must refrain himself from many things ; that is to say, first from much speech, and from ire, and from copulation, and from all four footed flesh, and from smoke (*lest it make him cough*), and from every impatience ; since the veins burst from the superabundance of blood, which is in the body and in the veins.

Jpocraf dicat quod quidam plures¹ venaf quam [ali
habeant].

fol. 98 b.

Jpocraf ie læce atpupðe þ on fumum lichama beoþ
ma addra þan[n]e on fume . ʒ þe lichama býþ pearmra
þanne se þe smaran² addran ʒ þa spa feapa ann beoþ .
þanne³ þe lichama ʒ þa addran beoþ þæf ýfelan blodet
fulle . þanne scealt þu hý læten blod on þan earme .
ʒif he þara hulde⁴ habban . ʒ pýrc him sipþan tpezen
firefce clyþan . ʒ bind oþerne betpex þa sculbru . oþerne
betpoex þa breofte . ʒ fýle hým ealra ærest etan ʒe-
bræðne spam . ʒ ʒif þ bloð ut pealle . oþan heafode .
þanne cnuca þu spam . ʒ ním pæter ʒ huniġ ʒ meng
togadere . ʒ file hým drincan . ʒ ʒým þanne ecede ʒ
huniġ . an meng to gadere . ʒ ʒim þanne⁵ an seþere . ʒ
ðýppe þar on . ʒ smýra þanne þa stope mid . Loca hpær
þ bloð utpealle . ʒif þu þa stope ʒeracen mægen . ʒif
þæt bloð of þara ceolan ut pealle : ným cole⁶ spogi-
am .⁷ ʒ spam . ʒ sealt . ʒ cnuca eall to gadere . ʒ býnd
þanne þane clyþan uppa þa þrotan . ʒ file hým ærest
drincan : finul on hluttrum⁸ píne . ʒ file hým etan
nýpe beo blæð . ʒ hým býð⁹ sona¹⁰ bet . ¶ And ʒif þæt
bloð on þara lungane si þanne¹⁰ ním peġbræðan ʒ cnuca
hiġ . ʒ þring þar of þ þof ʒ drínc . ¶ Giġ hýt býþ of
þan scearpan bane þa betpex þa broefta býþ : þanne
ným þu cealbe¹¹ spam . ʒ scealt . ʒ cnuca to gadere .
ným þanne¹² spóngýam ʒ leze þa scealfe on uppan . ʒ
býnd to þan breoftan . cnuca þane spam ʒ ðo híne

¹ Pluras, MS.

² For smalan ?

³ þane, MS.

⁴ For ylbo.

⁵ þane, MS.

⁶ By conjecture ceolbre, curd, curd
cake.

⁷ So MS.

⁸ hlutrum, MS.

⁹ byð, MS.

¹⁰ þane, MS.

¹¹ By conjecture cealbre, pressed
curds.

¹² þane, MS.

66. Hippokrates saith :

Hippokrates the leech set forth that in some bodies there be more veins than in some;^a and the body is warmer in those who have more veins than in those who have fewer. When the body and the veins are full of the ill blood, then shalt thou let them bleed in the arm, if they have the age for it; and work them next two fresh poultices, and bind the one betwixt the shoulders, the other betwixt the breasts; and give him first of all to eat a roasted mushroom; and if the blood well out from the head, then pound thou a mushroom, and take water and honey, and mingle them together, and give them to him to drink; then take vinegar and honey and mingle them together; then take a feather and dip it therein, and then smear the place with it. See where the blood wellet out; if thou may reach the place, if the blood wellet out of the throat, take colwort, sponge, and a mushroom, and salt, and pound all together, and then bind the poultice upon the throat, and give him first to drink fennel in clear wine, and give him to eat a new honey comb, and it will soon be well with him. And if the blood be from the lung, then take waybread, and pound it, and wring from it the ooze, and drink. If it be from the sharp bone which is between the breasts, then take thou a mushroom cold, and salt, and pound them together; then take a sponge and lay the salve upon it, and bind to the breasts; then pound the mushroom and put it into

In Hippocrates nothing is to be found to this effect. In one pas- | sage he speaks of men, *ὅν αἱ φλέβες εὐρέϊαι*. Vol. iii. p. 433, ed. Kühn.

on pætere . ⁊ ðrinca hýne butan fealt ⁊ gif he þære
ýlbe habban þanne læt þu hým blob . ⁊ býnd þa scealfe
to þan breofstan þanne.¹

gif þ þ blob of þan innoþe cumþ. vii'.

MS. Cott. Tiberius A. III. fol. 40. b.

Eft if oþer riþe be þiffum þingum þ þu meht ritan
on bearn eacenum riþe hræþerf cýnnef bearn heo
cennan ſceal . gif heo gæð late ⁊ hæfþ hole eagan heo
cenneð cniht . gif heo hraðe gæþ ⁊ harað aþundene
eagan heo cenneð mæden cild . Eft oþer riþe zenim þa
twa pýpta on hand þ if lilie . ⁊ rofe . ber to bearn-
eacenum riþe hat niman þæra pýpta ſwa hræþeræ ſwa
heo pille gif heo nimð lilian he[o] cend cnyht gif heo
nimð rofan heo cænð mæden . Eft if oþer cræft be
þon gif þ riþ mid þam helum fæpeð ſpiðor on þa
eorðan heo cenneð cnyht gif heo mid þam tan fæpeð
ſpiðor on þa eorþan heo cænneð mæden . Eft if oþer
riþe . gif þam riþe bið þ hriþ upaſtigen heo cenneð
cnyht . gif hit býþ nýþer aſigen heo cenneþ mæden .
Eft oþer riþe gif riþ biþ bearn eacen feoþer monod
oþþe riþe ⁊ heo þonne gelome eteð hnýte oþþe æcean
oþþe ænige nipe bleða þonne gelimpeð hit hriþum þurh
þ þæt þ cild biþ diſig . Eft if oþer riþe be þon gef
eteð feapnef flæfc oððe þammef oþþe buccan oþþe
bænef oþþe hanaan oþþe ganþan oþþe ænigef þara neata
þe fcrýnan mæg þonne gelimpeð hit hriþum þurh þæt
þ þ cild bið hofoþode ⁊ healede .

fol. 41 a.

¹ bane ?

water, and let *the man* drink it without salt, and if he have *suitable* age for it, then let him blood, and bind the salve to the breast bone.

67. If the blood cometh from the inwards.

END.

Again there is another method about these matters that you may know about a pregnant woman, of whether sex she is to bear a child. If she walks tardy and has hollow eyes, she will bear a boy; if she goes quick and has swollen eyes, she will bear a girl. Again another method, take two worts in hand, namely lily and rose; carry them to a pregnant woman, bid her take whether of the two she chooses of those worts; if she takes a lily, she will bear a boy; if she takes a rose, she will bring forth a girl. Again there is another method, by observing if the woman steps more with the heels upon the earth, she will bring forth a boy; if she treads more with the toes, she will have a girl. Again there is another way, if the womans belly is high up, she will bear a boy; if it be sunk down, she will produce a girl. Again another matter, if a woman be four or five months gone with child, and she then is often eating nuts or acorns or any fresh fruits, then it sometimes happens thereby that the child turns out silly. Again there is another matter, if she eats bulls or rams, or bucks or boars, or cocks or ganders flesh, or that of any of the animals that is able to engender, then it sometimes happens thereby that the child is humpbacked and bursted.

DE GENERATIONE HOMINIS.

MS. Cott. Tiberius, A. iii. fol. 38 b.

fol. 39.

Der onginð recgan ymbe mannes gecýnde . hu he
 on his modor innoþe to men gepýrðeð . ærre þær
 mannes brægen bið geporðen on his modor innoþe .
 þonne bið þæt brægen utan mid reaman befeþen on
 þære rýxtan ruþan. On oðrum monþe þa æðron beoð
 geporðen . on lxx. ʒ þreo hundræð rýctran ʒ lenzran
 hi beoð toðælede ʒ þæt blod þonne flopeð on þa fet
 ʒ uppan þa handa . ʒ he þonne býr on limum
 toðæled . ʒ to romme gearpað.¹ On þam þriddum
 monþe he biþ man butan raple. On þam feorþan monþe
 he bið on limum rtaþolræft. On þam fiftan monþe
 he biþ crica . ʒ peaxeð . ʒ reo modur lið ritcleaþ . ʒ
 þonne þa riþb beoð geporðen . þonne zelimpð þære
 manizealb rap þonne þær býrþneþ lic on hire innoþe
 rýpizende bið. On þam rýxtan² monþe he býr gehýð .
 ʒ ban beoð peaxende. On þam feorþan monþe . þa
 tan ʒ þa ringraþ beoð peaxende. On þam eahtoþan
 monþe him beoð þa breort þing rexende . ʒ heorte ʒ
 blod ʒ he bið eall rtaþolræftlice ʒereted. On þam
 nizþan monþe ritodlice riþum bið cuð hræþer hi cennan
 mazon. On þam teoþan monþe þæt riþ ne ʒeðizð hýre
 feore ʒif þæt bearn accenned ne biþ . for þam þe hit
 in þam mazon rýrð hit to feorhable oþtoft on tifeþ
 niht.

¹ gearpað, MS.| ² nþam rýxtan, MS.

ON THE FORMATION OF THE FŒTUS.

Here beginneth to tell of a mans nature, how in his mothers womb he groweth to be man. First the mans brain is formed in his mothers womb, then the brain is furnished on the outside with membrane in the sixth week. In the second month the veins are formed; they are divided into three hundred and sixty five shorter and longer ones; and the blood then floweth into the feet and hands, and he is then divided into limbs and groweth into one. In the third month he is a man without a soul. In the fourth month he is firm in his limbs. In the fifth month he is quick and waxeth, and the mother is witless; and the ribs are then formed: then there occurs to her many a trouble when the body of the fœtus is being formed in her womb. In the sixth month he gets a skin, and the bones are growing. In the seventh month the toes and the fingers are growing. In the eighth month his breast organs are growing, and his heart and his blood, and he is altogether firmly compacted. In the ninth month it is known to a woman whether she can bring forth. On the tenth month the woman does not escape with her life if the bairn is not born, since it turns in the belly to a deadly disorder, and oftenest on Tuesnight.

PROGNOSTICS.

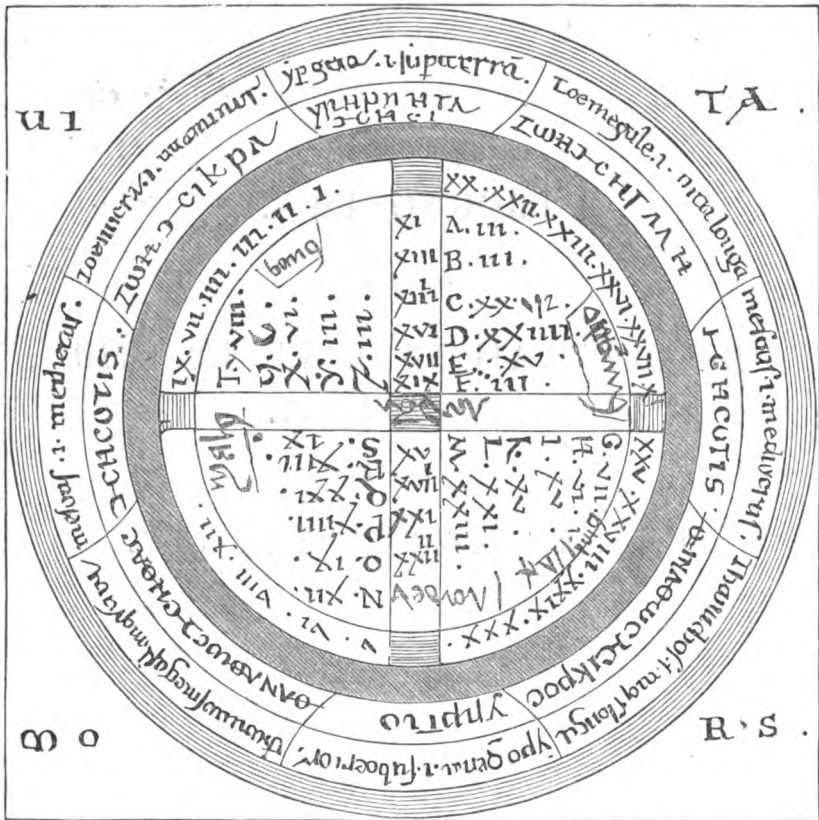
**DE OBSERVATIONE LVNÆ ET QUID
CAVENDUM SIT.**

DE SOMNIORVM EVENTV.

PROGNOSTICS BY THE MOONS AGE.

MS. Cott. Tiber. A. iii., fol. 34 b., 35 a.

MS. Cott. Calig. A. xv., fol. 121 b., 122 a.



Lunæ i.	qui inciderit difficile euad&	Se pe afeald eapfoð- lice he ætpint
Lunæ ii.	Cito confurg&	Raðe he ariþ
Lunæ iii.	Non euad&	He ne ætpint

Lunæ IIII.	Laborabit ¹ et furg& .	He spincð ȝ apurð .
Lunæ V.	Tricabit & furg& .	He sipað ȝ apurð ² .
Lunæ VI.	Non euad& .	Hæ ne ætþinc .
Lunæ VII.	Medicina sanabitur .	mib læcebome he bið ȝehæleb ³ .
Lunæ VIII.	Diu langu& & furg&.	Lange he ablað ȝ apurð ² .
Lunæ IX.	Langu& .	He ablað .
Lunæ X.	Diu egrotat .	Lange he fclað .
Lunæ XI.	Periculo periclitat .	On ꝥpecebnæffe ⁴ he ðýþrð .
Lunæ XII.	Surg& .	He apurð ² .
Lunæ XIII.	Aliquot tempus egro- tat .	Sumne tīman he fclað ⁵ .
Lunæ XIII.	Laborat & furg& .	He spincð ȝ apurð ² .
Lunæ XV.	Periclitat .	He ðýþrð .
Lunæ XVI.	Locum mutabit ⁶ & furg& .	Scope he apent ȝ apurð .
Lunæ XVII.	Tricabit & furg& .	He sipað ȝ apurð ² .
Lunæ XIX.	Similiter .	Call spa .
Lunæ XX.	Similiter .	Call spa .
Lunæ XXI.	Rem adiuuabit .	Þingc he fultumað .
Lunæ XXII.	Langu& & furg& .	He ablað ȝ apurð ² .
Lunæ XXIII.	Similiter .	Call spa .
Lunæ XXIII.	Diu langu& .	Lange he ablað .
Lunæ XXV.	Langu& & morietur .	Ablað ⁷ ȝ he spelt .
Lunæ XXVI.	Langu& .	He ablað .
Lunæ XXVII.	Tricabit & furg& .	He sipað ȝ apurð ² .
Lunæ XXVIII.	Eger multum iacebit & morietur .	Seoc spide he hð ȝ spylt ⁸ .
Lunæ XXIX.	Eger euad& .	Seoc ætþinc .
Lunæ XXX.	Eger laborabit & furg& .	Seoc he spincð ȝ apurð ⁹ .

¹ Labor&, MSS.

² apurð, T.

³ ȝehæleb, T.

⁴ ꝥpecebnæffe, T.

⁵ fclað, T.

⁶ mutabit, C.

⁷ he ablað, T.

⁸ spelt, T.

⁹ purð, T.

fol. 136 b.

Ða ealðan læcef gefetton on lebon bocum ꝥ on ælcum monðe beoð æfre tpegen ðaƷaf þa fýndon fpiðe ðerigenðlice ænigne ðrenc to ðrincanne . oþþe blob to lætenne for þam þe an tid if on ælcum þara ðaƷa Ʒif man ænige æððran Ʒeopenað on þara tide ꝥ hit bið lifleaf . oððe langfum far . þæf cunneðe fum læce Ʒ let hið hofe blob on þære tide . Ʒ hit læƷ fona deað .

Nu fýndon hit þaf ðaƷaf fpa fpa hit heƷ onfeƷð.

Se forma ðæg on martio . þæt if on hlyðan monðe Ʒ fe feorða ðæg æƷ hið ende.

On þam oðrum monðe þe pe aƷnehið hatað fe teoða ðæg if ðerigenðlic . Ʒ fe ænblýfte æƷ hið ende.

On mauið monðe fe þƷudda ðæg if ðerigenðlic . Ʒ fe feofoða æƷ hið ende.

On iuniuf monðe fe .x. ðæg . Ʒ æƷ hið ende fe .xv.

On Iuliuf monðe fe .xiii. ðæg . Ʒ æƷ hið ende fe .x.

On aƷuftuf monðe fe .i. ðæg . Ʒ æƷ hið ende fe .ii.

On feptember monðe fe .iii. ðæg . Ʒ æƷ hið ende fe .x.

On october monðe fe .iii. ðæg . Ʒ æƷ hið ende fe .x.

On nou[em]ber monðe fe .v. ðæg . Ʒ æƷ hið ende fe .iii.

On dec[em]ber monðe fe .vii. ðæg . Ʒ æƷ hið ende fe .x.

On Ianuariuf monðe fe .i. ðæg . Ʒ æƷ hið ende fe .vii.

On februariuf monðe fe .iii. ðæg . Ʒ æƷ hið ende fe þƷudda.

Þe gefetton on foneƷearðan þiffere endebýrðneffe þone monað martiuf þe menn hatað hlyða . for þam he if annƷinn æfter nihtan Ʒetele ealleð þæf Ʒearfe . Ʒ fe ælmihtƷa Ʒoð on þam monðe Ʒefceop ealle Ʒefceafra.

Nu eft be þam monan if mýeclum to þaƷmienne ꝥ man on .iiii. nihta ealbne monan oþþe on .v. nihta

The old leeches laid it down in Latin books that in every month there are ever two days which are very dangerous for drinking any medical potion, or for blood letting; because there is one hour on each of those days, on which if any vein is opened, it is loss of life or long disease. A leech tested this doctrine, and let his horse blood on that hour, and it soon lay dead.

Now here are the days as is said here.

The first day in March, that is, in the month Hlyda, and the fourth day before the end of it.

In the next month, which we call April, the tenth day is mischievous, and the eleventh before its end.

In the month of May, the third day is mischievous, and the seventh before the end of it.

In the month of June, the tenth day, and the fifteenth before the end of it.

In July, the twelfth, and the tenth before the end.

In August, the first day, and the second before the end.

In September, the third day, and the tenth before the end.

In October, the third, and the tenth from the end.

In November, the fifth, and the third from the end.

In December, the seventh, and the tenth from the end.

In January, the first, and the seventh from the end.

In February, the fourth, and the third from the end.

In the commencement of this series we have put the month of March, which men call Hlyda, since it is the beginning, after right reckoning, of all the year, and the Almighty God on that month created all creation.

Now again of the moon: it is much to be observed that none let blood on the fourth night of the moons

fol. 127 a.

mienn bloð ne læte ſpa uf bec fezzað ær þam þe ſe mona ⁊ ſeo fæ beon anræde . ac þe gehýrðon fezzon ſumne þifne¹ mann ꝥ nan mann ne leofode þe him bloð læte on ealra halgena mæſſe dæg . oþþe Ʒif he Ʒepunðod pære . niſ þif nan ƷiƷlung . ac Ʒife menn hit aƷunden þurh þone halƷan Ʒiſdom ſpa heom Ʒod ælmihtig Ʒeðhte.

Ðreo ðaƷaf fýnðon on .XII. monðum mið þrum nihtum on þam ne bið nan Ʒifmann akenneð . ⁊ ſpa hƷýlc pæpneð mann on þam ðaƷum akenneð bið ne forƷottað hiſ lichama næfre on eorðan ne he ne fulað ær domeſ dæge . nu iſ an þara ðaƷa on æfterýrðne de-c[em]ber . ⁊ þa tƷegen on forerearðan Ianuarie þam monþe . ⁊ feape fýnð þe þaf Ʒerýne cunnan oþþe Ʒitan.

Cott. Calig. A. xv. fol. 127 b.

Cott. Tiber. A. III. fol. 35 b.

On anre nihte ealðne² monan ſpa hpæt ſpa þe mæteð ꝥ cymð to ƷeƷean . On tƷeiƷna nihta³ monan . ⁊ on þreopa nærð⁴ ꝥ ſƷeƷen næniƷe fƷemeðneſſe Ʒóðeſ ne ýfeleſ . On feoƷer nihta .⁵ ⁊ on fira . ꝥ bið Ʒod ſƷeƷen Ʒite þu ꝥ ƷeoƷne on þinre heortan . On .vi. nihta ꝥ þe þonne ꝥ þu Ʒeſeo . ꝥ beo fæſt on þinum bƷeoſtum . Ʒite ꝥ þin Ʒeþanc⁶ ne lofiƷe.⁷ On .vii. nihta ſpa hpæt ſpa þe on eaƷe býreð . æfter tide cýmð ſeo endunƷ . On .viii. nihta . ⁊ on .ix. fona ꝥ ýpeð . ſpa hpæt ſpa þe ƷeſƷeƷnað . Ʒif þu unƷotnýſſe Ʒeſape . penð þin heaƷob eaſt . biðe þe Ʒod aƷe . On .x. nihta þin ſƷeƷen aƷæð butan fƷececðnýſſe.⁸ On .xi. ꝥ ſƷeƷen æƷæð mið ƷeƷean . On .xii. nihta . ⁊ on .xiii. binnan þrum nihton þu Ʒeſihft ꝥ þe ær on ſƷeƷne ætƷƷe . On .xiiii. nihta .

¹ Read þif.

² ealð C.

³ ealð, C. adds.

⁴ nær, C.

⁵ nihtne, T.

⁶ þin þanc, C.

⁷ leoſe, T.

⁸ fƷececneſſe, T.

age, or on the fifth, as books tell us, before the moon and the sea be in harmony. We have further heard a man say, that no man should live, who had blood let from him on All Hallows day; nor if he were *then* wounded. This is no sorcery, but wise men have made experiment of it, through the holy wisdom, as God Almighty dictated to them.

There are three days in the twelvemonth, with three nights, on which no woman is born; and whatever man is born on those days never putrefies in body in the earth, nor turns foul till dooms day. Now one of those days is in the latter part of December, and the remaining two are in the early part of January, and few there are who know or understand these mysteries.

On the first night of the moons age, whatever you dream turns out joy. On the second and third, the dream has no efficacy for good nor evil. On the fourth and fifth, it is a good dream, keep it earnestly in your heart. On the sixth, let that which you see be firm in your breast, mind your thought do not perish. On the seventh night, whatsoever cometh before the eye will after a time have its fulfilment. On the eighth and ninth, whatever appeared in a dream to you, will become public. If you saw something unpleasant, turn your head to the east, and pray God for mercy. On the tenth, your dream shall pass off without harm. On the eleventh, the dream shall end in joy. On the twelfth and thirteenth, you shall within three days see whatever appeared before in the dream. On the fourteenth, the dream has no accom-

nærð þ nænige fremednýffe zóðef ne ýfelef. On .xv. nihta sceort pyrplic þ bið. On .xvi. nihta æfter langre tide hit azæð. On .xvii. ȝ on .xviii. ȝ on .xix. nihta þ sƿefen bið zob. ȝ on manezum ðazum zeendað. On .xx. ȝ on .xxi. nihta þ tacnað ceaƿunge ȝ hƿearfunge.¹ On .xxii. ȝ .xxiii. nihta feo mætinge bið gecorref. ȝ geflitnef. ȝ eall coftunge full. ne bið þ na zóð sƿefen. On .xxiiii. nihta þ tacnað gefýnto ȝ hælo.² On .xxv. ȝ on .xxvi. nihta þ tacnað toƿearþlice fiphto ȝ brozan. ȝ on .ix. ðazum oþþe on .x. þ bið zeýppeð. ac penð þin heafod eaft biðe þe aƿe. On .xxvii. ȝ on .xxviii. nihta þ tacnað ealne³ zeƿean. ȝ ealle anznýffe.⁴ ȝ uneaðnýffe. fmýltnýffe ȝ zlæbneffe gehatað. On .xxix. nihta eall fpa þ ærre. On .xxx. nihta ær tƿezna nihta fýrfta þ sƿefen azæð butan fƿecnum þingum.

fol. 128 a.

T. fol. 39 a. Gif mann bið akenned⁶ on anre nihte⁷ ealbne⁸ monan. fe bið lang lifef ȝ peliz.⁹ Gýf he bið on tƿeizna nihta akenned.⁶ fe bið a feoc ȝ unhal. Gif he bið on þreorþa nihta. fe leoƿað¹⁰ lange. Gif he bið on .iiii. nihta akenned¹¹ fe bið a in ƿorðum leaf.¹¹ Gif he bið on .v. nihta ealbne¹² on zeozozðe zepiteð.¹³ Gif he bið on .vi. nihta ealbne¹⁴ fe bið. lang lifef ȝ zefæliz. Gif he bið on .vii. nihta fe bið a ƿeozð ȝ lyƿað¹⁵ lange. Gif he bið on .viii. nihta ealb[ne] fe fpekteð fona. Gif he bið on .ix. nihta fe bið fƿecenlice akenned. Gif he bið on .x. nihta fe bið þroƿeƿe.

¹ hƿearfunge, C.

² T. has an omission.

³ ealbne, C.

⁴ zeƿean, T. so.

⁵ anznýmneffe, T.

⁶ acenned, T.

⁷ ane nihtne, T.

⁸ ealne, C.

⁹ f. l. l. ȝ p. b., T.

¹⁰ lyƿað, T.

¹¹ From T.

¹² abl, C.

¹³ abl him on zeozozðe z., T.

¹⁴ abliz, C.

¹⁵ hƿeð, T.

plishment either for good or evil. On the fifteenth, it shall be of early fulfilment. On the sixteenth, it shall have its event after a long time. On the seventeenth and eighteenth and nineteenth, the dream is good, and shall have fulfilment in many days time. On the twentieth and twenty first, it betokens chaffer and barter. On the twenty second and twenty third, the dream is full of gambling and scolding and all sorts of wrong; it is not a good dream. On the twenty fourth, it betokens health and soundness. On the twenty fifth and twenty sixth, it betokeneth future terror and troubles, and in nine or ten days it shall be fulfilled; turn your head to the east, and ask for mercy. On the twenty seventh and twenty eighth, it betokens all joy and [removal of?] all anguish and uneasiness; it promises tranquillity and gladness. On the twenty ninth also as before. On the thirtieth, before two days pass, the dream shall be fulfilled without vexations.

If a man is born when the moon is one day old, he shall be long lived and wealthy. If he is born when it is two days old, he shall be always sickly and unhealthy. If he is born when it is three days old, he shall live long. If he is born when it is four days old, he shall always be in words false. If when it is five nights old, he shall decease in youth. If when it is six nights old, he shall be long lived and happy. If when it seven nights old, he will be ever honoured and live long. If it be eight nights old, he will die soon. If it be nine nights old, he will be born perilously. If it be ten nights old, he will be a sufferer. If it be

T. fol. 39 b.

Gif he bið on .XI. nihta fe bið landes oferzenga. Gif he bið on .XII. nihta eald fe bið on eallum þingum purðfull. Gif he bið on .XIII. oþþe on .XIII. nihta fe bið æppæst ȝ rihtwif. Gif he bið on .XV. nihta fe bið sona gefaren. Gif he bið on .XVI. nihta fe bið on eallum þingum nytwunðe. Gif he bið on .XVII. nihta fe bið sona gewitan. Gif¹ he bið on .XVIII. nihta oððe on .XIX. fe bið gesæliz. Gif he bið on .XX. nihta fe bið sona gefaren. Gif he bið on .XXI. nihta fe² bið on godre weorwunze. Gif he bið on .XXII. nihta fe bið unearh³ ȝ rihtling. Gif he bið on .XXIII. nihta fe bið weof sceaða. Gif he bið on .XXIII. nihta fe bið gefwincfull on his life. Gif he bið on .XXV. nihta fe bið gehealtsum his lifes. Gif he bið on .XXVI. nihta fe bið weorcef gælsa. Gif he bið on .XXVII. nihta fe bið to fæcnum þingum akenneð. Gif he bið on .XXVIII. nihta fe ne bið naðor ne earum ne weliz. Gif he bið on .XXIX. oþþe on .XXX. nihta eald[ne] monan akenneð . fe bið god ȝ færdriðe,⁴

Biblioth. Bodleiana, MS. Junius 23, fol. 148.

Ðære æfteren nýhte þonne nipe mone byð ecumen . þ̅ mon þonne in weofne gefih̅ . þ̅ cýmed to gefean . þære æfteran niht . ȝ þone ðriððan nýht . ne byð þ̅ naðer ne god ne ýfel . Ðære feorðan nýht . ȝ weora⁵ fiftan : pene heo godre gefremednesse . þære sýxtan niht þ̅ þu gefýx . swa hýt byð . ȝ weo wýð eorforu geo scilt . þere seofodan nýht . þ̅ þu gefixt . swa hýt byð . ȝ æfter mycelne týðe azæð . þære .VIII. niht . ȝ þere niðorðan . nafe⁶ þu gefih̅ . swefn þ̅ bið able⁷ oðþe trega þere niðorðan⁸ niht þ̅ weo gemeteð . þ̅ bioð

¹ Gif his he, C.² so, MS. C.³ unearh, T.⁴ færdriðe, T.⁵ weora, MS.⁶ Read þæt þe.⁷ Read abl.⁸ Read weorðan. Eleventh is not here.

eleven nights old, he will be a traveller beyond his native land. If it be twelve nights old, he will be in all respects honoured. If it be thirteen or fourteen nights old, he will be pious and righteous. If it be fifteen nights old, he will soon be deceased. If it be sixteen nights old, he will be in all respects useful. If it be seventeen nights old, he will be soon deceased. If it be eighteen or nineteen nights old, he will be happy. If it be twenty nights old, he will be soon gone. If it be twenty one nights old, he will be in good esteem. If it be twenty two nights old, he will be a stout champion. If it be twenty three nights old, he will be a thief and a scamp. If it be twenty four nights old, he will be laborious in his life. If it be twenty five nights old, he will be abstemious in his life. If it be twenty six nights old, he will be greedy of work. If it be twenty seven nights old, he will be born to mischief. If it be twenty eight nights old, he will be neither poor nor rich. If it be twenty nine or thirty nights old, he will be good and hospitable.

This manuscript dates about 1120, and contains a different text from the last, with remarkable grammatical forms.

On the first night, when the new moon is come, what a man sees in his dream, will turn out for joy. On the next and on the third night it is neither good nor evil. On the fourth and fifth night, let him expect a good fulfilment. On the sixth night, whatever thou seest, so shall it be, and shield thyself from trouble. On the seventh night, whatever thou seest so shall it be, and after a long while shall come to pass. On the eighth night and ninth, soon shalt thou see thy dream fulfilled, that shall be sickness or vexation. What thou dreamest on the ninth night shall be without solidity.

butan feftneffe . þeope . XII. niht . ȝ þeope . XIII. niht
 me þrum dagum þu ȝefihst þin ſpefn . þeope . XIII.
 niht .¹ æ hafað þat nane ȝefnemeðneffe . þeope . XV.
 niht .² hit hafað litle ȝefnemeðneffe . þeope . XVI. niht .
 æften mýcelne tide aȝæð þin ſpeofn . ðepe . XVII. niht .
 ȝ . XVIII. ȝ niȝontene . in . III. ȝ . C. um daga bið goð
 ſpefn . ðonne ſe mona bið . XX. niht . ȝ . I. ȝ . XX.
 niht . þ bið . ſcū oðþe ceap in þem ſpefne topeapð . þonne
 heo býð . II. ȝ . XX. niht ealb . þ þu ȝefihst hit lenȝeð
 to ȝoðe ȝ³ ȝefean . þonne heo bið . III. ȝ . XX. nihta
 ealb . þ bið⁴ cū ȝ ȝefit . ðonne heo bið . III. ȝ . XX.
 nihta ealb . ȝ . V. ȝ . XX. ȝ . VI. ȝ . XX. nihta ealb . þ
 bið peopð lic ege on niȝon dagum . oðþe on . X. þin
 ſpefn aȝæð . þonne heo bið . VII. ȝ . XX. ȝ . VIII. ȝ . XX.
 nihta ealb .⁵ ealne ȝefean þ biðneð . þonne heo bið .
 .IX. ȝ . XX. ȝ fulle . XXX. nihta ealb . þ bið æfne buton
 ſpæcneffe ;—

fol. 148 b.

SE ðe bið acenned on annihtne mona . ſe bið lange⁶
 lifes . ȝ pel eðl . Se þe bið on . II. nihta ealðne monan .
 ſe bið⁷ feoc . Giſ he bið acenned on . III. nihtne monan .
 ſe leofaþ lange ȝ hýðig.⁸ Giſ he biþ feoper nihta ealb .
 he bið rice . Se on . V. nihtne bið ȝebopen ȝunȝ he
 ȝeptað . Se þe bið acenned on . VI. nihtne . ſe biþ
 lange lifes . ȝ ȝefelig . Se þe bið acenned on . VII. nihta
 ealðne mona . ſe leofaþ lange on purþunge . Giſ ſe
 mona bið eahta nihta ealb⁹ ſe ȝepteþ ſona . Giſ he
 bið acenned on niȝan nihtne ealðne monan . ſe biþ
 ſpacenðlice acenned . Se ðe bið¹⁰ acenned on . X. nihtne
 ealðne⁹ monan . ſe bið ðropepe . Giſ man biþ acenned
 on . XI. nihta ealðne monan . ſe bið lanðef ofenȝenȝa .
 Se biþ acenned on . XII. nihta ealðne¹⁰ monan . ſe biþ

¹ nūch, MS.² ȝ, MS. omits.³ bið, MS.⁴ nūhta, MS.⁵ So MS.⁶ bið, MS.⁷ For eadig.⁸ ealð, MS.⁹ ealne, MS.¹⁰ ealne, MS.

On the twelfth and thirteenth night, within three days thou shalt see thy dream fulfilled. On the fourteenth night it hath no accomplishment. On the fifteenth night it hath little accomplishment. On the sixteenth night, thy dream will come to pass after a long space of time. On the seventeenth and eighteenth night, within a hundred and three days it shall be a good dream. When the moon is twenty and twenty one nights old, there is office or traffic foreseen in the dream. When it is twenty two nights old, what thou seest belongeth to good and joy. When it is twenty three nights old, that signifies chiding and scolding. When it is twenty four, twenty five, twenty six nights old, that stands for considerable terror: thy dream shall come true in nine or ten days. When it is twenty seven or eight nights old, it betokens all joy. When it is twenty nine or thirty days old, that is, in the full, that is ever without peril.

He who is born when the moon is one day old shall be of long life and pretty well off. He who is born when she is two days old, shall be sickly. If he be born when she is three nights old, he shall live long and be rich. If she is four nights old, he shall be powerful. If five, he shall die young. If six, he shall be of long life and happy. If seven, he shall live long in honour. If eight, he shall die soon. If nine, he shall be perilously born. If ten, he shall be a sufferer. If eleven, he shall be a traveller beyond his native land. If eleven, he shall be [long] lived, and in all respects honoured by

[langes]¹ lifes. 7 on eallum his þingum weorð mannum mid ȝode. Gif man bið acenned on .XIII. nihta ealdne monan. se bið ricef ƿaldend. 7 ȝodecund. Gif man bið acenned on .XIII. nihta ealdne mone. se bið ælcef ȝodes ƿýrðe.

Spa hwile man swa on funnandæg. oððe on niht acenned bið. ofsonȝlice leofað he. 7 bið fæzzere. Gif he on monandæg. oððe on niht acenned bið. he bið acƿeald fram mannum. leƿðe swa clæroc sƿeðer he bið. Gif he on trefðæg bið acenned. oððe on ða niht. se bið æƿerð on his life. 7 bið man 7 ðrære. Gif he bið on ƿodnesðeig oððe on ða² niht acenned. he bið scarp 7 bitep. 7 sƿiðe ƿær on his ƿorðum. Gif he bið acenned on þurres dæg oððe on þa niht. he bið sƿiðe ȝefibsum. 7 ƿæl eðl. 7 ƿel ȝeƿeaxeð. 7 he bið ȝod lufend. 7 eallif fram ƿifum. Gif he bið acenned on fribendeg oððe on ða niht. he³ bið aƿerȝet fram⁴ mannum. 7 he bið ðir cneaf. 7 fram allum mannum he bið lað. 7 æfre ifel þenceð on his heortan. 7 he bið ðeorf. 7 sƿiðe⁵ onðreðende. 7 he leng ne leofað. þonn on midre ilde. Gif he bið acenned on ȝaterner dæg. oððe on ða niht. his dæde beoð framlica.⁶ 7 he bið ealðorman swa ƿer⁷ swa ƿif. swa ƿære he bið. tæla him ȝelimeð. 7 lange he leofað:—

Giƿ midðerƿintres mefseðeg bið on ȝunnan ðeg. þonne bið ȝod ƿinter. 7 lengten ƿind. 7 ðriȝe sumes. 7 ƿingearðaf ȝode. 7 ȝceap beoð ƿeaxende. 7 hunu beoð ȝenihtrum. 7 eal ȝib bið ȝenýhtrum. Gif he bið on monandeg se midðer ƿintres mefseðæg. þonne bið gemenged ƿinter. 7 ȝod lengten. 7 ƿindig sumes. 7 ýftig. 7 beoð ȝode ƿingearðaf. 7 sƿif feorfe mannum. Gif he bið on trefðeg. þonne bið ýfraz⁸ ƿinter. 7 ƿindig lengten. 7 ƿenig sumes. 7 moni ƿif sƿeltað.

¹ Not in MS.

² ða, MS.

³ ƿe, MS.

⁴ fram, MS.

⁵ sƿiðe, MS.

⁶ For framlica.

⁷ ƿeƿer, MS.

⁸ yfel ?

fol. 149 a.

men and with God. If a man be born when the moon is thirteen nights old, he shall be ruler of a kingdom, and divine. If fourteen, he shall be worthy of every good.

Who ever is born on Sunday or its night, shall live without anxiety, and be handsome. If he is born on Monday or its night, he shall be killed of men, be he laic or be he cleric. If on Tuesday or its night, he shall be corrupt in his life, and sinful and perverse. If he be born on Wednesday or its night, he shall be sharp and bitter, and very wary in his words. If he born on Thursday or its night, he shall be very peaceable and easy, and shall grow up well, and be a lover of good, and altogether averse to women. If he be born on Friday or its night, he shall be accursed of men, silly, and crafty, and loathsome to all men, and shall ever be thinking evil in his heart, and shall be a thief and a great coward, and shall not live longer than to mid age. If he is born on Saturday or its night, his deeds shall be renowned, he shall be an alderman, whether he be man or woman ; many things shall happen to him, and he shall live long.

If the mass day of midminter fall on a Sunday, then there shall be a good winter, and a windy spring, and a dry summer, and good vineyards ; and sheep shall thrive, and honey shall be sufficient, and peace shall be kept well enough. If midwinter mass day fall on a Monday, then shall be a varied winter, and a good spring, and a windy summer and gusty, and there shall be good vineyards, and much sustenance for men. If it fall on a Tuesday, then there shall be an evil winter, and a windy spring, and a rainy summer ; and many women

fol. 141 b.

ƿ fceip beoð fpecnobe . ƿ cƿnƿngaf forƿceorðað. Gif feo
miðpinter bið on roðnefdæg. þonne bið hearp pinter .
ƿ ƿum . ƿ ýfel lengten . ƿ ƿoð fumer . ƿ ƿingearðaf
beoð ƿerpencfulle . ƿ hunig býð lefse. Gif heo býoð
on þunrefðæg. þoñ býoð ƿoð pinter . ƿ ƿinðiz lengten .
ƿ ƿoð fumer . ƿ ælc ƿoð býð ƿenihtfum in þem felfan
geape. Gýf fe miðpinter býð on fƿiƿgenðæge . þonne
býð onpendæðlic pinter . ƿ býð ƿoð¹ fumer . ƿ býð
ƿenihtfumef micel. Gif fe miðpint býð on feternef
deag . þoñ býð pinter ƿeðnefeðlic . ƿ ƿinðiz lengten .
ƿ feftmaf fƿincað . ƿ fceƿ cƿellað . ƿ ealde men ƿeritað .
ƿ þa clenan beoð leahtrode;

ÐER feƿð² ýmb ðrihtnef ƿebýrðe . ýmb þa .xii.
niht hið tide.³ Gýf fe ƿinð býoð on þa forma niht .
ƿehaðode ƿeƿaf fƿelcað . þære æfteran niht . ƿ þere
þriððan niht [ƿif] bið ƿinð: þonne ƿefnaf⁴ forƿceorðað.
þeore feorðan niht ƿif ƿinð býð: lef býð litel. Ðære
.v. niht ƿif ƿinð býð: þonne býð fpecne on feo . ƿ
fciƿu forƿceorðað. Ðere .vi. niht ƿif ƿinð býð . ðonne
aðla býoð þý geape . on eorðan inſlica. Ðere .vii.
niht ƿýf ƿin[ð] býoð: ƿif býð fƿýðe ƿýfe þý geape.
Ðere .viii. niht ƿýf ƿin[ð] býoð.⁵ þonne ælde men⁶
fƿelcað. Ðere .ix. niht ƿýf ƿin[ð] býð . fceƿ fƿelcað.
Ðære .x. niht ƿýf ƿin[ð] býð: treop býoð forneƿede.
Ðære .xi. niht ƿýf ƿinð býoð . æale nýetenu for-
ƿceorðað . þonne .xii. niht ƿýf ƿinð býð: þonne býoð
micel ƿefeohc on eorðan:—

þý forma ðæg ðrihtnef ƿebýrðe . gýf funne fcyneð
mýcel ƿeƿea býoð mið mannum . ƿ ƿenihtfum.⁷ Gýf
þý æfteran ðæg funne fcyneþ . þonne býð on ængel

¹ Read ƿoð.² feƿh, MS.³ hftide, MS.⁴ Read feftmaf.⁵ býoð, MS⁶ Probably ealðowmen.⁷ Read ƿenihtfumnef.

shall die and sheep shall be imperilled, and kings shall perish. If midwinter be on a Wednesday, then there shall be a hard and fierce winter, and a bad spring, and a good summer, and the vineyards shall be troublesome, and honey too little. If it be on a Thursday, then there shall be a good winter, and a windy spring, and a good summer, and each blessing shall be abundant that same year. If midwinter be on a Friday, then there shall be a changeable winter, and a good summer, and much abundance. If midwinter be on a Saturday, then the winter shall be afflictive, and spring windy, and fruits shall be hard to get, and sheep shall die, and old men shall die, and the innocent shall be held guilty.

Here is told about the birth day of our Lord, about the Christmas twelve nights. If the wind occurs on the first night, men in holy orders shall die. If there is wind on the second and third night, then fruits shall perish. If wind happens on the fourth night, the damage will be small. If wind occurs on the fifth night, there will be peril at sea, and ships shall perish. If there be wind on the sixth night, then there shall be various diseases that year on earth. If there be wind on the seventh night, fire will be very rife that year. If there be wind on the eighth night, then aldermen shall die. If there be wind on the ninth night sheep shall die. If there be wind on the tenth night, trees shall come late into leaf. If there be wind on the eleventh night, all sorts of cattle shall perish. If there be wind on the twelfth night, then there shall be some great battle on earth.

On the first day of the Lords birth festivals, if the sun shine, there shall be much joy among men, and abundance. If the sun shines on the second day,

cýnne gold eað begeate. Gýf þý þrýððan bæz funne
 fcyneð . betpeoh eapmum mannum mycel zereohc býoð .
 ʒ betpeoh cýnigum . ʒ mýcum maunnum micel fib. Gýf
 þý .III. bæze funne fcyneð . þonne þa olfenda mýcel
 gold oðberað þan ætmettum¹ þa þone goldhorð healben
 fcolðen. Gýf þý .v. bæze funne fcyneð . mýcel bloft-
 man bleoda beoð þý zere. Gýf .vi. bæze funne fcyneð
 ðrýht[en] fenðeð mýcele meolc. Gýf .vii. bæze funne
 fcineð . mýcele feftmað on tpeopum beoð. Gýf þý .viii.
 bæze funne fcyneð . ðonne býð epic feolfor eað zeate.
 Gýf þi .ix. bæze funne fcyneð þonne ʒoð fenðeð micelne
 fulluht on zeape. Gýf þi .x. bæze funne fcyneð . þonne
 býð fé ʒ ealle æa mið fixum ontineð. Gýf þi .xi.
 bæze funne fcyneð . micel coftung býð ðeaðef mið
 mannum. Gýf þi .xii. bæze funne fcyneð . men beoð
 pace . ʒ býð micel fib on eorðan :—

AN meffe ʒopftant .xii. ðaga feaften .x. meffan .iii.
 monað .xx. meʒfan .viii.² monað .xxx. meʒfan .xii.
 monað feften ftant . þeof ʒoðcunðnef ýf ʒefæt pýð
 manna fiprenum . ʒ ʒyltum miſſe fanʒ ʒ fealm fanʒ . ʒ
 ealmeffe.

Ðunð tpeľtʒ faltepa fealma ʒæð for .xii. monþa
 feften .i. fealma anef bæzeð feften ʒopftent . oððe
 .x. fiðum ſinge miſerepe mei deus . ʒ ſpa fela pater
 n̄a . ʒ þýn leor to eorðan aſtpece :—

On³ anpaðne ʒep ʒýf hýt þunpue on funanðæg .⁴
 þonne tacnað þ micelne blobef ʒýte in fumepe þeobe . ʒ
 on oðerne : þonne tacnað þ peðen cýnebeapn acpealð⁴

¹ So MS.

² vii., MS.

³ So MS.

⁴ See further on, p. 180, these ten
 lines, from an earlier text, with varia-
 tions.

then gold shall be easy to get among the English. If the sun shines on the third day, then shall be a great fight among poor men, and abundant peace between kings and powerful men. If the sun shines on the fourth day, then the camels shall bear off much gold from the emmets which should guard the hoard of gold.* If the sun shines on the fifth day, then shall be a great bloom of fruit that year. If the sun shines on the sixth day, the Lord shall send much milk. If the sun shines on the seventh day, then will be a good crop on trees. If the sun shines on the eighth day, then quicksilver shall be easy to get. If the sun shines on the ninth day, then God shall send a great baptism that year. If the sun shines on the tenth day, then shall the sea and all rivers be well supplied with fish. If the sun shines on the eleventh day, then shall be a great trial of death among men. If the sun shines on the twelfth day, men shall be weak, and there shall be much quiet on earth.

One mass is as good as twelve days fasting, ten *Equivalents*. masses as four months, twenty masses as eight months, thirty masses as twelve months fasting. This divine ordinance is established in regard to mens crimes and guilts: the mass song, and the psalm song, and alms-giving.

A hundred and twenty psalms out of the Psalter are as good as twelve months fasting; one psalm is as good as one days fasting, or sing the psalm *Miserere mei Deus* ten times, and as many paternosters, and lay thy cheek upon the earth.

In the present year, if it thunders on a Sunday, then that betokeneth a great bloodshed in some nation. If on the next day, Monday, that storm betokeneth that a royal child shall be put to death. If it thun-

* Herodot. Book III. 102.

býð. Gýf on tipes ðæg þunrið. þonne tacneð þ þest-
mað gefriðunge. Gýf on roðnef bæggæ þunrie. þonne
tacneð þ lanð biðene cpealm. Gýf on þunref bægg
þunrið. þ tacnað rið manna cpealm. Gýf on friðedæg
þunrið. þonne tacnað þ feo ðeora cpealm. Gýf on sæ-
ternef bægg þunrið. þonne tacnað þ ðemena 7 gereftena
cpealm :—

De Somniorum
eventu.

Gýf mon meteð þ he gefeo eapn on hif heafod ufan
geftetan.¹ þ tacnað micel¹ þeopðmýnd. 7ið him þince
þ he feala eapna ætfoðne gefeo. þ bið ýfel nið. 7
manna fætunga 7 feapa. Gýf him þince þ he gefeo beon
hunig beran. þ býð þ he on eadezum hadum feoh
geftreonað. Gýf hine beon ftungen.² þ býð þ hif mod
býð fpiðe onftineð fram ælpeodezum mannum. Gýf
him þince þ he gefeo beon in to hif hufe fleozan.³ þ
býð þef hufel afeftnef.⁴ Gýf him þince⁵ þ he gefeo fela
fugla æt samne. þ býð æfeft 7 gecid.⁶ Gýf he fuglaf
gefeoz betpenan heom⁷ þinnan. þ býð þ riðe hadar⁸
þinnað⁹ heom beotpeonan. Gýf hif næðre ehte.¹⁰ beorge
him þýð ífle riðmen.¹¹ þonne him þýnce þ hif eapn
ehte.¹² þæt bið ðeað. Gýf him þince þ he hine on ha-
tum pætere þpea¹³ þ býð hif licel tidernef. Gýf him
þince þ he hine on cealðum peteum¹⁴ þpea.¹⁵ þ býð hif
licel hælo 7 gefýnto. Gýf him þince þ he hine on sæ
bæðige. oððe þpea : þ býð bliffe. Gýf he fægen peten
gefeo oððe ofer færeþ.¹⁶ þ býð orfoðgnýff.¹⁷ Gýf hine
meteð þ he ðrofpæter gefeo. ne ðeah þæt. Gýf he
gobd riðeð. gobd fpefn þ bið. 7 ýfel þem þe hit

fol. 151 a.

¹ T. omits.

² fciðian, T.

³ fleon, T.

⁴ æleðnýff. T. ; afeftmað, J.

⁵ þineð, T. J.

⁶ geflit 7 cib, T.

⁷ J. omits.

⁸ haber, J.

⁹ þinnan, J.

¹⁰ Gýf him þince þ hine næððre
tepe, T.

¹¹ riðmen, J. ; þimmen, T.

¹² fpyðe etc, T.

¹³ bæðige, T.

¹⁴ pætere, T.

¹⁵ bæðige, T.

¹⁶ fape, T.

¹⁷ orfoðgneffe, J.

ders on Tuesday, then that betokeneth failure of crops. If it thunder on Wednesday, that betokeneth death of tillers of the land. If it thundereth on Thursday, that betokeneth death of women. If it thundereth on Friday, that betokeneth death of sea animals. If it thunders on Saturday, that betokeneth death of judges and bed-fellows.

The collations from MS. Cott. Tiberius A. iii., fol. 36 a.^a

If a man dreams that he sees an eagle settle on his head, that betokeneth much honour. If it seems to him that he sees many eagles at once, that shall be harm and assaults and plots of men. If it seems to you that you see bees carrying honey, it shall prove⁴ to be the earning of money from wealthy persons. If bees sting him, that signifies that his mind shall be much disturbed by foreigners. If he fancy he sees bees fly into his house, that shall be the destruction of the house. If he fancy that he sees many fowls together, that shall be jealousy and chiding. If he seeth fowls fight one another, that shall be that powerful persons⁸ are in contest. If a snake pursue him, let him be on his guard against evil women. When it seems an eagle pursues him, that is death. If it seems he washes himself in hot water, that signifies indisposition of body. If he seems to be washing in cold water, that denotes¹² the health and soundness of his body. If it seems that he bathes or washes in the sea, that is bliss. If he sees or travels over a fair piece of water, that is, ease of mind. If he thinks he sees turbid water, that has no significance. If he finds gold, that is a good dream,

^a A very minute collation seemed unsuitable in this piece.

T. fol. 36 b.

gecýnde¹ ne bið. Gýf he mancaſ oððe peniḡaſ ƿinbæḡ.² þ bið ærft.³ Gýf him ƿince þ he peniḡaſ Ʒeſio . ȝ ne oðḡine : ȝoð þæt bið. Gýf he hie nimeð : ne ðeahḡ þ him. Ðonne him ƿince ár oððe iſen þ he habbe . þ bið ȝoð. Gýf him ƿince þ he leað⁴ habbe . ſum unƿiṛþ him býð topeaṛþ. Gýf him ƿince þ he æt ƿorð ȝeƿitenum men ahteſ onſo . oſ unpenum him cýmeð ȝeſtneon. Gýf him ƿince þ he æt ƿicum men ƿeoſ on fo . alyſfebneſ ðæt býð hiſ⁵ bṛoca. Gýf him ƿince þ hiſ huf býnnð.⁶ micel blæb ȝ tophṫneſ him býð topeaṛþ. Gýf hie oſt býnnen . þ bið micel⁷ ȝeſtneon. Gýf man meteḡ þ he hiſ huf tumbṛie . þ býð hiſ ƿeaḡneſ.⁸ Gýf him ƿinceḡ þ hiſ huf ſi toƿorpen . ſum æſpela⁹ him bið topeaṛþ. Gýf him ƿince þ he hṛit hṛægł ȝeſio . þ býð micel ƿunðmínd. Gýf him ƿince þ he hiſ beaṛþ¹⁰ ſcipe . þonne býð hiſ bṛoc lrlıȝende. Giſ him ƿince þ hiſ eaṛm ſý oſ aſleȝen . þ býþ hiſ ȝoda alaetneſ . þonne him ƿinceḡ þ he micler heſeſ¹¹ ȝeṛałb aȝe . þanne oſeṛcýmeð he ælle hiſ ƿeond.¹² Gýf hine meteḡ þ he aṛiht bepan ȝeſeo . þ býð unȝeṛaðneſ.¹³ Gýf him ƿinceḡ þ he¹⁴ mıð ȝeṛenob ȝýṛðel¹⁵ ſio ȝýṛðeð . ðæt býð anmोðneſ. Gýf hine mæte þ he hebbe ȝylðene beaḡ . þ býð þ he ȝeṛihð healiene ealðorðom. Gýf him ƿince þ he habbe ƿuh liç . þ¹⁶ býð hiſ ȝoda ƿanunȝ.¹⁷ Gýf hine mete þ he ne mæȝe ýṛnan . micel bṛoc him býð topeaṛþ . þonne him ƿince þ he ſṛipe . þ býð ſpa hṛæt ſpa he ana ƿiſte¹⁸ þ hit ƿeoṛðæð¹⁹ ýppe.²⁰

¹ Without ȝe, J.² ȝ for þ is frequent in this MS.³ Omitted in T.⁴ læb, J.⁵ J. omits.⁶ buṛnat, J.⁷ micellicu, J.⁸ þ hýf ȝoð býþ ƿeaḡneð, T.⁹ ætlaetneſ, T.¹⁰ beaṛn, J.¹¹ For hæcces: micelſ hṛaȝeleſ, T.¹² ȝynð, T.¹³ unȝeṛaðeſ, J.¹⁴ ſeo, J. adds.¹⁵ ȝeṛeneðan ȝýṛðle, T.¹⁶ þonne, J.¹⁷ þanienð, J.¹⁸ ƿæt, T.¹⁹ ƿýṛþ, T.²⁰ ȝeýppeð, T.

- 16 and evil to him to whom it is not natural. If he finds mancuses or pennies, that is jealousy. If he fancies he sees pennies, and does not touch them, that is good.
- 20 If he takes them, that does him no good. When he fancies he possesses brass or iron, that is good. If he fancies that he has lead, some bad luck will betide him. If he imagines that he receives something from a man deceased, some gain is coming to him from an unexpected quarter. If he thinks he receives money from a powerful man, that is relief from his troubles. If he fancies his house is on fire, much profit and
- 24 bright prospects are at hand. If his premises burn often, that is great gain. If a man dreams he is building his house, that is his growth in wealth. If he dreams his house is overthrown, something to thwart him is coming. If he fancies he sees white raiment,
- 28 that signifies much honour. If he fancies he is clipping his beard, then his trouble will be diminishing. If he fancies his arm is struck off, that is a hindrance to his wellbeing. When he thinks he has control of a great massrobe, then he will overcome all his enemies. If he dreams that he sees himself carry anything, that is inconvenience. If he fancies he is girt with an orna-
- 32 mented girdle, that is stoutheartedness. If he dreams that he has a golden coronet,^a that signifies he will attain high station. If he dreams he has a rough body, that stands for decay of fortune. If he dreams that he is not able to run, then some great trouble is at hand for him. If he dreams that he is vomiting,
- 36 then what he only knew will become public. If he

^a As Beag is masculine, it follows that in gylbene one n is suppressed, and it stands for gylbenne.

fol. 151 b.

Gýf hine mete þ he geseo blindne man geborenne . þ
 býð forlætnef hif zoda. Gýf him þince þ he mid
 cýninge sþrece . him cumeð zefeahc zifu to ȝ zodb.
 Gýf hine mete þ he gebunden si . læpe ic hine þæt
 he him beorze pýð ꝑꝑecno þing. Gýf him þince þ he
 stize on heah clif.¹ þ tacnað zodb. Gýf him þince þ
 he of dune astize . bꝑocel ðel he onfehþ. Gýf hine
 mete þ he mid hif freonder pýfe hæme . þæt býð adl.
 Gýf him þince þ he mid hif azene pife heme . þ býð
 zodb sþefn. Gýf hine mete þ he hine zeorne to zode
 zebibbe . micel zefea² him býð toþearþ. Gýf him þince
 þ he fy unẏynþ . bꝑoc þ biþ. Gýf him þince þ he
 ðꝑacan zefeo : zodb þ biþ. Gýf him þince þ he ðeme
 ðom þ biþ zodb. Gýf him þince þ hif heafod fy bescoren
 þ býþ bꝑoc. Gýf him þince þ he hæbbe micel feoh
 tiddesnef him biþ toþeþþ. Gýf him þince þ he hæbbe
 nepe sceof . mid bꝑoce him cyniþ zefteþeon. Gýf him
 þince þ he bec hæbbe þ biþ uncuð hlafoþð oððe eal-
 ðorþman. Gýf him þince þ he huntize beorze him
 zeorne rið hif fýnþ. Gýf him þince þ he hundaf zefeo .
 ȝ hi hine znetan . beorze him eac rið hif fýnþ. Gýf
 him þince þ he zefeo hundaf ýnnan þ býþ micel zodb
 toþearþ.³ þonne him þince þ he físcaf zefeo þ býð
 pezn. Gýf him þince þ he bꝑaðne monan zefeo . þ
 býð zodb sþefn. Gýf mon mete þ he hꝑit hoꝑf hæbbe .
 oððe on riðe . þ býð peoꝑðmínd.⁴ Gýf him þince þ
 he on blacum hoꝑse riðe . þ býð hif moðef anẏnef⁵
 Gýf him þince þ he on neaðum hoꝑse riðe . þ býð hif
 zoda panizenþ.⁶ Gýf him þince þ he on fealapan hoꝑse
 riðe . þæt býð zodb . oððe zꝑæzan.⁷ þ býð zodb sþefn.
 Gýf man meteð þ he pæp flea . þ býð zecub pýð hif
 fneonþ. Gýf him þince þ he hif feonþ⁸ flea . beorze

T. fol. 37 a.

¹ heanne munt, T.² zýre, J.³ Ten lines from T.⁴ peoꝑðmýnt; T.⁵ zoda moðef eaznef, J.⁶ panunz, T.⁷ zꝑæzium, T.⁸ For h. f., oððeþne, J.

dreams that he sees a man born blind, that is loss of property. If he dreams that he speaks with the king, a joyful and good gift is coming to him. If he dreams that he is bound, I warn him to be on his guard against peril. If he fancies he is mounting up to a high
40 cliff, that betokens good. If he fancies he is descending from one, he will have his share of trouble. If he dreams *se cum uxore amici rem habere*, that is sickness. If he imagines *se cum uxore sua rem habere*, that is a good dream. If he dreams that he is praying
44 earnestly to God, much joy is at hand for him. If he fancies that he is ungirt, that shall be trouble. If he fancies that he sees a dragon, that is good. If he thinks he is judging judgment, that is good. If he fancies
48 that his head is shorn, that is vexation coming. If he imagines he has much money, indisposition is at hand. If it seems he has new shoes, profit with annoyance is at hand. If he thinks he has books, that signifies a strange lord or governor. If he fancies he is a hunting,
52 let him be well on his guard against his enemies. If he thinks he sees hounds, and they bay him, let him be on his guard against his enemies. If he thinks he sees hounds run, that stands for much coming good. When he thinks that he sees fishes, that signifies rain. If he fancies he sees a full moon, that is a good dream.
56 If a man dreams that he has or rides upon a white horse, that portends honour. If he thinks he is riding on a black horse, that is anxiety of mind. If he fancies he is riding on a bay horse, that is decay of fortune. If he fancies he is riding on a dun or on a grey horse,
60 that is a good dream. If a man dreams he kills a man, that portends chiding with his friend. If he dreams

fol. 152 a.

T. 37 b.

he him Ʒeorne pýð fnaeno þing. Gýf him þince þæt
 he þeoƿaf Ʒefeo . him býð Ʒob toƿarþ. Gýf hine mete
 þ he ðeaðne mann cýffe . þ býð lang lýf Ʒ Ʒob . þonne
 him þince þ he Ʒefeo fcýp ýnnan . Ʒob æpenðe him
 býð toƿerð. Gýf hine mete hnýte fomnie . Ʒob þ býð
 Ʒif he hi ne ýtt . Ʒ ýrel Ʒif he ýtt. Gýf him þince
 þ he oðerne cyffe . Ʒob þ bið. Gýf hine mete þ he
 huniƷ ete . oððe Ʒefeo . þ býð ænƷnes. Gýf him þinceð
 þ he bellan Ʒefeo . oððe Ʒehipe . ƿeoƿðmínd him býð
 toƿearþ. Gýf hine mete þ he cƿícan Ʒefeo oððe fínƷan
 Ʒehipe : micel Ʒob þ tacnað. Gýf him þince þæt he
 Ʒefeo man mib ƿæpnan Ʒepunðobne . ýmbhíðiz ƷorƷ
 þ býð. Gýf him þince þæt he ƿæpen ƿeƷe . þ býð
 orfop. Gýf him þince þ he ƿiþ hif fepiſt fƿeƷe . þ
 tacnað hif fƷynna ƷorƷƷfennyffe. Gýf him þince þ hif
 ƿif fi mib beapne . þ bið Ʒob fƿepn. Gýf him þince
 þ he næððran Ʒefeo þ bið ýfelef ƿíƿef niþ. Gýf him
 þince þ he Ʒefeo lic bepan ne biþ þ nan laþ. Gýf him
 þince þ he æt ƿoruld Ʒeflitum fi . þ tacnað him ađl
 toƿerð. Gýf him þince þ he hæbbe hƿit fceap . þ tac-
 nað Ʒob. Gýf him þince þ he hæbbe fepn hƿýðer .
 ne býþ þ naþor ne Ʒob ne ýfel. Gýf him þince þ he
 epíƷe oððe faupe . Ʒefteon him biþ toƿerð. Gýf him
 þince þ he aƿíht on Ʒobcundum bocum ƿæðe oððe leop-
 nize .¹ micel ƿurðmýnt him býþ toƿerð æt Ʒobe. Gýf
 him þince þ he on hƿýlceƷe ƿæƷepne ftoƿe fi . nið
 hif modef him cýmeð.² Gýf man mete þ he Ʒefeon ne
 mæƷe . læne ic hine þ he him ƿið hif ehtenð beopƷe.
 Gýf man mæte þ he feoluc . oððe Ʒobƿeb hæbbe .
 Ʒob hit býð . hƿilum Ʒ hƿilum leafunƷ. Gýf mon mete
 þ he ƿíleð fý . Ʒob þ býð. Gýf man mete þ he ƿeoƿð-
 lice Ʒeƿeſtob fio . Ʒob þ býð. Gýf man mæte þ he
 ƿeola fƷyna æt fámne Ʒefeo . þonne mæƷ he ƿenan
 ƿnocef. Gýf him þince þ he ƿeala henna Ʒefeo oððe

¹ leopninge, T.| ² Ten lines from T.

that he kills his enemy, let him earnestly beware of perils. If he fancies he sees thieves, good is approaching. If he dreams he kisses a dead man, that is good and
64 long life. If he thinks he sees a ship run, a pleasant message is coming for him. If he dreams he is gathering nuts, that is good if he does not eat them, and evil if he eats. If he fancies he kisses another, that is good. If he dreams that he eats or sees honey, that
68 is vexation. If he dreams that he sees or hears a bell, honour is at hand for him. If he dreams he sees a church, or hears the singing, that betokens good. If he fancies he sees a man wounded with a weapon, painful solicitude is meant. If he thinks he is wielding a weapon, that is relief from care. If he imagines he is speaking with his confessor, that betokens forgiveness of
72 his sins. If he thinks his wife is with child, that is a good dream. If he fancies he sees an adder, that means a wicked womans spite. If he thinks he sees a body borne along, there is no harm in that. If he thinks he is at a scolding match, that betokens sickness at hand.
76 If he dreams he has a white sheep, that portends good. If he fancies he has a bull, that is neither good nor harm. If he fancies he is ploughing or sowing, gain is at hand. If he fancies he is reading or learning anything in divine books, much honour from God is
80 approaching for him. If he dreams he is in any fair place, vexation of mind is coming. If a man dreams that he cannot see, I advise him to fortify himself against his persecutor. If a man dreams that he has silk or muslin, at whiles it is good, at whiles deception. If a man dreams that he is defiled, that is good.
84 If one dream that he reposes magnificently, that is good. If a man dreams that he sees many swine together, then he may look out for trouble. If he fancies he sees or possesses many hens, that is good. If a man

fol. 152 b.

hæbbe . þ̅ bið ȝob. Gýr man mæte þ̅ he henne æȝeru
 hæbbe . oððe ȝicȝe ne ðeah hým þ̅. Gýr mon mete þ̅
 he ȝæt ȝefeo . þonne mæg he penan þ̅æf laðpendan
 feondes him on neapýfte. Gýr mon mæte þ̅ he feola
 ftoð hopfa hadde . oððe ȝefeo . afeftneffe hif ȝoba ðæt
 tacnað. Gýr man mete þ̅ he feola ȝofa hæbbe . ȝob þ̅
 býð . Gif him þince þ̅ he sceap pullige . ne bið þ̅
 ȝob. Gýr man mæte þ̅ he piper ete . ne ðeah þ̅. Gýr
 mon mete þ̅ he feala fpepa ȝefeo æt samne . þonne
 býð þ̅ þæt he on hif feondum hif pillan ȝeppryhð.¹ Gýr
 mon mete þ̅ he þin ðrince hele him býð topeapð. Gýr
 man mæte þ̅ he býnnende canbele ȝefeo oððe on hanða
 hadde . ȝob þ̅ býð. Gif him þince þ̅ he ele hæbbe ofþe
 mid fmyrȝe . micelne ȝefean þ̅ tacnað æȝþer ȝe her
 on populbe ȝe æfter.

ON² annihcte monan fæp to cýninge . ȝ biððe þef þu
 pille . he þ̅ ȝifeð ȝanȝ in to him on þa þridda tibe
 þef ðeȝef . oðð[e] þonne þu pýte þ̅ fæ si ful. On .ii.
 nihcte monan ȝanȝ þonne ȝ býȝe land þæt þine ýlþpan
 æp ahton . þonne meht þu hit aléfan . ȝ on .ii. nihcte
 mona he³ býð ȝob to fæpanne on oðer land . ȝ pýr
 to on þonne to riht lifre. On .iii. nihcte monan fap
 þonne on þin land . ȝ þu hýf þonne pel ȝeþalðeft . ȝ
 fec þine fpeonbe ȝ hi beoð blýðe . ȝ .iii. nihcta mona
 býð ȝob an to fíxanne. On .iiii. nýhta monan fibba
 þa cidenba men . ȝ þu hie ȝefibbaft . ȝ on þone ðæg
 fec þine fienb ȝ þu hie ȝemeteft . ȝ hi beoð ȝeþalbne.
 Se .iiii. nihcta mona fe býð ȝob þ̅æm erȝendan hýf

¹ þ̅ þu ofþeapmft ealle þine rýnb,
 T.

² The first few lines of this piece
 are found in an earlier form in MS.
 Cott. Tiberius A. iii. fol. 37 b. thus:
 —On anpe nihcte ealbne monan fap
 þu to cinge . biðe þ̅æf þu pille he
 þe þæt ȝifð . ȝanȝ into him on
 þa þriddan tibe þ̅æf ðeȝef. oððe

þ̅ænne þu pene þ̅ fæ fý full. On
 tpa nihcte monan fap to . ȝ biȝe
 land þ̅ þine ýlþpan ahton . þonne
 miht þu hit alýfan. On .iii. nihcte
 monan . fap þonne on þin land ȝ þu
 hif pel ȝeþalðeft . ȝ feo þine fýrýnb.
 ȝ hi þe beoð bliþe.

³ Read hit.

T. 38 a.

dreams he has or eats hens eggs, that avails nought.
 84 If a man dreams he sees a goat, then he may reckon
 on the near neighbourhood of the evil being, the fiend.
 If a man dreams that he has many stud horses, or sees
 such, that betokens devastation of his goods. If a man
 dreams that he has many geese, that is good. If one
 88 dreams he is pulling sheep, that is not good. If a man
 dreams he is eating pepper, that is of no consequence.
 If a man dreams he sees many spears together, then
 it shall come to pass that he shall wreak his vengeance
 on his enemies. If a man dreams that he is drinking
 wine, health is approaching. If a man dreams that he
 92 sees or has in hand burning candles, that is good. If
 he fancies that he has oil, or is anointing with it, that
 betokens much joy, either here in this world, or here-
 after.

When the moon is one day old, go to the king, and
 ask what you will, he shall give it: go in to him at
 the third hour of the day, or at high water. When
 the moon is two days old, then go and buy land that
 thy forefathers possessed formerly; then you may re-
 deem it. And when the moon is two days old is a
 good time to travel abroad, and to take a wife with
 a view to lead a proper life. When the moon is three
 days old, then go to your land, and you will manage
 it well; and seek your friends, and they will be merry.
 Also when the moon is three days old, it is good to
 fish. When the moon is four days old, try to reconcile
 disputing men, and you will succeed; also on that day
 seek your enemies, and you will meet with them, and
 they shall be overmastered. When the moon is four
 days old is a good time for the ploughman to fetch out

fol. 153 a.

ful ut to done . ȝ þem ȝrindepe hif cpeorn . ȝ þem
 cipemen hif cipinge to anginnane. On .v. nihte monan
 ȝang to þinum þeahtere ȝ he þonne þe in eallum
 þingum pel ȝeþengeð . ȝ sec on þone dæg þine frend .
 ȝ se þeo stelað on þone dæg . ne ȝeahfað hit manna.
 On .vi. nihtne monan dō þonne hiȝ on þin beð .
 ðonne hafast þu þæron nenige punelic far . ac þu þer
 byst ȝeseonde he is eac ȝob cīrcan on to timbrane . ȝ
 eac scīpes timber on to anginnanne. On .vii. nihtne
 monan biððe þine lasorð he þe seleð . ȝ ȝyf þu wille
 fedan cyniȝaf bearn . oððe æðeles monnes ȝeleoð hine
 in þm huf ȝ in þines hīreðes ȝ feb hine þonne byð
 þe þ ȝob. Se .vii. nihta mona is ȝob on to fixiane ȝ
 æðeles monnes perȝild an to manianne.¹ Se .viii.
 nihta monan ȝeuntumað ne leorað he lange . ac he
 yf ȝob on oðer land to feranne . ȝ wȝf to brū[n]ȝane.
 On .ix. nihtne monan fer to cyniȝef bene ȝang in
 to him æt fulpe fēo . þonne byst þu ȝesundful wȝð
 hine. On .x. nihtne monan biððe swa hƿaf swa þu
 wille . hȝt þe byoð ȝene. Se .x. nihta mona he yf
 ȝob to standanne mid æðelum monnum . ȝ to spre-
 canne hymb heora peopc . ȝ eac byscop . an to cēsane .
 ȝ ealðorpen ȝ cyniȝaf. On .xi. nihta ealð mona fēar
 on swa hƿelce healpe midðanȝearðes swa þu wille . ne
 sceð þe nænig riht ne man [ne] dīor . ȝ he byð ȝob
 an to cƿellanne micle fīxaf on fæ. On .xii. nihte
 monan byð ȝob to feranne ofer fæ . ȝ on hīrð to
 ferenne . ȝ æac to ȝeƿƿianne. On .xiii. nihte mone
 ælð fēar in nīpe huf . ȝ nim eal² mid þeo þƿio fata
 ful æles ȝ meolce . ȝ hȝt bið æac ȝob ceap to mīlcian.
 On .xiiii. nihte monan is ȝob ælc ēelȝe to anginnanne
 æreft . ȝ on nīpe hīreð to fēerenne . ȝ ƿneoft to

fol. 153 b.

¹ Read nūmanne.| ² Read eac.

his plough, and for the grinder to begin with his quern, and for the chapman to begin his chaffer. When the moon is five days old, go to your counsellor, and he shall intercede well for you in all matters; and on that day seek your friends: and as for him who steals on that day, none shall hear of it. When the moon is six days old, put fresh hay on your bed, then, thereon, you shall have no lasting disorder, but you shall be in joy. This day is also good to build a church on, and also to begin building a ship. When the moon is seven nights old, request your lord, and he will grant your request; and if you propose to foster a royal child or a noblemans, fetch it to your household, and so foster it, it will be well for you. The seventh day of the moons age is good for fishing; and for taking a noblemans bloodmoney. He who falls ill on the eighth day of the moons age, will not live long; but the day is good for setting out on a journey abroad, and for fetching a wife home. On the ninth day of the moons age, go to make request of the king, go into his audience hall before high water, and then you will be successful with him. When the moon is ten days old, ask what you will, it shall be promptly ready for you. The tenth day of the moons age is good for standing with noble men, and for speaking about their business; and also for choosing a bishop, and aldermen, and kings. When the moon is eleven days old, go to what quarter of the world you will, nothing shall harm you, neither man nor beast; and it is a good day to kill big fishes at sea. When the moon is twelve nights old, it is good to travel over sea, and to join a retinue, and to get a wife. When the moon is thirteen days old, go into a new house, and take also with you three vessels full of oil and milk; and it is also a good day to milk cattle. When the moon is fourteen days old, is good for beginning dyeing, and for joining a new household, and for ordaining a priest, and for a nun to receive

halgiene . ʒ nunnan halʒ nef to anʒone. On .xv. nihte monan . hʒf ʒob to fixianne . ʒ huntum heortaf to fecanne . ʒ pilde ſpin. On .xvi. nihte monan ʒap ofſep fæ . ʒ ſite on þeſ ſcipes fõrð ſtefna ðonne ʒefecef þu þ̃ land ſpa þeo leoſeft beoð . ʒ ʒneonð ʒinðeſt be- ʒeondan þæm fæ . ʒ he iſ ʒob hopðepn on to ſcæpiene . ʒ minſtep to ʒerepanne . ʒ to ſætenne. On .xvii. nihte mone ʒʒf þu ʒýlle huf timbran . bep þ̃ timber:—

MS. Cott. Tiberius, A. iii. fol. 38 a.

fol. 38 b.

On anpeapðan ʒeape. Giſ ſe ʒorpa þunop cʒmð on funnan dæʒe . þonne tacnað þ̃ cʒnne¹ beapna cpealm. Giſ hit on monan dæiʒe þunʒiʒe þonne tacnað þ̃ mi- celne blodʒʒte on ſumpe þeode. Giſ hit on tiſef dæiʒ þunʒiʒe . þ̃ tacnað ʒæſtma ʒeſſepʒunʒe. Giſ hit on ʒoðneſ dæiʒ þunʒiʒe . þ̃ tacnað land biʒencʒena cpealm . ʒ epærtiʒna. Giſ hit on þunneſ dæiʒ þunʒiʒe . þ̃ tacnað ʒiſmanna cpealm. Giſ hit on ʒʒiʒedæiʒ þun- ʒiʒe . þ̃ tacnað ſæðeopna cpealm. Giſ hit on ſæteʒneſ dæiʒ þunʒiʒe . þ̃ tacnað demena ʒ ʒereʒena cpealm.

Ðonne ſe mona bið acenneð on funnan dæiʒ . þ̃ tacnað .iii. þiſʒ on þam monþe . þ̃ iſ ʒen . ʒ ʒiſ . ʒ ſmʒltnʒf . ʒ hit tacnað . nʒtena ʒæbla . ʒ manna ʒeſʒnto ʒ hælo. Giſ he bið o[n] monan dæiʒ acenneð . þonne tacnað þ̃ þam þe akennede beoð ſape . ʒ ʒeongʒna manna heaſoð ece on þam monþe. Giſ he biþ on tiſef dæiʒ akenneð . þ̃ tacnað eallum mannum ʒeſean . ʒ ʒeongʒum ʒeompunʒe. Giſ he bið on ʒoðneſ dæiʒ akenneð . þ̃ tacnað þ̃ ʒeſʒbfume ʒepaſ ʒumað betʒʒh holdum ʒʒeondum. Giſ he on þunneſ dæiʒ bið acenneð þ̃ tacnað cʒneʒa hælo þʒnh læcecpætte.² Giſ he bið on

¹ cyme, MS.

| ² So MS.

the holy vestments. On the fifteenth day of the moons age it is good to fish, and with hounds to seek harts and wild swine. On the sixteenth day of the moons age, go beyond sea, and sit in the prow of the ship, then you will reach the land, according to your desire, and shall find friends beyond sea. It is a good day for examining the state of a store room, and for entering or founding a minster. On the seventeenth day of the moons age, if you have a wish to build a house, hale the timber.

In the present year if the first thunder comes on a Sunday, then that betokens that death of children is coming. If it thunders on a Monday, then that betokens much bloodshed in some nation. If it thunders on a Tuesday, that betokens failure of crops. If it thunders on a Wednesday, that betokens death of farmers and artisans. If it thunders on a Thursday, that betokens death of women. If it thunders on a Friday, that betokens death of sea beasts. If it thunders on a Saturday, that betokens death of judges and counts.

When the moon is new on a Sunday, that betokens three things in that month, rain, and wind, and mildness; and it betokens want of cattle, and health of men. If it is new moon on a Monday, it betokens diseases for such as are born that month, and young mens heads will ache. If it is new moon on a Tuesday that betokens joy to all men, but to young men lamentation. If it be new moon on a Wednesday, that betokens that peaceable men will be living among loyal friends. If it is new moon on a Thursday, that portends recovery of kings by means of leechcraft. If it

ƿriȝeððæȝ akenned . þ̅ bið ȝoð huntōð on þam monþe .
 Giſ he bið on fæternef ðæȝ akenned . þonne tacnað
 þ̅ ȝepinn . ȝ blobȝtaf . ȝ fe þe hit mid fuðan ƿinde
 onȝinne þonne hæfð he ſiȝe .

MS. Cott. Tiberius, A. iii. fol. 38 a.

On anre nihte ealbne monan fe þe hine ađl ȝeftan-
 deð . fe biðƿrecenlice ȝeftanden . Giſ hine on .ii. nihta
 ealbne monan ađl ȝeftanbeþ . ſona he ariſeþ . Giſ hine
 on .iii. nihte ȝeftandeð . fe liþ fæfte . ȝ ſpýlt.¹ Giſ
 hine on .iiii. nihta ȝeftanbeþ . fe bið ȝeſpenceð . ȝ
 þeah ariſt . Giſ fe mona biþ .v. nihta ealb . þone man
 mæȝ ȝelacnian . Giſ he bið .vi. nihta ea[lb] . ȝ hine
 ađl ȝeftandeð . fe biþ liſef . Giſ he bið .vii. nihta ealb
 fe ſƿinceað lange . Giſ he bið eahta nihta ealb . ȝ hine
 ađl ȝeftande . fe bið hƿaþe ſpeltende . Giſ he bið .ix.
 nihta ealb . fe ſƿinceað lange . ȝ þeah hƿæðene ariſeþ .
 ȝ eal ſƿa .x. ȝ .xi. Giſ he bið .xii. nihta ſona he
 ariſeþ . Giſ he bið .xiii.² nihta ealb . † .xv. † .xvi.
 † .xvii. † .xviii. † .xix. þ̅ bið ſƿiþe ƿrecenlic on
 þam nihtum . Giſ he bið .xx. nihta ealb . fe liþ lange
 ȝ ariſt . Giſ he bið .xxi. oððe .xxii. oððe .xxiii.
 fe liþ lange ȝ ſƿinceað . ȝ ariſt . Giſ he bið .xxiiii.
 nihta fe liȝð fæfte . Giſ he biþ on .xxv. nihta . ƿre-
 cenlice fe bið ȝeftanden . Giſ he biþ ȝeftanden þonne
 fe mona býþ . xxvi. oððe .xxvii. oððe .xxviii. oððe
 .xxix. nihta ealb . fe ariſeþ . Giſ he biþ on .xxx.
 nihta ealbne monan . ȝeftanden . uneaðe he ȝeƿȝƿpð
 ȝ þeah ariſeþ .

¹ ſmýlt, MS.

| ² So xiii. is omitted.

is new moon on a Friday, there will be good hunting that month. If it is new moon on a Saturday, that betokens fighting and bloodsheds, and the man who begins that game with the south wind will have the victory.

When the moon is one day old, he who is attacked by sickness will be perilously bestead. If sickness attacks him when the moon is two days old, he will soon be up. If it attacks him when the moon is three days old, he will be fast bedridden, and will die. If it attacks him when the moon is four days old, he will have a hard time of it, and yet shall recover. If when the moon is five days old, he may be cured. If it is six days old, and sickness comes on him, he will live. If it be seven days old, he will be long in a bad way. If it be eight days old, and disease attacks him, he will die soon. If it be nine, ten, or eleven days old, he will be ill long, and notwithstanding recover. If it be twelve days old, he will soon be up. If it be fourteen nights old, or fifteen, or sixteen, or seventeen, or eighteen, or nineteen, there will be great danger on those days. If it be twenty days old, he will be long abed, and recover. If it be twenty one, two, or three, he will lie long in sickness, and suffer, and recover. If it is twenty four, he will keep his bed. If it is twenty five, he is perilously bestead. If he is attacked when the moon is twenty six, seven, eight, or nine days old, he will recover. If he is attacked when the moon is thirty days old, he will hardly recover, and yet will leave his bed.

MS. Cott. Tiberius, A. iii. fol. 30 b.

Glossing a Latin text.

de obseruatione lune & quæ cauenda sint.

Mona se forþma on eallum þingum dondbum nýthc
ýf. cild acenned bið mære . glæp . pif . gefstæflæreb .
on pætere gedýrfeþ 3if he ætþint . lang life he bið .
mæben acenned ungeþemmed clæne . milbe . plitiz . þerum
gelicgende . rihtlice tofcedenne . on ærteþearþan ylbe
heo bið on bebbe lange licgende . tacen heo hefð on
muðe . oððe on [oþer] þruan .¹ fe þe lið² lange he
ablað .³ fpa pæt fpa hine fpefnað on bliffe hit bið
geþýrfeþ . for þi ne ýfel feldan 3oð hit 3etacnað . 3
bloð lætan oððe þanian ealne bæ3 . mona 3oð ýf.

fol. 31 a.

Mona se oðer on eallum þingum todbndum nýthc
ýf. bic3an . fýllan . feýp aftizan . cild acenned pif .
milbe . 3eap . gefæliz . mæben eallfpa . fe þe lið þaðe
acoþnað . fpefen næfð 3eþþeminc3e . nýf na 3oð mona
bloð þanian.

Mona se ðriþða þeorca on3innan na 3eðaranaþ .
butan þ bið 3eebcenned fciþician . nýtenu týmian .
þaraf fýþan . pýrttun na fap þu forþi ýdele pýrta
beoð accennebe þ bið forftolen þaðe hit⁴ bið funðon .
fe þe gelið þaðe he hamac3að . oððe lan[3e] fþæceb-
nýffe he þolað . cild acenned 3eþancfull⁵ 3ræðiz be
þingum fþemebum . felban he bið ealb . ungoban ðeaðe
he fpýlt . meben ealfpa . 3 gefþincful . feala þeþa 3e-
punað . 3 heo ne bið ealb . fpefen ýðel ýf . nif na 3oð
mona bloð lætan.

Mona se feorþþe þeþcu on3innan . cildþu on fcole
betæcen nýthc⁶ ýf . fe þe flæhð þaþe [bið] funden .

¹ Thus elsewhere for *supercilio* in
this piece.

² bið, MS.

³ hanblað, MS.

⁴ he, MS.

⁵ For *animosus*.

⁶ nýthce, MS.

The first moon *of the lunar month* is useful for all purposes. A child born on it will be illustrious, clever, wise, booklearned ; endangered on water ; *from which* if he escapes he will be long in life. A maiden then born will be pure, chaste, mild, handsome, acceptable to the men, of a right discrimination. In the latter part of her life she will lie long abed. She will have a token on her mouth or eyebrow. He who takes to his bed that day will be long ill. Whatever a man dreams will be turned to bliss, since not evil *or** seldom *but** good it betokens. It is a good moon, all day, for bloodletting or withdrawing.

The second moon is useful for all purposes : to buy, to sell, to go aboard ship. A child born on it will be wise, mild, astute, lucky. A maiden in like manner. He who takes to his bed will soon recover. A dream hath no fulfilment. This moon is not good for drawing off blood.

The third moon is not good to begin works, except to root out what is grown up again : to tame cattle, to castrate boars ; do not sow a garden that day, since idle worts will be produced. What is stolen will be quickly found. He who takes to bed will quickly be up again, or will suffer long inconvenience. A child born that day will be *spirited*, greedy of others property : rarely he will become old ; he will die by a bad death. A maiden likewise, and she will be laborious ; she will want many men, and she will not be old. A dream is vain. It is not a good moon to let blood on.

The fourth moon is useful to begin works ; to put a child to school. He who absconds will quickly be found.

* Necessary emendations.

fe þe lýð nað[e] he fpylt oððe uneaþe he ætþint . fe þe bið acenned¹ forlizenbe . gear tpeþe gif he [æt]þint pælig he bið . fræcebnýffe he hæf[ð] . mæden þ felfe . fpefen² fpa pæden fpa god fpa ýfel gefremminge hit hæfð . fram tиб[e] þæne fýxtan oð nōn god mona blob lætan.

Mona fe firta þu na felle offrunga³ forþi aðfape fe þe flýhð⁴ naðe he bið gecýðð deað . oððe gepriðan he bið gecýrped . ftale earfoðlice bið funden . cild acenned uneaðe ætþint . æfter fif gear oft unnýt fpylt . mæden pýnt fpeft . for þi yfeldæba⁵ y pýnt-zælfte⁶ fe þe gelið he fpeft . fpefnu⁷ gefremminge habbað . nif na god mona blob lætan.

fol. 31 b.

Mona fe fixta . ftalu bið funden . fe þe gelið lange y liðelice he adlað . fe þe bið acenned þripte . mæne . fpiðe aberð . gif⁸ he gear niçontýne ætþint zefælig he bið . tacn hefð on fpiðram⁹ handu . mæden acenned clæne . perum gecpeme . andfæncge on eallum godum . fpefne fint gepiffe nelle þu appeon . nýf na god mona blob lætan.

Mona fe fýfpoða . blob lætan lac¹⁰ niman . temian . hælan . god ýf flema bið gemet . þyðð geftranğað . cild acenned fnotep . gemenðful . ftpanz . zelæneð . fteppif . foðfæft . luppende . tacn on andþlitan . mæden relafpecol . perum yfæncge . tacn¹¹ on ofepþriupe fpiþnan y on þneofte pýntþnan . feoc mið læceðomum bið gehæleb . fpefna gepiffe fýnt . oft late . oð æfen god mona blob lætan.

¹ acennb, MS.² fpefne, MS.³ For *sacramentum*.⁴ Interpreting *fugit*, an error for *fecit* (*fecerit*).⁵ *malefica*.⁶ *herbaria*.⁷ fint, added MS.⁸ þif, MS.⁹ So MS.¹⁰ For *medicare*.¹¹ tanc, MS.

He who takes to his bed will quickly die, or scarcely escape. He who is born that day will be a libertine; if he escapes for twelve years he will be rich; he will have vexations. A maiden the same. A dream, whether good or bad, will have no fulfilment. From the sixth hour (12) till noon (3) it is a good moon for bloodletting.

The fifth moon. Take no oath^a on it; since he who commits perjury will soon be announced dead, or will be brought back in bonds. A theft will not easily be discovered. A child born on it will not easily escape; after five years he often dies useless. A maiden will die worst, for she will be a witch and an herborist. He who takes to his bed on it will die. Dreams have fulfilment. It is not a good moon for letting blood.

The sixth moon. A theft will be found out. He who takes to his bed will be long and not acutely ill. He who is born on it will be bold, illustrious, very astute; if he escapes for nineteen years he will be happy. He will have a mark upon his right hand. A maiden born on it will be chaste, agreeable to the men, acceptable to all the good. Dreams are certain; reveal them not. It is not a good moon for bloodletting.

The seventh moon is good for letting blood, taking presents, taming, healing. A fugitive will be caught. Theft gets strong. A child born on it will be prudent, of good memory, strong, learned, literate, truthful, loving; will have a mark on his forehead. A maiden will be loquacious, agreeable to men; will have a mark on her right eyebrow, and on her left breast. A sick man will be healed by leechdoms. Dreams are certain, but often late of fulfilment. Till even it is a good moon for bloodletting.

^a To make any sense, it was necessary to follow the original Latin.

Mona se ehtoða . læbu on eorðan fendan . beon
apendan fram stope to stope god hit yf . fcalu na bið
funden . cild acenned uncuð . ftranġ . spīðe he bið
gebyrfeð on prætere gefiflice . tacn hæfð on fīdan
spīðpan . mæden tacn on oferbræpe spīþpan . oꝛ ȝ if¹
mære . nȳtlice . fceamfæft² anum pepe oðhýlde heo ne
bið . fpefen naðe gepýrð gefýlb . gode betæc fe þe
gelrð . naðe fpýlt . ealne ðæg god mona blod lætan .

Mona se niȝopa . on eallum intingum todonbūm god
yf . pȳrtun don . fe þe flýhð naþe bið funden . feoc
naþe gepýrð . cild acenned corngefæliȝ .³ gear . ftranġ .⁴
fmýlte . he bið gefpenct oð gear feofone . tacn on
spīþpan hand . ȝyf he þrutȝ geara leofod pæliȝ he
bið . mæden carful þancful nȳtpȳrþe . clæne . tacn
ealfra cnapa⁵ hæfð fpæfen⁶ naþe hit gepýrð . bebȝla .
nȳf⁷ na god mona blod lætan .

Mona se teoða on eallum þingum todonbūm god . on
huf nipe inþapan cildpu on fcole betacen . cild acenned
ȝumeleaf . gefpincful on forþan ylde . mæden mulde .
pultepeftre⁸ þurh ylde bed ȝ bed heo ðeð . fe þe gelrð
naðe he ftýrð oððe ȝenunȝe he arifeð . fpefna yðele
fint . fram tīde þære fȳxtan [oð] æfen god mona blod
lætan .

Mona se ænblefta pȳlbæða biððan . treopa ceorpan .⁹
beon inþapan . nȳtlic yf . cild acenned peallende .
abereð . modful . on langpære ylde bet he ðeð . mæden
tacn on anflitan ȝ on bneofte hæbenðe . pif heo bið .
clæne . on ylde unȝodum ðeaðe heo fpýlt . feoc lang

¹ huf, MS.

² fceamfæft, MS.

³ For *grunus*, a misreading for
gratiosus.

⁴ fpanġ, MS.

⁵ cpapa, MS.

⁶ fpæfen, MS.

⁷ yf, MS.

⁸ For *letifica* as *lanificu*.

⁹ ceorpan, MS.

The eighth moon. It is good on it to commit seeds to the earth, to change bees from place to place. A theft will not be found out. A child born on it will be strange, and strong. He will be much endangered, especially on water. He will have a token on his right side. A maiden will have a token on her right eyebrow. She often also is illustrious, useful, modest; she will not be content with one man. A dream will soon be fulfilled. Commend to God one who takes to his bed, he will soon die. All day it is a good moon for bloodletting.

The ninth moon is good for all purposes: to make a garden. He who runs away will soon be found out. A sick man will soon recover. A child born on it will be rich in grain, acute, strong, serene; he will be troubled for seven years; will have a mark on his right hand. If he lives for thirty years he will be rich. A maiden will be careful, thoughtful, useful, chaste; will have a token as a boy has. A dream will come soon to pass: conceal it. It is not a good moon for bloodletting.

The tenth moon is good for all undertakings: to enter on a new house, to send children to school. A child born on it will be careless, laborious, in the earliest age. A maiden will be mild, a teaser of wool, in her age she will do better and better. He who takes to his bed will soon die, or soon get up. Dreams are meaningless. From the sixth hour (12) till evening this moon is good for bloodletting.

The eleventh moon is useful for praying for benefits, for cutting trees, for attacking bees. A child born on it will be fervid, crafty, moody; in length of days he will act better. A maiden will have a mark on her forehead, and on her breast. She will be wise, and chaste. In her old age she will die by a bad death. A sick man

adlað¹ oððe næðlice aruſt.² ſpeſen³ betpuh feoſen
ðagaf Ʒepýrð. beo hit.⁴ ealiſpa Ʒoð mona nýf blob
lætan.

Mona ſe tpeſta on eallum peoſcum nýtlíc ýf faſan.
piſ læðan. pæƷ faſan. cild acenned. Ʒoð. luſlic.
tacn on hanða ſpiþſan hæfð. oððe on cneope. ƿræ-
cenful. mæðen tacn on bſeoſte hæfð. plitiz. ac na
lanƷ hiſ heo aþſýcð. feoc oððe he lange lið. oððe he
ſpýlt. ſpeſen⁶ ýf Ʒepiſ. oſfoſh beo þu. ealne ðæg
Ʒoð ýf mona blob lætan.

Mona ſe þſeoſteoþa ƿræcenful to anƷennene þinc.
ne þu mið ƿneonðum na flit. ſe þe flehð naþe bið
funðen. cild acenned þancfull. tacn abuta eazan hæb-
bende. þriſte. neaſful. oſeſmod. him fýlſum Ʒelici-
Ʒenðe. na lange ne leoſað. mæðen tacn on neccan
hæfð oððe on þeo. oſeſmodiz. þancfull. þriſte on
lichaman mið manegum ƿeſum. naþe heo ſpilt. feoc
naðe ætſint oððe lange he adlað.⁶ ſpeſn binnað ðagum
niƷon bið Ʒepýlled. ƿſam tide þeſe fýxtan Ʒoð mona
blob lætan.

Mona ſe feoſepteoðe eallum Ʒoð⁷ þiſum Ʒoð.
þeapaf biƷƷan. piſ læðan. cildſu on ſcole betæcan.
cild acenned ceapman. tacn abutan eazan oððe on þeo
hæfð. þriſte. modiz. him ſiſan licigende. naðe ſpelt.
mæðen tacn on neccan hæfð. modiz ðýſtiz. maneg
ƿeſaf ƷepilniƷenðe. [naðe] ſpilt. feoc Ʒiſ [no] naðe
Ʒeſeppð. ſpeſen on ſeoſtum tīman Ʒeſſemninge
hæfð. hiſlic ýf mona blob lætan.

fol. 32 b.

Mone⁷ ſe ƿiſteoða Ʒepitnýſſa fýllan hit niſ tſum.
cild acenned ƿræcenful. tacn on eaxle ƿiſtſan hæfð.

¹ adlað, MS.

² aruſt, MS.

³ ſpeſne, MS.

⁴ beo þu, *esto*, MS.

⁵ ſpeſne, MS.

⁶ hablað, MS.

⁷ So.

will be long ill, or quickly get up. A dream will come to pass within four days. Be it so. It is not a good moon for bloodletting.

The twelfth moon is profitable for all occupations ; to sow, to get married, to travel. A child born on it will be good, amiable ; will have a mark on its right hand, or knee ; will fall into dangers. A maiden will have a sign on the breast, will be pretty ; but will not live a long life. A man falling sick on this moon will lie long in his bed or die. A dream on this moon is certain : be without anxiety. All day it is a good moon for letting blood.

The thirteenth moon is perilous for beginning things. Dispute not this day with thy friends. The fugitive will quickly be discovered. A child born will be plucky, having a mark about his eyes, bold, rapacious, arrogant, self pleasing ; will not live long. A maiden will have a mark on the back of her neck, or on the thigh ; will be saucy, spirited, daring of her body with many men : she will die soon. A man fallen sick on this moon will quickly escape, or be long ill. A dream will be fulfilled within nine days. From the sixth hour (12) it is a good moon for bloodletting.

The fourteenth is good for all purposes ; to buy serfs, to marry, to put children to school. A child born on it will be a chapman, will have a mark about his eyes or on his thigh, be bold, moody, self willed ; will quickly die. A maiden will have a token on the back of her neck, be moody, daring, having a will for many men ; will soon die. One fallen sick, if he is not soon convalescent, —. A dream will have accomplishment in a short time. It is as much as life is worth to let blood on this moon.

The fifteenth moon. It is not safe on it to bear testimony. A child born on it will be in peril ; have a mark

[milde] . cumliðe . fæcedniffe hæfð of ýfen¹ oððe on
pætere . mæden fcamfæst . gefpincful . clæne . pærum
gelicgende . feoc Ʒif heo æfter þrim ðazum na arift .
he bið gefpenet . fpefn na ðeƷað . na ýf Ʒoð mona
bloð lætan.

Mona fe fýrteoða nanum þingum nýtlíc² [nýmpe]
ftalum . fe þe aƷeƷ Ʒepit ðeað he bið Ʒecyð . cild
acenned cumliðe . þancful³ ftaðolfæst . [on] ýlde be-
tere Ʒ betere . tacn [on] anfine hæfð . mæden tacn
on fíðan fpiðþan . abereð . eallum Ʒelufað . feoc [eal
fpa] hefn beforpan . fpefen æfter langum tīman bið
Ʒefýlled Ʒ facn bið . Ʒoð ýf mona bloð lætan.

Mona fe feofonteoða . nan ýf ƷefæliƷna onƷinnan
fapan cildru on fcole betæcan . cild acenned fæcenful .
fneonð . healb⁴ abereð . Ʒif . Ʒeftæflæneð . þƷufte . foð
fæst . mæden Ʒorðum Ʒelæneð . on eallum þingum
nýtlíc . clæne . ƷæliƷ . feoc lange aðlað . fpefen⁵ Ʒaðe
ƷepƷh[Ʒ]ð . no ýf Ʒoð mona bloð lætan.

Mona fe ehteoða eallum toðo[n]ðum nýtlíc² Ʒe-
macan on huſe Ʒelæðan . cildru on huſ oððe on fcole .
cild acenned [un]oƷepcumen . tacn abutan cneop hefð .
unƷeðe . oƷepmoð . felaſpnecol . mæð[en] tacn eal
fpa⁶ cild . clæne . gefpincful . Ʒehealdend . on eƷtƷan
ýlde betere . feoc Ʒaþe arift . fpefen binnan ðazum
tyn beoð⁷ Ʒefýlled . ealne ðæg Ʒoð mona bloð lætan.

Mona fe niƷonteða e[a]llum þingum toðonðum nyt-
lice .⁷ cild acenned milde . abereð . fpiðe Ʒif . Ʒexende
betere Ʒ betere . tacn on oƷepþƷupe . mæden eal fpa

¹ So.

² nýtlíce, MS.

³ þancul, MS.

⁴ amicable.

⁵ fpeƷne, MS.

⁶ oððe, MS., glossing *ut as aut.*

⁷ So.

on his left shoulder ; be kind, hospitable, run risk of iron or of water. A maiden will be modest, painstaking, chaste, acceptable to the men. One fallen sick, if not recovered after three days, will have a hard time of it. A dream this day does no harm. It is not a good moon for bloodletting.

The sixteenth moon is profitable for nothing but for thieving. He who gets away will be announced dead. A child then born will be hospitable, energetic, steady, in his age better and better ; will have a token on his face. A maiden will have a token on her right side, be quick witted, loved of all. The sick as above. A dream will be fulfilled after a long time, and be a deception ? Tis a good moon for letting blood.

The seventeenth moon. None is better for beginning to sow, or for putting children to school. A child then born will be imperilled, be amicable, sharp, wise, book-learned, bold. A girl learned in words, handy at all things, rich. A sickened man will long be ill. A dream be early fulfilled. It is not a good moon for letting blood.

The eighteenth moon is useful for all undertakings. To bring ones mate home, to put out children to house or to school. A child then born will be invincible ; will have a token about his knee, be restless, proud, loquacious. A girl will have a token likewise ; be chaste, laborious, saving, better in later age. A sick man will early get up from his bed. A dream within ten days will be fulfilled. All day it is a good moon for bleeding.

The nineteenth moon is good for all purposes. A child born on it will be mild, cunning, very wise, growing better and better ; will have a mark on his eyebrow. A

fol. 33 a.

ſpa cnapa¹ on anum þepe eðhýlde² heo ne bið . feoc
 raðe Ʒepýrþð þurh læcecƷæƷt . ſpeƷen³ binnan Ʒif
 ðaƷum Ʒeopenuð bið . ƷƷam tibe .I. oð ða nƷoden nýf
 na Ʒoð mona blob lætan.

Mona fe tƷentƷoða eallum þingum ýdeluſt ýf . cild
 acenneð ýrðlincƷ . Ʒep . mæðen ealſpa . þeƷaf Ʒorho-
 Ʒað . feoc lange aðlað . raða nƷ aƷuſð . ſpeƷen na to
 ƷeleƷenne . nýf na Ʒoð mona blob lætan.

Mona fe an Ʒ tƷentƷoða unnytlice to pýpcenne
 butan ſƷurðpýrhtan⁴ Ʒ [Ʒif] þu fýlſt na undeƷƷeƷt
 eƷt . ſtalu raðe bið Ʒunðen . cild acenneð ƷeſƷi[n]cƷul .
 milðheoƷt . ƷeſtæƷlæƷeð . þel ðonðe . mæðen tacn on
 neccan oððe on bƷeoſte ſƷiþƷan . ƷeſƷincƷul . clæne .
 on eallum Ʒelufoð . anum þepe oðhelðe . feoc eaƷƷoðlice
 ætƷint . oððe raðe he ſƷýlt . ſpeƷen ýðele fýnt . oð þa
 þƷuððan tibe Ʒoð ýf mona blob lætan.

Mona fe tƷa Ʒ tƷentƷoðe . nýtlice biƷƷan þeapaf .
 cild acenneð læce . mæðen ealſpa . þeapƷena . feoc raðe
 bið ƷeſtƷanƷoð nýtlic ýf mona blob lætan . ſpeƷna
 ƷeƷiſſe beoð . Ʒif hi beoð Ʒehealbene on Ʒemýnðe.

Mona fe þƷi Ʒ tƷentƷoða eallum toðonðum nýtlic .
 cild acenneð Ʒoðlic . mæðen þancƷul . feoc lange he
 aðlað oððe raðe ſƷýlt . ſpeƷen na to Ʒelýſenne na on
 moðe to healðenne . oð ða fýxtan tibe Ʒoð mona blob
 lætan.

Mona fe ƷeoƷeƷ Ʒ tƷentƷ[Ʒoða] to onƷinnenne þinc
 nýtlic . cild acenneð Ʒinnenðe . mæðen ſtƷanƷ . feoc
 raðe he ſƷýlt . ſpeƷen naht ýf . on uhtan Ʒoð mona
 blob lætan.

¹ cnapa, MS., the second time.² heðhýlbe, MS.³ ſpeƷne, MS.⁴ gladiatoribus.

girl as a boy: content with one man she will not be. A sick man will soon recover by medicine. A dream within five days will be explained. From the first hour (6) till the ninth (3) it is not a good moon for bleeding.

The twentieth moon is vain for all things. A child born on it will be a peasant, sharp. A girl similarly; she will disdain men. A sick man will long be ill, will not be up soon. A dream is not to be believed. Tis not a good moon for bloodletting.

The one and twentieth moon is useless for work except for armourers, and if you give you will not receive again. A theft will quickly be discovered. A child born will be laborious, mild of heart, book learned. A maiden will have a mark on the back of her neck or her right breast, be fond of toil, chaste, loved of all, content with one man. A sick man will hardly escape or early die. Dreams are vain. Till the third hour (9) tis a good moon for bloodletting.

The two and twentieth moon is good for buying villans. A child then born will be a doctor; a maiden likewise: and poor. A sick man will soon be strengthened. It is a proper moon for bleeding. Dreams are certain of fulfilment, if you bear them in mind.

The three and twentieth moon is good for all operations. A child then born will be like the rest of us. A maiden spirited. A man falling sick will long be ill or die. A dream is not to be believed, or held in memory. Till the sixth hour (12) it is a good moon for bleeding.

The four and twentieth moon is useful for beginning things. A child then born will be a combatant. A girl strong. A man fallen sick will die soon. A dream is naught. Early in the morning it is a good moon for letting blood.

fol. 33 b.

Mona fe fīf ȝ tpenct[ȝoða] huntōþaf beȝan nyctlic .
cild acenned ȝrædiȝ . mæden ȝrædiȝ . pulltepeftne .
feoc binnan þrum daȝum cuð bið fe bæȝ . fpefne bin-
nan niȝon daȝum fputole beoð . fram þære fýxtan
tibe oð nōn ȝoð mona blod lætan.

Mona fe fýx ȝ tpenct[ȝoða] cild acenned ȝemindȝ .
mæden ȝerabod . feoc raðe he fpýlt . fpefen fpa her
beforan . fram under[n] tīb oð nōn nýf na ȝoð mona
blod lætan.

Mona fe feofon ȝ tpenct[ȝoða] cild acenned fnotep.¹
mæden pýrðful . pīf . feoc leofað . fpefenu habbað
ȝefremmincȝe . naht ne beriað . ealne bæȝ ȝoð mona
blod lætan.

Mona fe eahta ȝ tpenct[ȝoða] cild accenned ȝefpinc-
ful . on eallum ȝeleafful . mæden ȝehýrfum . ȝetripe .
feoc raðe ȝeeþrað . fpefnu fpa her beforan . fram
nontibi oð afen ȝoð mona blod lætan.

Mona fe niȝon ȝ tpenct[ȝoða] cild acenned ȝeleafful
ȝ rice . mæden pīf ȝ pæliȝ . fpefnu ȝoð ȝ ȝepīff . eal-
fpa ȝoð mona blod lætan.

Mona fe þrutct[ȝoða] cild acenned ȝefælȝuſt . milbe .
mæden ȝefælȝ . ȝeþpære . feoc fpīn[c]ð ac he leofað
fpefnu binnon þrum daȝum beoð onppriȝene hpīlan to
parnienne . nýf na ȝoð mona blod lætan.

endiað fpefnu danielif [þæf] pītiȝan.

¹ fnotep, MS.

The five and twentieth moon is good for starting a hunting. A child then born will be greedy. A girl greedy, and a wool teaser. A sick man within three days—the day will be known. Dreams will be made plain within nine days. From the sixth hour (12) till noon (3) it is a good moon for letting blood.

The six and twentieth moon. A child then born will have a good memory. A maiden be quick. A man fallen sick will early die. A dream as above. From forenoon till noon (3) it is not a good moon for bleeding.

The seven and twentieth moon. A child will be prudent; a girl worshipful and wise. A sick man will live. Dreams have fulfilment; they do no harm. All day tis a good moon to let blood.

The eight and twentieth moon. A child born will be laborious, credulous in all things. A maiden obedient, true. A sick man soon gets well. Dreams as above. From noon (3) till evening it is a good moon for bleeding.

The nine and twentieth moon. A child born on it will be credulous and powerful. A maiden wise and wealthy. Dreams are good and sure. Also tis a good moon for bleeding.

The thirtieth moon. A child born on it will be very prosperous, and mild. A maiden prosperous, tractable. A sick man will have a hard time, but will live. Dreams will explain themselves within three days, sometimes as warnings. It is not a good moon for letting blood.

MS. Cott. Tiberius, A. iii., fol. 25 b.

De somniorum diuerſitate ſecundum ordinem ab-
darii danieliſ prophetæ.

So MS. he ſpeſena miſtlicneſſe ærteþ endebypðneſſe danieliſ
þ pitegan :

fuȝelaſ on ſpeſenum ſe þe ȝeſyhð ȝ mið him þinn&
ſaca fume hit ȝetacnað. fuȝelaſ on ſpeſnum ȝepon
ȝeſtneon hit ȝetacnað. fuȝelaſ ſum þincȝ fram him
ȝeȝripan heapm¹ hit ȝetacnað. aſſan oððe netenu
ȝeſihð ȝylt ceapeſ hit ȝetacnað. pæpnu on ſpæſnum
beþan beþeþunge hit ȝetacnað. aſſan etan ȝeſpinc
hit ȝetacnað. aſſan cliþiende oððe untienðe ȝpan

So MS. fume face pýðeppýðneſſe hit ȝetacnað. fuȝeleſ ſceot-
tenðe² ȝeſihð þeonda ȝele ſpnece hit ȝetacnað. tpeop
mið pæſtme ȝeſihð ȝeſtneon ȝepilnode hit ȝetacnað.
tpeop upp aſtȝan ſumne pýðſcype he beȝýt. peðer
hluttor ȝeſihð ceapeſ þeðþunȝe hit ȝetacnað. fram
pýlþeopum ſe þe hine ȝeſihð ehtan fram þeondum he bið

fol. 26 a. opeþſiðeð bogan benðan oððe flan aſenðan ȝeſpinc oððe
anȝſumnyſſe ȝe[tacnað]. þunȝ on ſpeſnum ȝeſihð ſtope
ȝepilnode hit ȝe[tacnað]. þunȝ on ſpeſnum underþon
capleaſte ȝe[tacnað]. þunȝ fýllan heapm ȝe[tacnað].
ȝolb on ſpeſnum hanðlian þorðunȝe ceapeſ ȝetacnað.
þeþmoð ðpuncan face heþȝe hit ȝe[tacnað]. eceð ðpuncan
on ſpeſnum untþumnyſſe ȝe[tacnað]. ȝarclþan
etan æþenðe fullic ȝe[tacnað]. hþite oððe beophþe
hine ȝeſcþýðan pýnſumnyſſe ȝe[tacnað]. erian ſe þe hine
ȝeſihð ſþincu mæſte him onȝean cumað. beapð him
beon beſcopen heopm hit ȝe[tacnað]. þpaccaſ on ſpeſ-
num ȝeſihð eapleaſte ȝe[tacnað]. on ſolan ſittan
ſpicunȝe ceapeſ hit ȝe[tacnað]. pilðe hine ȝeſihð un-
tþumnyſſe ȝe[tacnað]. eopmaſ ſþanȝe habban pexinȝe

So MS.

¹ heappan, MS.

| ² bullientes, Lat.

The Saxon glosses some Latin.

A BOOK OF DREAMS BY THE PROPHET DANIEL.

In dreams to see fowls that quarrel, betokens some dispute. In dreams to catch fowls, betokens profit. To see fowls snatch something from the dreamer, betokens harm. To see asses or beasts, betokens crime in conduct of business. To seem to bear weapons in dreams, betokens cause for weariness. To see asses eat, betokens toil. To hear asses braying, or see them loose and running, betokens dispute and contrariousness. To see men shooting fowls, betokens evil speech of enemies. To see a tree in fruit, betokens a wished for profit. To be climbing a tree, indicates some coming honour. To see clear weather, betokens a furthering of traffic. He who sees himself pursued by wild beasts, will be overcome of his enemies. To bend a bow or send an arrow, betokens toil or anxiety. To see a ring in dreams, betokens a desired place. To receive a ring in dreams, betokens freedom from care. To give a ring, betokens harm. To handle gold in dreams, betokens furtherance of trade. To drink wormwood, betokens a serious dispute. To drink vinegar in dreams, betokens indisposition. To eat agrimony, betokens a disagreeable message. To dress oneself up bright or white, betokens satisfaction. For him who sees himself ploughing, very great toils are coming on. To have a shorn beard, betokens harm. To see breeches^a in dreams, betokens freedom from care.^b To sit on a foal,^c betokens cheating in trade. To see oneself a brute, betokens illness. To have strong

^a Braccus, Lat.

^b Reading capleaste.

^c Bordore, Lat.

hit ge[tacnað]. pilbe deor temian fe þe hine gefihð
 ȝýfe oððe þanc riðerþinnena ge[tacnað]. pilbe deor
 ȝrinnende. gefihð fume ȝeþræfednýffe ge[tacnað]. on
 beþe hine þpean anxsumneffe ge[tacnað] ȝebyrðne
 hine gefihð ȝlæncge ȝetacnað. oþerfloþ hwi ha[b]ban
 bliſſe ge[tacnað]. oþerfloþ bleoþah habban æpenbe
 fullic ge[tacnað]. ȝefeohu oððe heþene gefihð bliſſe
 on openum hit openað. buteran etan æpenbe¹ ȝob
 ge[tacnað]. oxan ȝrafiende gefihð ſiȝe ceapaf ge[tac-
 nað]. oxan flapende gefihð ȝfelnyſſe ceapef ge[tacnað].
 pilbe deor ſpjecende gefihð teonan heþge ge[tacnað].
 mid pocce beon ȝefepuð orforhnyſſe ge[tacnað]. cýne-
 helm ȝepilcef þingef onfon bliſſe hit ȝetacnað. blindne
 fe þe hine gefihð lettincge ge[tacnað] heorfen ligenne
 gefihð fume unrihtwifnyſſe on eallum ymbhƿyrte on-
 ȝean cumen. hƿerhƿettan oððe cýrret gefihð on ſƿe-
 num untrumnyſſe ge[tacnað]. pex driȝe etan ſaca
 mid unȝecoplicum ge[tacnað]. culfran gefihð fume
 unrotnýſſe ge[tacnað]. on cƿearterne fe þe hine gefihð
 fume carfulneffe oððe teonan ge[tacnað]. heafob ƿit
 habban ȝeftræon ge[tacnað]. heafob him beon ȝefcopen
 hearum ge[tacnað]. mid ȝefcý nƿum beon ȝefcob ȝef-
 træon of unȝepenebum ge[tacnað]. mid ȝefcý ealþum
 beon ȝefcob ſƿicunȝe ge[tacnað]. ſƿicýnȝaf ȝaðƿrian
 oððe ƿýrcean ȝefƿinc hit ȝetacnað. hundaf beorcynde
 gefihð oððe him laðhetan fýnð þine þe oþerſƿiðan
 ſecað. hundaf blegan² gefihð þanc hit ȝetacnað.
 heofob þpean fram ælcum eȝe ȝ ælcere fræcennýſſe
 he bið aleſeb. cyfe ȝeongne onfon ȝeftræon ge[tac-
 nað]. ſealt ȝif he bið ſace hit ȝetacnað. olpendaf
 ȝefeo ȝ fram him gefihð laðhetan ſace hit ge[tacnað].
 ȝleda fe þe hine gefihð etan fýnð þine be þe ȝrela
 ſpnecað. eahþƿrlu gefihð oððe on him hine belocene
 ȝefeo on fumum teonan oððe on hæftnoðe bið ȝehæfð.
 carþtan ƿiþtan³ oððe næðan æpenbe fullic hit ȝetac-

¹ hæpenbe, T.² For plegan.³ For ƿiþtan.

arms, betokens growth. To see oneself taming a wild beast, betokens the grace or thanks of opposers. To see wild beasts running, betokens some vexation. To be washing in a bath, betokens some anxiety. To see himself bearded,^a betokens splendour. To have a white overcoat,^b betokens bliss. To have a particoloured overcoat, betokens an unpleasant message. To see fights or barbarians, portends joy openly. To eat butter portends a good message. To see oxen grazing, betokens success in trade. To see oxen sleeping, betokens bad luck in trade. To see beasts talking, betokens heavy losses. To be robed with a rochet,^c betokens absence of vexation. To receive a coronet of any material, betokens bliss. To see oneself blind, betokens hindrance. To see the sky lightening, betokens that some unrighteousnesses are coming on all the wide world. To see in dreams a cucumber or a gourd, betokens ailment. To eat wax dry, betokens dispute with low fellows. To see a dove, betokens some uneasiness. To see oneself in prison, betokens some bother or trouble. To have ones head white, betokens profit. To have ones head shorn, betokens harm. To be shod with a new pair of shoes, betokens gain from an unexpected quarter. To be shod with an old pair of shoes, betokens being taken in. To gather spikes or work at them, betokens toil. To see dogs barking or savage, is a sign that thy enemies seek to overcome thee. To see dogs at play, betokens thanks. Washing the head shews release from every terror and every danger. To accept new cheese, betokens gain. If the cheese be salt, it betokens dispute. To see camels and to be odious to them, betokens dispute. To see oneself eating hot coals shows that ones enemies will speak evil of one. To see windows,^d or to be shut in behind them, shows a being in captivity, or in vexation. To read, or write on paper, betokens

^a Barbatum, Lat.

^b Byrrum, Lat.

^c Clamide, Lat., *chlamyde*.

^d Cancellus, Lat.

fol. 27 a.

[nað] · mete fpiþan hearpm hit zetacnað · . . . ¹
 fpiþan faca hit ze[tacnað] · ýþnan fe þe hine gefihþ ɣ
 he ne mæg lettinze hit zetacnað · on ɕpæwe sittan
 face hefize hit zetacnað · pex oððe tapenaf gefihð bliffe
 hit zetacnat · mid beaðum fpellian zeftrion hit ze[tac-
 nað] · mid hif fpufteþ geliczan hearpm hit ze[tacnað] ·
 mid hif mebeþ opfophnyffe hit ze[tacnað] · mid medene
 geliczan a[n]zfumneffe hit [zetacnað] mid hif zemacan
 gelicze[n] anzfumnyffe hit [zetacnað] · bec ze[h]pilcef
 þinzeþ onfon oððe næðan oððe næðenðe lestan zefelþe
 tīman ² hit zetacnað.

þonne man ³ hine gefihð fumne teonan hefine hit [ze-
 tacnað] · heorðneðena fe þe gefihð fpicunze hit zetac-
 nað · cūmbalan oððe pfalteraf oððe ftrenzaf ætrþinan
 faca hit [zetacnað] · hearpan gefihð opfophneffe ceapef
 hit ze[tacnað] · mid beaðum fpneacan mīcel zeftrion
 hit [zetacnað] · hɣnæfceaþ gefihð opfophneffe hit ze-
 [tacnað] · teð hif feallan fum of hif mazum fpylt.

teð neoðerpan oððe tuxaf þana ⁴ afeallað ɣif mid
 bloðe oððe butan fape fneamðe he bið fram mazum; on
 hufe hif ofþþian pexinze oððe bliffe hit ze[tacnað] ·
 huf hif feallan hearpm mid manezum hit zetacnað ·
 huf feallan ɣ toþýrpan hearpm hit ze[tacnað] · huf hif
 býrnan gefihð fneacenýffe hifef ze[tacnað] · fpete etan
 on manezum leahtpum bið ofsett hit ze[tacnað] · mid
 biſcop nocce ⁵ fcpýðan him zeftrion zetacnað of cynne-
 ðnacan gefihð fumne pýrðfciþe hit ze[tacnað] on hoþfe
 hpitum sittan belimp ɣoð ze[tacnað] · on hoþfe
 fpeartan sittan anzfumneffe ze[tacnað] · on hoþfe ze-
 le-
 þum sittan hýnðe ze[tacnað] · on hoþfe ðunnan sittan
 fepðþunze ze[tacnað] · on hoþfe þrunum sittan ceap
 fulne ze[tacnað] · hoþf pilde ýþnan oððe fram him
 hearpmian hearpm ze[tacnað] · ðruncenne hine gefihð
 untþumneffe ze[tacnað] · belyrnobe gefihð hearpm hit

¹ ceroma remains without inter-
 pretation, peaxhlaz is the equivalent.

² tīman, V.

³ Plures, Lat. Read ma.

⁴ Read þam.

⁵ Dalmatica, Latin.

a disagreeable message. To vomit ones meal betokens harm. To vomit up a cerote betokens dispute. To see oneself try to run and not to be able, betokens hindrance. To sit on a cart betokens a serious accusation. To see wax or tapers, betokens bliss. To talk with dead men, betokens profit. Cum sorore concumbere, betokens harm. Cum matre, freedom from vexation. Cum virgine, betokens anxiety. Cum coniuge sua, betokens anxiety. To receive books on any subject, or to read or hear them read, betokens a happy time.

To see oneself multiplied, betokens some serious vexation. To see pickets betokens deception. To touch cymbals or psalteries or strings betokens a lawsuit. To see a harp betokens easy trading. To speak with the dead betokens much gain. To see flashes of lightning betokens ease of mind. If a mans teeth seem to drop out, one of his relatives will die.

If a mans lower teeth or his canine teeth fall out either with blood or without soreness, he will be estranged from his relatives. To sacrifice in a mans house betokens increase of joy. For a house to fall or be upset betokens harm. For a mans house to be on fire, betokens danger to his life. To eat sweets shews the dreamer will be held up to scorn for many faults. To be robbed in a bishops rochet betokens gain.* To see dragons betokens some honour. To sit on a white horse betokens good luck. To sit on a black horse betokens anxiety. To sit on a bay horse betokens humiliation. To sit on a dun horse betokens advancement. To sit on a brown horse betokens a foul traffic. To see a wild horse run, or to get harm from it, betokens mischief. To see oneself drunk betokens ailment. To see oneself castrated betokens harm. To

* Of cynne interprets ex semine, Lat.

fol. 27 b.

ȝe[taenað]. ȝl̥p ȝefihð laðne oððe ȝnamne fume p̥pohce
 hit ȝetaenað. ȝl̥pef ban hanðlian lettineȝe ȝe[taenað].
 ȝl̥pef ban becȝan oððe beceapan unpoṭnȝf̥a mæfte
 ȝe[taenað]. melu on ſpeṣnum hanðlian eacan ceapaf
 ȝe[taenað]. mið ifene ȝeflæȝene ȝefihð caṣfulnȝf̥e
 ȝe[taenað]. ifen ȝe[h]p̥ylceſ þingef hanðlian fume un-
 t̥pumȝf̥a hit ȝe[taenað]. anfine hiſ on ſpa [h]p̥ilcum
 þinge ȝefihð h̥p̥ lang him bið¹ ȝefeald. anfine hiṣlice
 hine habban fulcum ȝ p̥p̥r̥ðmȝnt p̥umpan ȝe[taenað].
 anfine fullice habban mið manezum [ſacum] bið oṣp̥r̥ȝ-
 cenð.² ploð ðpoſ ȝefihð æbyluȝða hit ȝe[taenað].
 h̥p̥ætaf fume [h]anðlian unt̥pumnȝf̥e ȝe[taenað]. b̥po-
 ðeṣ oððe ſpuſteṣ ȝefihð ṣnam p̥p̥r̥ſtum p̥undum bið
 ȝeſpenet. piṭt ȝefihð ȝ on þane beſeald fume teonan
 hit ȝe[taenað]. p̥ylſp̥riȝ on huſe hiſ ȝefihð beon
 ȝeopenað eacan oððe bliſſe ȝe[taenað]. æmyttan ſpa
 [h]p̥ilce ȝefihð ſaca þa mæſtan ȝe[taenað]. ploð on
 huſe hiſ inſapan ṣnæcenðneſſe he þolað. ſcinlacu ȝe-
 fið ȝeſt̥neon oṣ unȝependum hit ȝe[taenað]. piṣ t̥neop
 ȝefihð ſaca mið unȝedaṣenlicum ȝe[taenað]. piṣ t̥neop
 ſpeaṣt onſon unpoṭnȝf̥a ȝe[taenað]. loſ mið pine on-
 ſon ȝ ð̥uican unt̥pumnȝf̥e ȝe[taenað]. leaſ mið n̥pan
 pine niman ȝ ð̥uican ȝeſelðe t̥iman ȝe[taenað]. uð̥pi-
 tan ȝefihð t̥p̥ȝelican henðe ȝe[taenað]. ſuna oððe
 doht̥na beon acennebe ȝefihð eacum ȝetaenað. ſp̥urð-
 boṣan³ hine ȝepoṣbene ȝefihð heaṣm fullic[ne] ȝeta-
 nað. ſp̥urð beṣan ȝ be him pleȝean unheaðnȝf̥e⁴ ȝe-
 [taenað]. ſp̥urð peȝebe⁵ anbiðian ȝehenbe ſaca mæſte
 ȝe[taenað]. ȝum̥m oṣ þinge ſoṣleoſan ſum þinc ſoṣlæt.
 henne æȝṣu lecȝan ȝeſt̥neon mið caṣfulnȝf̥e ȝe[tae-
 nað]. henne mið cicenum ȝefihð ceapaf eacan ȝe[tae-
 nað]. hæþene ſeohtende ȝefihð ȝ ṣnam him eiðan ſaca
 mið ṣnæcednȝf̥e ȝe[taenað]. ȝebliſſian on ſpeṣnum
 unpoṭnȝf̥e ȝe[taenað]. haȝol on ſpeṣnum unpoṭnȝf̥e

fol. 28 a.

¹ bið, MS.² As oṣp̥r̥ȝcenð.³ Gladiatorem.⁴ anxietatem, read uneaðnȝf̥e.⁵ For peȝenbe.

see an elephant savage or fierce betokeneth some accusation. To handle ivory betokens hindrance; to buy or traffic in ivory betokens very great discomfort. To handle meal in dreams betokens increase of trade. To see oneself struck with iron betokens carefulness. To handle the iron of any object betokens some ailment. To see ones own face in any reflector shews long life to be granted to one. To see oneself with a handsome face betokens larger support and estimation. To have a dirty face is to be annoyed with many accusations. To see a turbid flood betokens indignation. To handle some wheats betokens ailments. To see ones brother or sister shews one will be troubled with very bad wounds. To see a pit and fall into it betokens some vexations. To see a well opened on ones house betokens increase or joy. To see any sort of emmets betokens great disputes. To see a flood come in upon ones house is a sign of coming peril. To see spectres betokens gain from an unexpected source. To see a fig tree betokens dispute with troublesome people. To receive a "black fig tree" betokens discomforts. To receive "a leaf with wine"^a and to drink betokens ^{That, is cup.} ailment. To take a "leaf with new wine"^b and to drink betokens a lucky time. To see philosophers at issue betokens humiliation. For a son or a daughter to be born betokens increase. To see oneself become a gladiator betokens foul mischief. To see a gladiator and play with him betokens uneasiness. To abide men flourishing swords betokens much dispute at hand. To lose a gem from a ring allows of some accident. For a hen to lay eggs betokens gain with carefulness. To see a hen with chickens betokens increase of trade. To see heathen men fighting, and be chidden of them, betokens disputes with peril. To be in joy in dreams betokens uneasiness. Hail in dreams betokens uneasi-

^a Folium cum uino, Lat.

| ^b Folia cum recente uino, Lat.

ȝe[taenað] · haȝol on ſpeſnum ȝefihð heaſum pelneopne
 ȝe[taenað] · buccan oððe ȝet ȝefihð ƿeſðrunȝe ȝe[taenað] ·
 cuman habban andan ȝetacnað. *Herculem* ȝefihð
 ƿeo[n]ðſcipe ƿeȝð · mann ofſlean bepepunȝe ȝe[taenað] ·
 caſene hine beon ȝeƿorðene ƿýrðſcipe ȝe[taenað] ·
 on ſtſete oððe on palentan abutan ȝan uneaðnýſſe
 ȝe[taenað] · brynaf on ȝe[h]ƿilcne ſtope ȝefihð fume
 ƿæceðnýſſe ȝe[taenað] · on ƿloð ſpýmman anxſumneſſe
 ȝe[taenað] · on ƿille hine ƿpean ȝe[taenað] · on ſe hine ƿpean
 bliſſe ȝetacnað · on ƿæle ƿulum ƿpean
 fume ƿrohte ȝe[taenað] · on ſæ ƿeallan ȝeſtſeon ȝe-
 [taenað] · on meſe ƿeallan bliſſe [ȝetacnað] · on ƿæle
 ƿulan ƿeallan ſumne teonan ȝe[taenað] · cildſu ȝefihð
 ȝ mid him ƿleȝað ȝeſælðe tīman ȝe[taenað] · ontſum-
 nýſſa fume ȝefihð caſſulnýſſe ȝe[taenað] · on bleg-
 ſtope¹ oððe on ƿaſunȝſtope ȝibīdian hine ȝefihð ſtý-
 punȝe fume ȝe[taenað] · on æppetune ȝan anxſumnýſſe
 heſiȝe ȝe[taenað] · on bſeðe hine beon ȝemetne liſ
 lang him bið ȝeſealb. *Luna* beon ȝeȝyſð tſymunȝe
 [ȝetacnað] · *Luna* ƿoſleoſan ȝeleaſan tolyſunȝe ȝe[taenað] ·
Luna ȝýlbenne býȝyſðan andan ȝe[taenað] ·
*Luna pertica*² cingi ſtſa[n]ȝnýſſe ȝe[taenað] · monan
 beoſhtne ȝefihð bliſſe ȝe[taenað] · monan tſeȝen ȝe-
 fið andan ȝe[taenað] · monan bloðȝne ȝefihð heaſum
 ȝe[taenað] · monan of heoſene ƿeallan oððe up aſtȝan
 ȝefihð ȝeſpinc ȝe[taenað] · monan ƿittne ȝefihð ȝeſ-
 tſeon ȝe[taenað] · monan bleoh habban hýnðe ȝe[taenað] ·
 ðſic handlian ſum of hiſ maȝum ſpýlt · linene
 claðaf ƿaxan ȝefihð heaſum ȝe[taenað] · linen ƿeaſ
 ſeðedan fume ſeoçnýſſe ȝe[taenað] · leon ýſnenðe
 ȝefihð ƿeſðrunȝe ceapaf ȝe[taenað] · leon ſlæpenðe
 ȝefihð aſýſunȝenðe cep³ ȝe[taenað] · leon ƿedan ƿeondel
 ȝeſtſic ȝe[taenað] · ænenðſaca ȝefihð letta[n]ȝe ȝe-

fol. 28 b.

¹ For plegſtope.² Du Cange furniſhes an example
of *pertica* for *Persica, persici coloris*.³ *malignum negotium*, Lat., aſýſun-
ȝenðe for aſýſunȝed.

ness. To see hail in dreams betokens savage mischief. To see bucks or goats betokens advancement. To have a new comer betokens envy. To see Hercules unites friendship. To slay a man betokens wariness. To fancy oneself an emperor betokens honour. To go about in a street or a palace betokens uneasiness. To see burnings in any place betokens some mischief. To swim in a flood betokens anxiety. To wash in a spring betokens gain. To wash in the sea betokens bliss. To wash in a foul pool betokens some accusation. To fall into the sea betokens gain. To fall into a lake betokens bliss. To fall into a foul pool betokens some trouble. To see children and play with them betokens a happy time. To see illness betokens care. To be waiting in a theatre or amphitheatre betokens some agitation. To go into an orchard betokens some heavy anxiety. To see oneself painted on a board shews long life is granted to the dreamer. To be girt with a servile girdle, called Lunus,^a betokens confirmation. To lose the servile girdle betokens loosening of faith. To gird with a golden purple girdle betokens envy. To be girt with a peach-coloured girdle betokens strength. To see a bright moon betokens bliss. To see two moons betokens spite. To see a bloody moon betokens harm. To see a moon fall from heaven or mount up betokens toil. To see a white moon betokens gain. For the moon to have colours betokens humiliation. To handle bacon shews one of the dreamers relatives will die. To see linen clothes washed betokens harm. To be dressed in a linen robe betokens some sickness. To see a lion running betokens furthering of trade. To see a lion sleeping betokens a curst business. To see a lion mad betokens sedition of an enemy. To see a messenger betokens hindrance. To handle lamps be-

^a Isidorns, Origin., xix. 33.

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[tacnað]. leohtraþu handlian untumnyffe ge[tacnað].
 leohtraþu¹ hine gefihð onforhnýffe ge[tacnað].
 ftanef afendan feocnyffe ge[tacnað]. cidan on fpernum
 ceapef eacan ge[tacnað]. bet him geftreht ȝ pel gef-
 [t]reht gefihð beophtrnyffe ge[tacnað]. fæ fmýlce gefihð
 ceapaf fýrðrunge ge[tacnað]. fæ físcaf gefihð anx-
 fumnyffe hefize ge[tacnað]. handa him befybbe gefihð
 peorca unrihta ge[tacnað]. modeþ² hif ðeade oððe
 cucu gefihð bliffe ge[tacnað]. mapan hine gefihð bliff
 læffe hit hif ȝ hýnðe ge[tacnað]. piþ tofpræddum
 loccum hine gefihð geftrunc ge[tacnað]. muþ ȝ leo on
 fpernum onforhnýffe ge[tacnað]. faran biþfice ge-
 [tacnað]. ðeade gefihð bliffe ge[tacnað]. ðeaðne cýflan
 liþ to libenne ge[tacnað]. cnihtaþ gefihð bliffe ge[tac-
 nað]. handa þpean teonan hefize ge[tacnað]. riþu
 gaderian bliffe ge[tacnað]. huniz niman hine gefihð
 parnize þ he na fram oðrum fi beþicen. fciþu gefihð
 god æpenðe ge[tacnað]. hnýce gaderian faca ge[tac-
 nað]. neft fuzela gefihð fize ceapaf ge[tacnað]. fna-
 paþ³ gefihð bliffe ge[tacnað]. miþ ofer eorþan nan god
 ge[tacnað]. girta ðon hearþ ge[tacnað]. barum fotum
 gan hearþ ge[tacnað]. piþþam fingan gehypeð ge-
 henðe bliffe. gebed ðon gefeligþan tīman ge[tacnað].
 banu fume handlian hatunze ge[tacnað]. Peorcu hand-
 lian⁴ lættunze ge[tacnað]. elebeamuf handlian geftreon
 ge[tacnað]. fceap gefihð gefcopene hýnðe ge[tacnað].
 coþaf fýllan hearþ ge[tacnað]. þen gefihð bliffe ge-
 [tacnað]. mæðenu niman on þeape godne tīman ge-
 [tacnað]. puhne⁵ hine gefihð geporðenne fræceþnyffe
 eacan ge[tacnað]. pýtt gefihð ȝ on hine beþealð teonan
 ge[tacnað]. feoh undeþron face ge[tacnað]. peþan on
 fpernum bliffe ge[tacnað]. palman undeþron pýrment

¹ The sense, not the MS., shews
 a lost word.

² modeþ, MS., matrem.

³ iues fpaþaf, MS.; read Niues.
 fnapaf.

⁴ beamuf. Thus MS.

⁵ Read puhne; "pilolofofum,"
 Lat.

tokens indisposition. To lamps betokens security. To throw stones betokens sickness. To be chiding in dreams betokens increase of trade. To see a bed spread out and well spread betokens brightness. To see the sea smooth betokens furtherance of trade. To see sea fishes betokens heavy anxiety. To see ones hands defiled betokens unrighteous deeds. To see ones mother dead or alive betokens bliss. To see oneself bigger is less joy, and betokens humiliation. To see oneself a woman with dishevelled locks betokens sedition. To see in dreams a mouse and a lion betokens security. To travel betokens deception. To see the dead betokens bliss. To kiss the dead betokens a life to live. To see boys betokens joy. To wash hands betokens heavy troubles. To gather sheaves betokens joy. To seem to be taking honey is a warning not to be taken in by others. To see ships betokens a good message. To gather nuts betokens lawsuits. To see a fowls nest betokens getting the better in trading. To see snows betokens joy. To see a mist on earth betokens no good. To keep a wedding betokens harm. To go with bare feet betokens harm. To hear music on the pipe shews joys at hand. To be repeating orisons betokens a happier time. To handle bones betokens hate. To engage in works betokens hindrance. To have to do with olive trees betokens profit. To see sheep shorn betokens humiliation. To give kisses betokens harm. To see rain betokens joy. To take maidens as the way is* betokens a good time. To see oneself turned all hairy betokens increase of peril. To see a pit and fall into it betokens trouble. To receive money betokens dispute. To weep in dreams betokens bliss. To accept the palm betokens honour. To take

* Puellas accipere more, Lat.

[ȝetacnað] · [h]laȝ pexenne¹ nıman ȝneobſcipaſ² ȝe[tacnað] · hlaȝ pexenne³ nıman ȝneo[n]bſcipaſ nıpe ȝeȝeȝð · hlaȝ beȝenne nıman bliſſe ȝe[tacnað] · ȝeȝıȝan ȝıȝe huſ pexincȝe ȝe[tacnað] · bȝıȝaſ nıman ȝeſtȝeon mıð capȝulnȝıſſe ȝe[tacnað] · bȝıȝe ȝeſıhð capleaſte ȝe[tacnað] · ſȝın ȝeſıhð untȝumnȝıſſe ȝe[tacnað] · ȝet ȝȝean anxſumnȝıſſe ȝe[tacnað] · leað hanðhıan untȝumnȝıſſe ȝe[tacnað] · cȝætu hȝıte ȝeſıhð oððe ſıttan ceapaf let- tıncȝe ȝe[tacnað] · ȝȝȝeȝete ſȝa [h]ȝılc ſȝa ȝeſıhð uneaðnȝıſſe ȝe[tacnað] · cȝætu [h]ȝıte ſıttan ȝȝıȝment ȝe[tacnað] · ȝȝȝeȝete ſȝıȝecan ȝeonbſcipaſ cıȝȝaf ȝe- [tacnað] · hlıhhan oððe ȝnȝıȝenðe⁴ ȝeſıhð unȝotnȝıſſa ȝe[tacnað] · ȝoſan ȝeſıhð ſȝıȝenȝȝa ȝe[tacnað] · ȝıȝelaſ⁵ oððe ſȝeȝel ȝeſıhð heȝıȝe teonan ȝe[tacnað] · cȝıȝıȝaf ȝeſıhð oȝ ȝıȝılc ȝȝıȝıtan ȝe[tacnað] · cȝıȝıȝeſ boðan unðeȝon mıcel hıȝ huſ taȝan · ſtaȝı aſtȝıȝan ȝeſȝınc ȝe- [tacnað] · oȝ ſtaȝe nıȝeȝ ſȝıȝan ȝoðne tıȝman ȝe[tacnað] · ȝȝoxaſ ȝeſıhð anxſumneſſe ȝe[tacnað] ſıȝnan cȝa ȝeſıhð ȝȝıȝbſcip ȝe[tacnað] · ſun[n]an beoȝhte ȝe- ſıhð bliſſe ȝe[tacnað] · ſun[n]an oððe monan ȝeſıhð bliſſe ðomeſ ȝe[tacnað] · ſteȝȝan oððe ȝeala ȝeſıhð bliſſe ȝe[tacnað] · bloð oȝ huſ ſıðan ðȝoȝıan heapȝı ȝe[tacnað] · on læððȝan ſıttan ſȝıcuncȝe ȝe[tacnað] · ȝȝam næððȝan læðȝe ȝoȝıan ȝeonbeſ ȝeſıhðe ȝe[tacnað] · ſıttan on ſȝeȝnum untȝumnȝıſſe ȝe[tacnað] · ȝıȝoȝ ȝehȝıȝan oððe ȝeſeon æȝenðe ȝoð ȝe[tacnað] · unȝe- ȝȝeȝeȝı ȝeſıhð ȝeſtȝıȝon ȝe[tacnað] · ȝȝıſȝıȝı ȝeſıhð un- tȝumnȝıſſe ȝe[tacnað] · ȝebbı ſȝa [h]ȝılc ſȝa ȝȝıȝ ȝı bliſſe oððe unȝotnȝıſſe ȝeſıhð ȝoð æȝenðe ȝe[tacnað] · cȝȝıðaf ðon tȝıȝıȝıȝe ȝe[tacnað] · eoȝðan ſȝȝıȝıȝıȝe ȝeſıhð ſum ȝınc he ȝoȝıaet · meapȝıan ſe ȝe hıne ȝeſıhð anxſumne[ſ]ſe ȝe[tacnað] · ȝıȝȝeapȝeȝ⁶ ȝıȝe ſılle ȝeſıhð

So MS.

fol. 29 b.

So MS.

¹ pexenne, "candidum," Lat.² ȝneobſcipaſ, "accusationem," Lat.³ pexenne, "cencrium," Lat., that is, of millet, read as cereum.⁴ stridentes, Lat. I read ȝıȝı- enðe.⁵ resinas, Lat.; but resin is hlut- toȝ ȝıc.⁶ ȝıȝıȝeapȝeȝ, MS.

a wax plaster betokens friendships. To take a wax plaster cements new friendships. To take a barley loaf betokens bliss. To prepare ones house for a wife betokens increase. To take pottages^a betokens gain with worry. To see a bridge betokens freedom from care. To see a pig betokens indisposition. To wash ones feet betokens anxiety. To handle lead betokens ailments. To see white carts, or to sit on them, betokens hindrance of business.^b To see any fourfooted beast speak betokens a kings friendships. To see people laugh or grin betokens discomforts. To see roses betokens strength. To see fat^c or brimstone betokens heavy troubles. To see kings betokens departure from this world. To receive a royal messenger is a great token. To climb up shores betokens toil. To descend shores indicates a good time. To see frogs betokens anxiety. To see two suns betokens worship. To see a bright sun betokens bliss. To see sun or moon betokens "joy of doom." To see one or many stars betokens joy. To see blood drop from ones side betokens harm. To sit on a ladder betokens deception. To suffer annoyance from a snake betokens sight of an enemy. To be sitting betokens in a dream ailment. To hear "or see" thunder betokens good news. To see bad weather betokens gain. To see darkness betokens ailment. To be weaving webs of any material and see joy or discomfort betokens good news. To make wills betokens confirmation. To see an earthquake shews he abandons^d something. To see one mark oneself betokens anxiety. To see a full vintage of grapes betokens bliss. To be

^a Pultes, Lat.

^b Quadrigas albas sedere, Lat.

^c Resinas, Lat. ; but the Saxon is a mistranslation.

^d admittit, Lat.

fol. 30 a.

blisse ge[tacnað]. pinearþ þýrcen bliðnýffe līf ge[tacnað]. spingon¹ on spepnum ȝoð æfter fihȝð. huntað ðon ȝefteon ge[tacnað]. fcriban fe þe hine ȝefihð pínfumnýffe ge[tacnað]. beþan to him ȝeppæþan ȝefihð feonðef ftyrþunȝe ge[tacnað]. pín ðrīcan untrumnýffe ge[tacnað]. neaþ hīlic habban blisse ge[tacnað]. on peȝe fennīȝum læðan oððe ȝan teonan hefīȝe ge[tacnað]. pīf læðan heaȝm ge[tacnað]. loc hine ȝefeon coꝛcið ge[tacnað]. mið oðrum cynehelm ðeað ge[tacnað]. mið peꝛnem þpean ȝeteorunȝ ge[tacnað]. *Cum alio peccare* untrumnýffe *significat*. mið hīf ylbþan fprecan oððe ȝan fýrðþunȝþ [ȝetacnað]. enneleac ȝefeon eaȝena faꝛ hit ȝetacnað. beheafðian hine ȝefteon ge[tacnað]. On beþe hine þpean anxfumneffe ge[tacnað]. on cpeaꝛteꝛne ȝefeon heaȝm ge[tacnað]. on fīȝe pole þpeon pínfumnýfe [ȝetacnað]. on flode þpean blisse ge[tacnað]. on pýll feallan fume pꝛohte hit ȝetacnað. ȝebundenne hine ȝefihð heaȝm hit ȝetacnað. fpmman hine ȝefeon heaȝm ge[tacnað]. ele ȝefeon blisse ge[tacnað]. oꝛcýꝛð ȝefeon heaȝm ge[tacnað]. æþpla ȝaðeꝛian ȝnaman ge[tacnað]. fe þe hine fleon ȝefihð ftope aꝛendan [ȝetacnað]. fe þe on pꝛæcfit ȝefihð mið micelum ȝýltum heom oꝛfett ge[tacnað]. pínbeꝛian fupne ȝefeon face ge[tacnað]. næȝelaf ȝefeon anxfumnýffe ge[tacnað]. ȝīf þu fpeꝛnaft þe tpeȝe monan ȝefeon ȝeþean ȝ blisse ge[tacnað]. ȝīf þu ȝefihð þ oꝛ hehftum þu feaꝛft nīþeꝛ to þeaꝛþan ȝoðan ȝ to pehȝan ýfelan² ge[tacnað]. ȝīf þu ȝefihð ðꝛacan oꝛeꝛ þe fleoȝende ȝoðð hoꝛð ge[tacnað]. ȝīf þu ȝefihð anfine þīne fæȝeꝛe blisse ge[tacnað]. ȝīf þu ȝefihð þ þu on pæteꝛe fæȝeꝛe mȝa oððe oꝛeꝛȝa fophleafte³ ge[tacnað]. ȝīf þu ȝefihð þ þu mið fpuꝛðe biꝛt beȝýꝛð fophleafte hit ȝetacnað. ȝīf þu ȝefihð ȝimmaf ðeoꝛpýꝛða fīnðan

¹ Vapulare, Lat.² The Latin is "ad pauperem
"bonum et ad diuitem malum;" and
the glossator, by his inappropriateuse of the definite forms, shews he
did not see the sense.³ fophleafte, MS.

working a vineyard^a betokens a life of mirth. To be flogged^b in a dream shews good will follow after. To be a hunting betokens gain. To be dressing oneself betokens pleasantness. To see a bear savage at one shows movements of an enemy. To drink wine betokens ailment. To have a handsome^c robe betokens bliss. To be leading or going on a dirty road betokens heavy troubles. To be leading a wife^d betokens harms. To see a lock of hair^e betokens increase. A diadem with another betokens death. To wash with a male betokens failure. To speak or go with ones superior betokens advancement. To see onions betokens sore of eyes. To see oneself beheaded betokens gain. To be washing in a bath betokens anxiety. To see oneself in prison betokens harm. To wash in a fish pool betokens pleasantness. To wash in a flood betokens joy. To fall into a spring betokens an accusation. To see oneself bound betokens some mischief. To see oneself swim betokens harm. To see oil betokens joy. To see an orchard betokens harm. To gather apples betokens wrath. He who sees himself fly will flit. He who sees himself in exile will be charged with great faults. To see sour grapes denotes dispute. To see nails betokens anxiety. If you dream you see two moons, it signifies joy and bliss. If you see yourself fall from a very high place, it signifies good to the poor and evil to the rich. If you see a dragon flying over you, it betokens a hoard of gold. If you see your face fair it indicates bliss. If you see yourself going into or over a fair piece of water, it portends security. If you see yourself girt with a sword it betokens security. If you see yourself find precious

^a Vindemiare hilaritatem uite,
Lat.

^b Not that spynan is vapulare.

^c Formosam, Lat.

^d Vxorem ducere, Lat.

^e Capillum se uidere, Lat.

fol. 30 b.

fpellu ge[taenað] · 3if þu gefihst manega zet ýdel ge-
 [taenað] · 3if þu gefihst þ þu demst fole 3oð oððe pýrð-
 fcipe ge[taenað] · 3if þu gefihst fela hunda of feonðum
 þinum þe paþnian ge[taenað] · 3if þu gefihst coff þe
 fýllan nehftan 3oð ge[taenað] · 3if þu gefihst manega
 hlaþaf bliffe ge[taenað] · 3if þu gefihst beon þe beþpi-
 can oððe ðeþian hif þin beon aftyþuð¹ fram mannum
 ge[taenað] · 3if þu gefihst beon fleon on hufe þinum
 foþlætincge ge[taenað] · 3if þu gefihst fnaþan ongean
 þe cuman ongean ýfele² pýfmen þe beþeþian mýnegað ·
 3if þu gefihst eapn fleon pif þin 3eþþan ðeað ge-
 [taenað] · 3if þu gefihst þe on þeapnum þateþe þþeap
 hynðe lichaman ge[taenað] · 3if þu gefihst þe on þe-
 teþe cealðan þþeap³ hælðe lichaman ge[taenað] · 3if þu
 gefihst fæla þeneþa oððe þu findaft biþf[e]llu oððe
 tælincga oððe þeapþinga ge[taenað] · 3if þu gefihst of
 hanðu ðeaðef fum þincþ niman be fuman ðæle þe cuman
 feoh ge[taenað] · 3if þu gefihst huf þin byþnenðe fin-
 ðan þe feoh ge[taenað] · 3if þu gefihst eapmaþ⁴ þine
 þemancuðe 3oð ge[taenað] · 3if þu gefihst fæla claða
 habban feonð þine⁵ on anðþealde þinum habban ge-
 [taenað] · 3if þu gefihst hþincþ 3ýlðenne habban pýrð-
 fcipe ge[taenað] · 3if þu gefihst þe fþipeþan ðon 3eþancu
 3 3eþeahtu þine toftþeððe 3 to naht 3etealde beon
 ge[taenað] · 3if þu gefihst fþinan þine 3eþþiþene þeþne
 þe beon þ þu naht unþihtef ne ðo ge[taenað] · 3if þu
 gefihst of heþþe ftope nýþeþ on þýftþum þe feallan
 anxfumnýffe oððe teonan ge[taenað] · 3if þu gefihst þ
 þu 3eþilnige pif nexftan þineþ ýfel fap on lichaman ge-
 [taenað] · 3if þu gefihst mið pife þinum licþan 3oð
 ge[taenað] · 3if þu gefihst þe 3eþiððan to ðþihtne
 miþel bliffe þe to cumon hit 3etaenað · 3if þu gefihst
 tumbþian huf þin feoh þin þeþan hit 3etaenað ·

¹ aftyþuð, MS., moueri.² hyfele, MS.³ þþan, MS.⁴ heapmaþ, MS.⁵ For þinne.

gems it forbodes palavers.^a If you see many goats it bodes vanity. If you see yourself acting as judge it signifies good or honour. If you see many hounds it tells you to beware of your enemies. If you see yourself give a kiss to your neighbour it indicates good. If you see many loaves it portends joy. If you see bees trick or damage you, it shews your life will be agitated by men. If you see bees fly into your house it betokens hindrance. If you see snakes come against you, it admonishes you to beware of evil women. If you see an eagle flying, death will have hold of your wife. If you see yourself wash in warm water, it portends humiliation of body. If you see yourself wash in cold water, it betokens health of body. If you see or find many pennies, it means parables, or blamings, or cursings. If you see yourself take somewhat at the hand of a dead man, it shews money is coming to you from some quarter. If you see your house on fire, that means you will find money. If you see your arms cut off it marks good. If you see yourself have many clothes, it shows you will have your enemy in your power. If you see yourself have a gold ring it betokens worship. If you see yourself vomiting, it shows your thoughts and plans will be dissipated and counted for nought. If you see your neck enwreathed, be on your guard to do no wrong. If you see yourself fall from a high place into darkness, it betokens anxiety or troubles. If you see yourself covet your neighbours wife, it forbodes an evil sore on your body. If you see *te cum uxore vicini tui concumbere*, it betokens good. If you see yourself pray to the Lord, it betokens much bliss coming. If you see yourself building a house, it indicates that your money will be growing more.

^a Parabolæ, Lat.

STARCRAFT.

DORALOFIUW.

MS. Cott. Tiberius, A. iii., fol. 176.

HORALogium · HORARUW BREUE · INCHOAT EN HIC.

On VIII. kal. ian̄. þ̅ bȳð on crīstes mæsse dæg bȳð
seo sceadu to underne . ȳ to none . seofon ȳ tƿentig-
oþan healpes fotes . ȳ to miðdæge feoƿer ȳ tƿentig ;

On .VIII. idus ian̄. þ̅ ȳs on þone tƿelftan dæg bȳð
seo sceadu to underne ȳ to none .XXV. fota ȳ to mið-
dæge .XXII. ;

On .XII. kal. feþ̅ . bið ȳeo sceadu to underne ȳ to
none an ȳ tƿentig fota . ȳ to miðdæge ehtatȳne . ȳ
lȳtle mape ;

On .II. n̄ . FEB̅ bȳð ȳeo sceadu to underne ȳ to none
ehta teoþan healpes fotes ȳ to miðdæge fīrtȳne ;

On .XII. kal. MARTII bið ȳeo sceadu to underne ȳ
to none fīrtȳne fota . ȳ to miðdæge tƿelfe ;

On .II. n̄ MAR̅ . bið ȳeo sceadu to underne ȳ to
none þƿeottȳne fota . ȳ to miðdæge teoþan hīelfes ;

On .XII. kal. APR̅ . þ̅ iȳ emnihte bȳð ȳeo sceadu to
underne ȳ to none . enðlufon fota . ȳ to miðdæge
niȳoþan healpes ;

On . n̄ . APR̅ . bið ȳeo sceadu to underne ȳ to none .
teoðan healpes fotes lang . ȳ to miðdæge forneah
seofun ;

On .XII. kal. MAI̅ . bȳð ȳeo sceadu to underne ȳ
to none ehta fota . ȳ lȳtel eaca . ȳ to miðdæge
forneah fȳx ;

On .II. n̄ . MAI̅ bȳþ ȳeo sceadu to underne ȳ to none
forneah ehta fota . ȳ to miðdæge fīrtan healpes ;

A D I A L.

The length of the gnomon is six feet.

Here beginneth a short horalogium.

1. On the twenty fifth of December, that is, on Christmas day, the shadow at nine in the morning, and at three in the afternoon, is twenty six and a half foot long, and at midday twenty four.
2. On the sixth of January, that is, on Twelfth day, the shadow at nine and three is twenty five foot, and at midday twenty two.
3. On the twenty first of January the shadow at nine and three is one and twenty foot, and at midday eighteen and a little more.
4. On the fourth of February the shadow at nine and at three is seventeen and a half feet long, and at midday fifteen.
5. On the seventeenth of February the shadow at nine and three is fifteen foot, and at midday twelve.
6. On the sixth of March the shadow at nine and three is thirteen foot, and at midday nine and a half.
7. On the twenty first of March, that is the equinox, the shadow at nine and three is eleven foot, and at midday eight feet and a half.
8. On the fifth of April the shadow at nine and three is nine and a half feet long, and at midday about seven.
9. On the twentieth of April the shadow at nine and at three is eight foot and a little more, and at midday about six.
10. On the sixth of May the shadow at nine and three is about eight foot, and at midday four and a half.

On .xii. kal. ivñ. bið ƿeo ſceadu to underne ƿ to none ƿeoƿon ƿota . ƿ to miðbæge ƿeoƿen ;

On kal. ivñ. bið ƿeo ſceadu to underne ƿ to none lýtle lengre þonne ſeoƿon ƿota . ƿ to miðbæge ƿeoƿen ;

On . idus ivñ bið ƿeo ſceadu to underne ƿ to none ehtoðan healƿes ƿotes lang . ƿ to miðbæge ƿeoƿen ;

On .viii. kal. ivli . þ̅ ys on Iohannes mærgre dæg bið ƿeo ſceadu to underne ƿ to none ƿel neh ehta ƿota . ƿ to miðbæg¹ . iiii. ;

On .ii. ñ . ivli . bið ƿeo ſceadu to underne ƿ to none eahta ƿota ƿ to miðbæge lýtle mape þonne ƿeoƿen ;

On .xii. kal. agvsti . bið ƿeo ſceadu to underne ƿ to none ehta ƿota . ƿ lýtle mape . ƿ to miðbæge ƿf-tan healƿes ;

fol. 176 b.

On .viii. id agvsti bið ƿeo ſceadu to underne ƿ to none niƿoðan healƿes ƿotes lang . ƿ to miðbæge lýtle mape þonne .v. ;

On duobecima . kal. ſeƿt̅ . bið ƿeo ſceadu to underne ƿ to none niƿun ƿota . ƿ to miðbæge ƿýx . ;

On non ſeƿt̅ . bið ƿeo ſceadu to underne ƿ to none endleƿtan healƿes ƿotes lang ƿ to miðbæge ƿeoƿon .

On .xii. kal. oēt̅ . þ̅ ýr emnihte . bið ƿeo ſceadu to underne ƿ to none . ƿpelf ƿota lang . ƿ to miðbæge niƿun ;

On .ii. ñ . oēt̅ . bið ƿeo ſceadu to underne ƿ to none ƿeoƿertyne ƿota . ƿ to miðbæge endluƿon .

On .xii. kal. noſ̅ . bið ƿeo ſceadu to underne ƿ to none ƿyxtyne ƿota lang . ƿ lýtle mape . ƿ to miðbæge . xiii.

¹ miðbæg for miðbæge, in order to get uniformity : each paragraph makes two lines of the MS.

11. On the twenty first of May the shadow at nine and three is seven feet, and at midday four.

12. On the first of June the shadow at nine and three is a little longer than seven feet, and at midday four.

13. On the thirteenth of June the shadow at nine and three is seven and a half feet long, and at midday four.

14. On the twenty fourth of June, that is, on St. John the Baptists day, the shadow at nine and three is pretty near eight foot, and at midday four.

15. On the sixth of July the shadow at nine and three is eight foot, and at midday a little more than four.

16. On the twenty first of July the shadow at nine and three is eight foot and a little more, and at midday four and a half.

17. On the eighth of July the shadow at nine and three is eight and a half foot long, and at midday a little more than five.

18. On the twenty first of August the shadow at nine and three is nine foot, and at midday six.

19. On the fifth of September the shadow at nine and three is ten and a half feet long, and at midday seven.

20. On the twentieth of September, "that is, the "equinox," the shadow at nine and three is twelve foot long, and at midday nine.

21. On the sixth of October the shadow at nine and three is fourteen foot, and at midday eleven.

22. On the twenty first of October the shadow at nine and three is sixteen foot long and a little more, and at midday thirteen.

On .ñ. nov. bið þeo sceadu to underne . ʒ to none .
nizon týne fota . ʒ lýtle mare . ʒ to midbæge þeo-
fontýne.

On .xii. kal. dēc . bið þeo sceadu to underne ʒ to
none þorneah . þeoper ʒ .xx. fota . ʒ to midbæge an
ʒ tpentiz.

On .iiii. ñ. dēc . bið þeo sceadu to underne ʒ to
none fyx ʒ xx. fota . ʒ to midbæge þreo ʒ tpentiz.

On .xix. kal. ian . bið þeo sceadu to underne ʒ to
none . feorþon ʒ tpentī fota . ʒ to midbæge fīf ʒ
tptentiz þorneah.

MS. Cott. Caligula, A. xv., fol. 122 b.

On anre nihta ealð mona . ʒ on .xxix. fcinð .iiii.
pucena lenzce.

On tpiȝna nihta ealð mona . ʒ on .xxviii. fcinð ane
tið . ʒ .iii. pucen.

On .iii. nihta ealð mona . ʒ on .xxvii. fcinð tpa
tiða . ʒ .ii. pucan.

On .iiii. nihta ealð mona . ʒ on .xxvi. fcinð þreo
tiða . ʒ .i. puca.

On .v. nihta ealð mona . ʒ on .xxv. fcinð þeoper
tiða.

On .vi. nihta ealð mona . ʒ on .xxiiii. fcinð þeoper
tiða . ʒ .iiii. pucena.

On .vii. nihta ealð mona . ʒ on .xxiii. fcinð fīf
tiða . ʒ .iii. pucena.

On .viii. nihta ealð mona . ʒ on .xxii. fcinð fýx
tiða . ʒ .ii. pucan.

On .ix. nihta ealð mona . ʒ on .xxi. fcinð feorþon
tiða . ʒ .i. puca.

On .x. nihta ealð mona . ʒ on .xx. fcinð eahta
tiða.

On .xi. nihta ealð mona . ʒ on .xix. fcinð eahta
tiða . ʒ .iiii. pucena.

23. On the fifth of November the shadow at nine and three is nineteen foot long and a little more, and at midday seventeen.

24. On the twentieth of November the shadow at nine and three is about twenty four foot long, and at midday twenty one.

25. On the second of December the shadow at nine and three is twenty six foot, and at midday twenty three.

26. On the fourteenth of December the shadow at nine and three is seven and twenty foot, and at mid-day almost twenty five.

1. When the moon is one or twenty nine days old it shines for four fifths of an hour.

2. When the moon is two days old or twenty eight it shines for one hour and three fifths.

3. When the moon is three nights old or twenty seven it shines for two hours and two fifths.

4. When the moon is four nights old or twenty six it shines for three hours and one fifth.

5. When the moon is five nights old and twenty five it shines for four hours.

6. When the moon is six nights old or twenty four it shines for four hours and four fifths.

7. When the moon is seven days old or twenty three it shines for five hours and three fifths.

8. When the moon is eight nights old or twenty two it shines for six hours and two fifths.

9. When the moon is nine nights old or twenty one it shines for seven hours and one fifth.

10. When the moon is ten nights old or twenty it shines for eight hours.

11. When the moon is eleven days old or nineteen it shines for eight hours and four fifths.

On .XII. nihta ealb mona . ƿ on .XVIII. ſcinð niƿon
 ƿiða . ƿ .III. ƿƿicena.

On .XIII. nihta ealb mona . ƿ on .XVII. ſcinð .X.
 ƿiða . ƿ .II. ƿƿica.

On .XIII. nihta ealb mona . ƿ on .XVI. ſcinð .XI.
 ƿiða . ƿ .I. ƿƿica.

On .XV. nihta ealb mona . ſcinð .XII. ƿiða.

MS. Cott. Caligula, A. xv., fol. 126 a.

Synðon tpeƿen ðaƿaf on æƿhpýlcum monðe ſƿa hƿæt
 ſƿa on þam ðaƿum onƿýnð ne ƿurð hit næƿƿe ƿe-
 enðob.

On Ianuariuf þonne fe mona bið .III. nihta ealb ƿ
 .III.

On Februariuf þonne he bið .v. nihta ealb ƿ .VII.

On Martiuf þonne he bið .VI. nihta ealb ƿ .VII.

On Appeliſ þonne he bið .v. nihta ealb ƿ .VIII.

On Mairiuf þonne he bið .VIII. nihta ealb ƿ .IX.

On Iuniuf þonne he bið .v. nihta ealb ƿ .XVII.

On Iuliuf þonne he bið .III. nihta ealb ƿ .XIII.

On Aƿuſtuſ þonne he bið .VIII. nihta ealb ƿ .XIII.

On September þonne he bið .v. nihta ealb ƿ .IX.

On October þonne he bið .v. nihta ealb ƿ .XV.

On Nouember þonne he bið .VII. nihta ealb ƿ .IX.

On December þonne he bið .III. nihta ealb ƿ .XII.

And ſƿa hit bið ƿýme fe þe ƿýlle.

12. When the moon is twelve days old or eighteen it shines for nine hours and three fifths.

13. When the moon is thirteen days old or seventeen it shines for ten hours and two fifths.

14. When the moon is fourteen days old or sixteen it shines for eleven hours and one fifth.

15. When the moon is fifteen days old it shines for twelve hours.

There are two days in every month in which whatever is begun will never reach completion.

In January when the moon is three days old or four.

In February when the moon is five days old or seven.

In March when the moon is six days old or seven.

In April when the moon is five days old or eight.

In May when the moon is eight days old or nine.

In June when the moon is five days old or seventeen.

In July when the moon is three days old or thirteen.

In August when the moon is eight days old or thirteen.

In September when the moon is five days old or nine.

In October when the moon is five days old or fifteen.

In November when the moon is seven days old or nine.

In December when the moon is three days old or twelve.

So ware who will.

VOL. III.

P

Elce gearpe þonne þu scýle witan hwylce dæge man
scýle weorðan . 7 healdan þone halgan funnan dæg .
aduentum dñi . þarwa þe þanne ƿ þu hit naht ær .v.
kl'. Deceb'. ne naht æfter .iii. nonas . þisef sylfes
monðes þænne ne healde . ac on þison seofan dagum þu
scealt healdan butan ælcere tæonunges þone dæg 7
þone tokýme mid ealre awurðnesse.

fol. 121 b.

Ealde witan 7 ise romane gefetton on gerimærfe
þæt næfre ær .xi. kl'. Aprielis . Ne naht æfter .vii.
kl'. mi eastor tid gewurðan sceal . Ac on þison getele
loc hwær hit þonne to geza buton ælcon tæon healde
hit mon þonne þær mid rihte.

MS. Cott. Caligula, A. xv., fol. 126.

ON kl'. Ian'. ofer .xvi. kl'. febr'. loca hwær þu
hæbbe .x. nihta ealðne monan ofer ƿ . þonne funnan
dæg belúc alleluia.

ON februarus ofer .vii. id . febr'. loca hwær þu
finde tæigna nihta ealðne monan ofer ƿ . on þone
funnan dæg bið halga dæg.

ON marti' ofer .xii. kl'. April'. loca hwær þu finde
.xiiii. nihta ealðne monan . ofer ƿ se niesta funnan
dæg bið eastor dæg.

Gif þu nýte hwylce concuprentes beon on gearpe . fec
georne hwylce dæge beo ƿurðe kl'. apl'. gif hit bið
funnan dæg þonne bið concuprentes .i. Gif hit bið
monan dæg þonne bið concuprentes .ii. And swa swa
daga swa bið azan on þære pucan . swa swa concu-
pentes þu scealt habban on þam gearpe.

And swa swa nihta swa se mona bið ealð on .xi.
kl'. ap. swa swa epacta þu scealt habban þý gearpe.

And gif þu wille witan mid gefeade ƿ gemære tem-
minum septuagesimalis . þonne tele þu þæs monan

Every year it may be known on what day to celebrate and keep the holy Sunday of Advent. Mind not to keep it before the twenty seventh of November nor after the third of December; but in the seven days interval (inclusively) the day and the Advent may be kept with all honour.

Old sages and wise Romans have laid it down in calculation that Easter must never happen before the twentieth of March, nor after the twenty-fifth of April. But in this reckoning, within these limits, observe where it falls, let it then be duly kept without any doubt.

A Calendar.

Computus Ecclesiasticus.

On the first of January consider where, after the seventeenth of January, occurs a moon ten days old observe the Sunday. Halleluiah!

In February, after the seventh of February, see where you get a moon two days old; the next Sunday will be a holy day.

In March, after the twentieth, see where you get a moon fourteen nights old; the next Sunday is Easter day.

If you know not what concurrentes there are in the year, ascertain what day is the thirty first of March; if it be a Sunday the concurrentes are one; if a Monday the concurrentes are two, and you will have as many concurrentes for the year as days are gone in the week. And you will have as many epacts in the year as the day the moon is old on the twenty first of March.

If you want to know with discrimination the term or fixed date of Septuagesima, count the moons age on

elbe . kl'. Ian'. oð þ þu cume to þrutiga . þoh eft on þone nīpan tele oð týne . þonne on þam teoðan ſtent fe teþmen þ gemære ſi hþýlc [ðæg] hit ſi . þonne fe nexta funnan þe þær æfter cýmð bið feptuagesima.

And gif þu wille witan hwaðe hu ſela epactas on geara yrnan þonne tele þu hu eald fe mona beo on .xi. kl'. ap'. ſpa ſela nihta ſpa fe mona bið þonne on ðæg eald . ſpa ſela epactas yrnad þý geara.

fol. 127 b.

And gif þu wille witan hu eald fe mona wære fýrn geara on þýfne ðæg . þonne wite þu hu eald fe mona beo nu toðæg . þonne do þu .xx. þær to . þonne gif þær beo under ealle ma þonne .xxx. þonne ſpa ſela nihta ſpa fe mona bið eald ofer þa .xxx. þonne wæs fe mona fýrn geara on þýfne ðæg ſpa eald.

And gif þu wille witan hu eald fe mona feýle beon ofer geara on þifne ðæg . þonne wite þu hu eald fe mona beo nu to ðæg . þonne beo fe mona ſpa eald ſpa he beo do .xi. þær to . þonne beo þær ſpa ſela ſpa þær beo ofer þa .xxx. þonne bið fe mona ſpa eald ofer geara on þifne ðæg.

Se ærfeſta frizedæg þe man ſceal fæſten iſ on hlýðan. And fe ofer iſ ær pentecoſten. And fe ærfeſta þe bið on iuluſ. Se man þe þiſ gefæſt ne þearf he him na onðræðan helle witan butan he beo hlaforð ſpica.

the first of January till you come to thirty; then begin again the new counting up to ten, then on the tenth day occurs the term or fixed date, be it what day it may. And the Sunday next after is Septuagesima.

And if you want to know early how many epacts there are in the year, count how old the moon is on the twenty second of March, and there will be as many epacts in the year as the moon is days old.

And if you want to know how old the moon was on the previous year this day, then ascertain how old the moon is to-day; then add twenty, then, if in all there be more than thirty, how many days the moon be (by this reckoning) over thirty, so many was the moon old last year.

If you want to know how old the moon will be on this day next year, ascertain how old the moon is to-day; then, whatever be the result, add eleven; then, however many there be over thirty, so old will be the moon next year on this day.

The first Friday to fast on is in March, and the second is before Pentecost, and the first also which happens in July. The man who keeps this fast need not fear hell fires, unless he be a traitor.

DE TEMPORIBVS.

The Manuscripts cited are,

MS. Cott. Tiberius, A. iii. = R.

MS. Cott. Tiberius, B. v., fol. 24 a. = M.

MS. Cott. Calig. A. xv., fol. 140. = L. *Imperfect.*

MS. Cott. Titus, D. xxvii., fol. 30. = S.

MS. Biblioth. Publ. Acad. Cantab. = P.

INCIPIVNT PAUCA DE TEMPORIBVS BEDAE PRESBITERI.

I.

IC POLDE EAC GYF IC DORSTE GADRIAN¹ SVM GEHPÆDE
 andgyt of ðære bēc þe beda ƿe fnotepa laƿeop ƿesette.
 ƿ ƿaderode of manegra ƿispa laƿeopa bocum . be ðæs
 ƿearp ymbrenum fram annƿinne miððan earðer. Ðæt
 niſ to ƿelle ac elles to ƿæðenne þam þe hit licað .²
 Ðitodlice þa þa se ælmihtiga ƿcýppend þisne miððan
 earð ƿesceop . þa cƿæð he ƿeƿeopðe³ leoht . ƿ leoht
 ƿæs þærƿihte ƿeƿonðen . þa ƿeseah ƿod þ þ leoht ƿæs
 ƿod .⁴ ƿ to dælde þ leoht fram þam þeostrum . ƿ hec
 þ leoht dæg . ƿ þa ðeostro⁵ niht . ƿ ƿæs þa ƿetealb
 æfen and meƿizen⁶ to anum dæge : On ðam oðrum
 dæge ƿesceop ƿod heofenan . feo ðe is ƿehaten ƿrma-
 mentum . feo is ƿeƿeƿenlic . ƿ lichamlic . ac ƿpa þeah
 ƿe ne maƿon for ðære ƿrplynan⁷ heahnyſse . ƿ þære
 ƿolcna ðicnyſse . ƿ for ƿne eazena týððerpyrre . hi
 næpne ƿesēon . Seo heofon belýcð on hyne bosme ealne
 miððan earð . And heo æpne týrnð onbvtan⁸ uf .
 spýrtne þonne æniƿ mýlen⁹ hƿeol .¹⁰ eal ƿpa deop under
 þýſſepe¹¹ eorðan . ƿpa heo is buƿan . Eall heo is ſine-
 pealt . ƿ ansund . ƿ mið ſteoprum amett .¹² Soðlice þa
 oðre heofenan þe buƿan hyne fýnð . ƿ beneoðan ƿynð
 unƿereƿenlice .¹³ ƿ mannum unaſmeazendlice . Sýnð ƿpa
 þeah mā heofenan .¹⁴ ƿpa ƿpa se ƿiteƿa cƿæð . Cœli celo-
 rum . þ 1ƿ¹⁵ heofena heofenan . Eac se apoſtol paulus
 aƿnat þ he ƿæs ƿelædd oð ða þriððan heofenan . ƿ he

¹ pluccian, M.² P. omits the sentence.³ ƿeƿeopðe, P.⁴ ƿod, M.⁵ ðeostro, P.⁶ meƿien, M.⁷ ƿrplynenan, P.⁸ onbuzon, P.⁹ mýlnn, M.¹⁰ hƿeopul, P.¹¹ þýſſe, M.¹² amett, M.¹³ unƿereƿ-, P.¹⁴ heofonan, M. ; and so in next

line and further on.

¹⁵ hƿ, M.

A TREATISE ON ASTRONOMY AND COSMOGONY.

I would also, if I durst, gather some little information Beda, the original. from the book which Beda the wise teacher set forth and collected from books of many wise doctors about the courses of the year, from the beginning of the world. It is not for a sermon but to be read otherwise by them whom it so pleaseth. When then the Almighty Creator formed this world, then said he, "Let there be light," and Genes. i. 3. light forthwith came into existence. Then God saw that the light was good, and divided the light from the darkness, and called the light day, and the darkness night, Creation. and then was evening and morning counted for one day. On the second day God formed heaven, which is called firmament; it is visible and material, but yet we are not able, for its remote elevation and for thickness of the clouds and for tenderness of our eyes, ever to see it. The heaven locketh up in its bosom all the world; and Heaven revolves. it turneth ever about us, swifter than any mill wheel, as deep under this earth as it is above it. It is all round and solid, and painted with stars. Well, the other heavens which are above it and beneath it are beyond the discussion and investigation of men. There are how- Plurality of heavens. ever more heavens, as the prophet said, "the heaven I. Kings viii. " of heavens." Also the apostle Paulus wrote that he 27. was taken up to the third heaven, and he there heard the

ðær gehýrðe þa ðigelan¹ þorð þa nan mann frþeacan ne mot. On þam þriddan dæge Ʒescop se ælmihtiga Ʒoð Ʒæ . Ʒ eorðan . Ʒ ealle eorðlice frþýttunga. Ða þrý dazas þæron butan Ʒunnan . Ʒ monan . Ʒ fteorpan .² Ʒ eallum tidum . Ʒelicepe þæƷan mið leohte . Ʒ þeostrum aþenebe. On ðam feorðan dæge Ʒesceop³ Ʒoð tpa miccle leoht . þ is sunne . Ʒ mona . Ʒ betæhte þ mape leoht . þ is feo Ʒunne to ðam dæge . Ʒ þ læsse leoht . þ is se mona . to þære nihte. On ðam ylcan dæge he Ʒeporhte ealle fteorpan . Ʒ tða Ʒesette. On ðam firtan dæge he Ʒesceop⁴ eall þýrm cýnn . Ʒ þa micclan hƷalaf . Ʒ eall⁵ fisc cýnn . on mihtlicum⁶ and mænigfealþum hƷpum. On ðam fýxtan dæge he ƷeƷceop eall ðeop cýnn . Ʒ ealle nytana⁷ þe on feoƷer fo-tum Ʒað . Ʒ þa tpeƷen menn aðam . Ʒ éran. On þam feorðan dæge he Ʒeenðobe hƷ feorc . Ʒ seo pucu þæs þa aƷán. Nu is ælc dæg on þýsum miððaneapðe . of þære sunnan lýhtinge. Soðlice feo sunne Ʒað be Ʒoðes ðihte . betpeox⁸ heoƷenan Ʒ eorðan . on dæg buƷon⁹ eorðan . Ʒ on niht unðer ðýsse eorþan . eall spa feorþ adune on nihtlice¹⁰ tide unðer þære eorþan spa heo on dæg buƷon¹¹ up aƷtíhð. Æfne heo býð ýnnende ýmbe ðas eorðan . Ʒ eall¹² spa leohte fcinð unðer þære eorðan on nihtlice¹³ tide . spa spa heo on dæg ðeð buƷan upum heafðum. On ða healfe þe heo fcinð þær býð dæg . Ʒ on þa healfe þe heo ne fcinð ðær býþ niht. Æfne býð on sumre¹⁴ siðan þære eorðan dæg . Ʒ æfne on sumre siðan niht. Ðæt leoht þe pe hatað dægƷeð .¹⁵ cýmð of þære sunnan . ðonne heo uppeapð bið . Ʒ heo ðonne toðræfð þa nihtlican þeostru mið hýne micclan leohte. Eall¹⁶ spa þicce is þeo heoƷon mið fteorþum aƷýlled on dæg spa on niht . ac hi nabbað

¹ ðiglan, M.² fteorþum, M.³ scop, M.⁴ Ʒescop, M.⁵ eal, P.⁶ mihtlicum, P.⁷ nytana, P.⁸ betpux, P.⁹ buƷan, M.¹⁰ -licepe, P.¹¹ buƷan, M.¹² eal, P.¹³ -licepe, P.¹⁴ sumre, P.¹⁵ dægƷeð, P.¹⁶ Eal, P.

mysterious words which no man may speak. On the II. Cor. xii. 2. third day the Almighty God formed sea and earth, and all earthly vegetation. Those three days were without sun and moon and stars, and at all times overspread with light and darkness in equilibrium. On the fourth day God made two mickle lights, that is the sun and moon, Sun and moon created. and assigned the greater light, that is the sun, to the day, and the lesser light, that is the moon, to the night. On the same day he wrought all stars and set times. On the fifth day he formed all creeping things, and the mickle whales, and all fish kind in various and manifold forms. On the sixth day he formed all kinds of beasts, and all cattle that go on four feet, and the two men Adam and Eve. On the seventh day he ended his work, and the week was then gone. Well, every day in this world Day. is from the lighting up of the sun. The sun indeed goeth by Gods arrangement, betwixt heaven and earth, by day above the earth, and by night under this earth, Sun revolves. quite as far down by night time under the earth as by day it mounts up above it. Ever is it running about this earth, and shineth all as bright under the earth by night time as by day time it doth over our heads. On the side on which it shineth there is day, and on the side on which it shineth not there is night. Ever is there Night. on one side of the earth day, and ever on one side night. The light which we call dawn, cometh from the sun, when it is upward, and it then driveth away the nightly darkness with its mickle light. All as thick is the heaven filled with stars by day as by night, but they have no Stars by day.

nane lýhtinge for þære sunnan andþeodnysse. Þe hatað ænne bæz . fram sunnan upgange oð æfen . ac spa þeah is on bocum geteald to anum bæge fram þære sunnan upgange oð þ heo eft becume . þær heo ær upstah . on þam fæce fýnd getealde feoper ⁊ tƿenti tida . seo funne is spiðe mýcel . eall ƿpa bƿað heo is . þæs þe béc fecgað . ƿpa eall eorðan ýmbhƿýrft . ac heo þingð uƿ spýðe unbƿað . for þam þe heo is ƿpiðe feop¹ fram urum zesihþum. Ælc þing² þe hit³ fýr ƿýð . þe hit þe læsse ðingð. Þe maƿon þeah⁴ hƿæðene tocnapan be hýre leoman þ heo unlýtel is. Spa maðe spa heo upastihð . heo ƿcinð zeonð ealle eorðan zelice . ⁊ ealre eorðan bƿaðnysse endemes oferƿƿýhð. Eac ƿƿýlce þa fteorpan þe us lýttle⁵ þingeað . sýnd spýðe bƿaðe . ac⁶ for ðam miclum⁷ fæce . þe us betƿeonan ýs . hi fýnd zepulhte urum zesihðum spiðe zehƿæde. Hi ne mihton spa þeah nan leoht to eorðan asendan . fram þære heahlican heofenan. Gýf hi ƿpa zehƿæde ƿæƿion⁸ spa spa urum eazum ðincð.⁹ Soðlice se mona ⁊ ealle fteorpan underfoð leoht of ðære miclan¹⁰ funnan . ⁊ heopa nan næfð nænne leoman buton of ðære sunnan leoman . ⁊ þeah þe seo funne under eorðan on nihtlice¹¹ tide scine . þeah astihð hýre leoht on fume¹² sidan þære eorðan þe ða fteorpan buƿon¹³ us onliht . ⁊ þonne heo up azæð heo oferƿƿið ealra þæra fteorƿena ⁊ eac þæs monan leoht mid hýre oƿmætan leohte. Seo funne zetacnað urne hælend cƿist . se ðe ýs ƿihtƿisnysse sunne . spa spa fe ƿitega cƿæð. Timentibus autem nomen domini opietur sol iustitiæ . et sanitas in pennis eius. Ðam mannum þe him onðrædað zodes naman þam . aƿist ƿihtƿisnysse sunne . ⁊ hælþ¹⁴ is on hýre fideþum. Se mona þe peaxð . ⁊ panað zetacnað

¹ feop, M.² þingð, M.³ ƿpa hit þe, P.; twice, S.⁴ þeah, P. omits.⁵ lytle, P.⁶ ⁊, M.⁷ micclan, S.⁸ ƿæƿo, M.⁹ ðincð, M. omits.¹⁰ micclan, P. S.¹¹ -licepe, P.¹² fumepe, P.¹³ buƿan, M.¹⁴ hælþe, M. S.

lighting up, for the presence of the sun. We hight it one day from sunrise to even, but notwithstanding in books it is accounted as one day from the rising of the sun till it again come to the place from which it before arose; in that period are counted four and twenty hours. The sun is very mickle, all as broad is it, according to what books say, as the whole compass of the earth; but to us it seems very unbroad, since it is very far from our sight. Every thing the further off it is, the less it seemeth. We may however know by its light that *the sun* is not little. As soon as it mounts up, it shineth over all earth alike, and envelopes the breadth of all the earth. So likewise the stars, which seem to us little, are very broad; and from the mickle space which is between *them* and us, they seem to our sight very small. They would not however be able to send any light to earth from the lofty heaven if they were so minute as to our eyes *they seem*. Well, the moon and all the stars receive light from the mickle sun, and none of them hath any light but from the sun's light; and although the sun at night time shine under earth, yet its light on one side of the earth mounts up and lighteth up the stars above us; and when it riseth it overpowers the light of all the stars and also of the moon with its immense splendour. The sun be- tokeneth our Healer Christ, who is the sun of righteousness, as said the prophet, To the men who dread the name of God, to them shall arise the sun of righteousness, and healing on his wings. The moon which waxeth and

Day popularly
and techni-
cally.

Sun larger
than the earth.

Stars large.

Lunar and
stellar light
borrowed.

Mystical sense.

Malachi iv. 2.

þas andþearðan zelaðunge . þe pe on sýnd. Seo ýs
 peaxenbe þurh acennedum cildum .¹ 7 panienbe þurh
 forðræpenum .² þa beorhtan steorpan zetacnað þa
 zeleafpullan on 7odes zelaðunge . ðe on 7odre broht-
 nunge scinað. Crist soðlice onlýht hi ealle þurh hif
 7yfe spa spa fe 7odspellepe iohannes cwæð. Erat lux uera
 que inluminat³ omnem hominem venientem in hunc
 mundum. Ðæt soðe leoht com þe onlýht ælcne mann .
 cumenðne to ðýsum miððaneapbe. Næfð ure nan nán
 leoht . ænigre 7odnýsse butón of cristes 7yfe. Se ðe
 ýs soðne rihtwisnýsse sunne gehaten . [þam fy pulðor
 7 lof mið fæder . 7 halgan 7afte . on ealra populða
 populð á butan ende. Amen.]⁴

2. DE PRIMO DIE SECULI . SIUE DE EQUINOCTIO UERNALI :

Done⁵ forman dæg þýffere populbe pe mazon ari-
 ðan þurh ðæs lænctenlices⁶ emnihtef⁷ dæg . for þam
 þe se emnihtes dæg is se feorða dæg þissepe⁸ populbe
 7ercapennýsse.⁹ Þrý dazas þær on ær am dæge . bu-
 tan¹⁰ funnan . 7 monan . 7 eallum 7teorppum . 7 on ðam
 feorðan dæge . þýssepe¹¹ populbe 7escapennýsse¹² 7e-
 sceop se ælmihtiga fcyppenð sunnan . 7 zesette hi¹³
 on ærne mepxen¹⁴ on miððan east bæle . þær ðæs¹⁵
 emnihtes cipeul is zeteald . þ heo ærpe ýmbe 7earpes
 ýmbrýnum þær ðone dæg . 7 þa niht zeemnýtte¹⁶ on
 zelicepe pægan. Ðæs ýlcan dægzes he zesette þone¹⁷
 monan fulne on æfnunge . on east bæle mið scinendum
 fteorppum samod . on þæs hæppestlican emnihtes¹⁸ rýne
 7 þa easterlican tid þurh ðæs monan angyrn¹⁹ zesette.

¹ þurh, with dative frequently ; þurh acennede cild, S.

² -ner, M.

⁴ From S., which makes this the end.

A. iii., fol. 63 b. begins here ; it omits the headings.

lenctenef, S.

⁷ ýmnihtef, M.

⁸ þýsse, M.

¹⁰ butan, M.

¹¹ þiff, without termination, R.

¹³ hz, R.

¹⁴ mepxen, R. S.

¹⁵ ðær, P.

¹⁷ þæne, R.

¹⁸ ým-, M.

¹⁹ angyrn, R.

² rapenbe, S.

⁵ MS. Tib.

⁶ lenct, P. ;

⁹ 7esceap-, R.

¹² 7esceap-, R.

¹⁶ zeem-, M.

waneth, betokeneth this present *church or congregation* ^{Mystery of the moon.} in which we are. It is waxing through children born, and waning by men deceased. The bright stars betoken the faithful in Gods congregation who shine in a godly way of life. Christ then illuminates them all through his grace, as the gospeller Iohannes said, "The sooth ^{John i. 9.} light came which lighteth every man coming to this " world." None of us hath any light of any goodness, except of Christs grace, who is called the sun of true righteousness.

We are able to find the first day of this world by ^{First day of creation.} means of the day of the vernal equinox, since the day of the equinox is the fourth day of the formation of this world. There were three days before that day without a sun and a moon and all stars; on the fourth day of the formation of this world the Almighty Creator shaped the sun, and set it in early morning in the midst of the east part, where the ^{Sun then in its node.} "equator" is accounted to be, in order that it ever in the revolutions of the year might there make even in equilibrium the day and the night. On that same day he set the full moon at evening in the eastern ^{Moon full, and in its node.} quarter along with shining stars, in the course of the autumnal equinox, and he arranged the time of Easter by means of the moons first place. We will speak

ƿe ƿillað ƿurðor ymbe þas emnihte sƿiðor ƿƿrecan . on Ʒeðafenlicne¹ stope . Ʒ ƿe secƷað² nu fceorlice . þ se ƿorma ðæg . þýsse³ ƿoruldre is Ʒeteald to ðam ðæge þe ƿe hatað quinta decima⁴ kalendas aprilis . Ʒ þæs emnihtes ðæg ýs Ʒehæfð spa spa beba tæcð . þæs on ðam feorðan ðæge . þ iƷ on duodecima⁵ kalendas aprilis . Embe⁶ þis ƿe sƿnecað eft sƿiðor spa spa ƿe ær beheton .

3. DE NOCTE.

Niht is Ʒesett mannum tō ƿefte on þýsum miðban earpe . Soðlice on þam heopenlicum eðele niƷ nan niht Ʒehæfð . ac þær iƷ ƿinƷal leoht buton ælcum þýstrum.⁷ Uƿe eorðlice niht⁸ soðlice cýmð þurh ðære eorðan sceade . þonne seo sunne Ʒæð on æfnunƷe unðer þýsere eorðan . þonne býð ðære eorðan bradnýs betƿeoƷ⁹ us . Ʒ þære funnan þ ƿe hýre leoman lýhtunƷe nabbað . oð ðæt heo eft on oferne ende up aftihð . ƿitodlice þeah þe hit ƿunðerlic¹⁰ þince .¹¹ nis þeos ƿoruldlice niht nan þinƷ buton¹² þære eorðan sceadu . betƿeoƷ¹³ þære funnan . Ʒ mannkýnne.¹⁴ ƿoruldlice¹⁵ uðƿitan sæðan .¹⁶ þ seo sceadu aftihð up¹⁷ oð ðæt heo becýmð to þære lýfte¹⁸ uƿfeardan .¹⁹ Ʒ þonne beýrnð se mona hƿiltidum . þonne he full býð on ðære sceade uƿfeardne .²⁰ Ʒ faƷgeteð²¹ oððe mið ealle afƿeartað . ƿor þam²² þe he næfð þære sunnan²³ leoht þa hƿile þe he þære sceade orð ofenýrnð oð ðæt þære sunnan leoman²⁴ hine eft onlihton.²⁵ Se mona næfð nan leoht buton of ðære sunnan leoman . Ʒ he iƷ ealra tunƷla nyðemeft . Ʒ ƿor þi²⁶ beýrnð on þære eorðan sceade

¹ -licepe, P.	² secƷað, R.	³ þisse, R.	⁴ xv., R.
⁵ xii., R.	⁶ ymbe, R.	⁷ þeortrum, P.	⁸ nýht, M.
⁹ betƿux, R. P.	¹⁰ ƿunðor-, R.	¹¹ þinƷe, M.	¹² butan, R.
¹³ betƿux, P. R., fol. 64 a.	¹⁴ -cýnne, P.	¹⁵ feoruld-, R.	
¹⁶ sæðon, R. P.	¹⁷ upp, R.	¹⁸ lýfte, R.	¹⁹ uƿƿ-, R. P.
²⁰ uƿfeardne, R. P.	²¹ faƷgeteþ, R.; faƷeteð, P.	²² þan, P.	
²³ sunnan, R. omits.	²⁴ leoma, R.	²⁵ onlihteþ, R.	²⁶ þi, R.

omits.

further about this equinox in a more suitable place, and we now say shortly, that the first day of this world is accounted to be the day which we hight ^{Day of creation.} the fifteenth before the kalends of April (*March 18*); and the day of the equinox is held to be, as Beda teacheth, on the fourth day from that, that is on the twelfth day before the kalends of April (*March 21*). About this we will speak more exactly, as we before promised.

Night is appointed as a rest for men upon this earth. Night. In the heavenly mansions to be sure no night is known, but there is perpetual light without any darkness. Our ^{The cause of it.} earthly night in fact cometh of the shadow of the earth; when the sun in evening goeth under this earth, there is the broadness of the earth between us and the sun, so that we have not the lighting up of his ray, till he mounts up again at the other end. Indeed, though it may seem wonderful, this mundane night is nothing but the shadow of the earth betwixt the sun and mankind. Secular philosophers have said, that the shadow mounteth up till it cometh to the upward air, and then the moon when it is full sometimes runneth upon the shadow aloft, and turneth colour or becometh wholly swart, in as much as it hath not the light of the sun while it runneth over the point of the shadow, till the rays of the sun again light it up. The moon hath no light but of the suns rays, ^{Moons light borrowed.} and is of all heavenly bodies the nethermost, and for that reason runneth upon the earths shadow when it

þonne he full byð. na fýmle ƿpa þeah ƿor þam braðan
 cipcule þe is zodiacus gehaten. under þam¹ cipcule
 ƿpñð² seo sunne. ƿ se mona. ƿ þa³ tƿelf tunzlana
 tacna.⁴ ƿitodlice ðæs monan tƿendel is symle⁵ gehal.
 ƿ ansund. þeah ðe eall endemes eallunga⁶ ne scine.
 Dægþamlice⁷ ðæs monan leoht byð peaxende⁸ oððe
 panienðe⁹ ƿeoƿer¹⁰ ƿƿican.¹¹ þurh þære sunnan leoman.
 And he ƿæð dægþamlice¹² oððe to þære sunnan¹³ oððe
 ƿƿam þære sunnan ƿpa ƿela ƿƿican.¹⁴ na þ he becume
 to þære funnan. ƿor ðam¹⁵ þe seo ƿunne if micle¹⁶
 uƿor¹⁷ þonne se mona sƿ. De cƿmð ƿpa þeah ƿoran
 onƿean þære¹⁸ sunnan. þonne he of hƿpe ontend byð.
 Symle¹⁹ he ƿent his hƿpze to þære funnan. þ is ƿe
 ƿnepealta ende þe þær onlȳht byð. ƿe cƿeðað þonne
 ƿpne monan æfter menniscum ƿepunan. ac he is æfre
 se ƿlca þeah ðe his leoht ƿelomlice hƿpƿe.²⁰ Ðæt æm-
 tize ƿæc²¹ buƿon²² þære lƿfte is æfre scinenðe of ðam
 heorfenlicum tunzlum. Ðit ƿetimað hƿlitidum þonne
 se mona beƿpñð on ðam ƿlcan fƿican²³ þe seo ƿunne
 ƿpñð. þ his tƿendel underſcȳt þære²⁴ sunnan to þam²⁵
 ƿpðe þ heo eall aƿeoſtƿað.²⁶ ƿ ſteorƿan æteorƿað²⁷
 ƿƿylce on nihte: þis ƿelimpð ſelbon. ƿ næfre buton
 on ƿpum monan. Be þam is to underſtanðenne. þ
 se mona. is oƿmæte²⁸ bƿað. þonne he²⁹ mæz þurh his
 underſcȳte ða sunnan aƿeoſtƿan.³⁰ Seo niht hæfð
 eoƿan³¹ bælas ƿƿam þære sunnan ſettlunge³² oð hipe
 upganz. An þæra³³ bæla is cƿepuſculum þ is æƿenzlo-
 ma. Oþer is ueſperum. þ is æfen.³⁴ þonne se æfen-

¹ þone, S.² ƿpð, R.³ þa, M. omits.⁴ ƿ þa

tƿelf tacna.

⁵ ſimble, R.⁶ eallunga, R.; eallunge, P.⁷ -hpom-, P.⁸ ƿexende, R.⁹ ƿanxende, P.¹⁰ iiii, R.¹¹ ƿƿicon, P.¹² -hpom-, P.¹³ In R. the penman passed from

funnan to funnan, thirteen words.

¹⁴ ƿƿicon, M. P.¹⁵ ðan, P.¹⁶ micle, P.¹⁷ ƿpþor, R.¹⁸ ƿeanunga ƿoran þa, M.; ƿoran, P.;

ƿoran, S.

¹⁹ ſimble, R.²⁰ hƿeoƿe, R. P.²¹ ƿæce, R.²² buƿan, R.²³ fƿicon, R.²⁴ þa, R.²⁵ þan, P.²⁶ aƿyftƿað, R.²⁷ ætƿƿað, R.²⁸ oƿmætic, R.²⁹ heo, R.³⁰ aƿyftƿan, R.³¹ vii., R.³² ſetlunge, P.³³ þære, R.³⁴ P. M. omit "that is even."

is full, not always however between us and the broad circle which is hight the zodiac: under that circle runneth the sun and the moon and the twelve constellations of the heavenly bodies. The disc of the moon is plainly always complete and entire, though all of it does not always shine equally. Day by day the moons light is waxing or waning four points through the suns rays, and daily it goeth to or from the sun as many points, not so as to come to the sun, since the sun is much higher than the moon is. Yet it cometh forward in front of the sun, when it is fired up by it. It always turneth its back to the sun, that is, the round end which is lighted up. We then speak of the new moon according to the custom of men, but *the moon* is always the same though its light frequently changes. The empty space above the air is ever shining from the heavenly bodies. It betideth sometimes, when the moon runneth upon the same streak on which the sun runneth, that its disc cometh under the sun to that degree that it turneth all dark, and stars appear as at night. This happeneth seldom, and never but at new moon. By it is to be understood that the moon is extremely broad, when it is able by its intervention to darken the sun. The night hath seven parts from the setting of the sun to its uprising: one of the parts is the evening gloaming; the second is evening, when the evening star appears

Moon travels
out of the
zodiac.

Moons orb
unchanged.

Empty space.

Eclipse of
the sun.

Divisions of
the night.

steorþra betpux þæpe nepsunge æteopað.¹ þriððe is conticinium. þonne ealle þing speoriað² on hýra³ neste. Feorða.⁴ is intempestum. þ is miðniht. Fýrta is gallicinium. þ is hancneb.⁵ Syxta is matutinum uel aurora þ is dægneb.⁶ Seoroða is diluculum. þ is se ær⁷ mærien⁸ betpeox⁹ þam dægnebe.¹⁰ 7 sunnan upzange. Pucan 7 monðas sýnd¹¹ mannum cuðe æfter hýra¹² andgýte. 7 þeah ðe pe hi¹³ æfter boclicum andgýte aruton. hit pile þingcan¹⁴ ungelænebum mannum to deoplic 7 ungelæneþlic. Þe fecgað¹⁵ spa þeah be ðære halzan easter tide. þ spa hrær¹⁶ spa þe mona býð feoreþtýne nihta ealb fram .xii^{ma}.¹⁷ kl. apríl. þ on ðam dæge býð reo easterlice gemæru. Þe pe hatað terminus. 7 ȝyfe se terminus. þ is se .xiiii^{ma}.¹⁸ lunaris becýmð¹⁹ on ðone sunnan dæg þonne býð se dæg palm sunnan dæg. Gýfe se terminus ȝescýt²⁰ on fumon²¹ dæge þære pucan þonne býð se sunnan dæg þær æfter easter dæg.

4. DE ANNO.²²

Ðære sunnan gear is þ heo beýrne þone miclan²³ cireul zodiacum. 7 ȝecume under ælc þæra tref tacna. ælce²⁴ monðe²⁵ heo ȝind under an þæra tacna.²⁶ An þæra tacna²⁷ ȝs gehaten aries.²⁸ þ is ram.²⁹ Oðer taurns. þ is fearn. Þriðða gemini. þ³⁰ sýnd³¹ ȝetrisan.³² Feorða cancer.³³ þ is crabba. Fýrta leo. Sýxta urgo. þ is mæben. Seoroða libra. þæt is

¹ ætýpað, R. ² supiað, R. P. ³ heopa, P. ⁴ feorþe, R.
⁵ -cræð, R. ⁶ dægcræð, R. ⁷ ærne, R. S. ⁸ mærgen, P. R.,
fol. 64 b. ⁹ betpux, R. P. ¹⁰ -ræbe, R. ¹¹ sýndon, R.
¹² heopa, P. ¹³ hiȝ, R. ¹⁴ þincean, R. ¹⁵ fecgeaþ, R.
¹⁶ hrær, R. ¹⁷ xii, M. ¹⁸ xiiii, M. ¹⁹ becýmbb, R. ²⁰ beȝcyt, P.
²¹ funnon, M. R. ; samum, P. ²² MS. L., what remains of it, begins here.
²³ miclan, P. ; micelan, R. ²⁴ Ælcon, R. ²⁵ monað, L.
²⁶ táčna, L. ²⁷ táčna, L. ²⁸ áries, L. ²⁹ ram, L. ³⁰ þæt, L. adds.
³¹ sýndon, R. ³² ȝetpýfan, R. ³³ cancer, L.

within that interval; * the third is the silent night, when all things are silent in their rest; the fourth is midnight; the fifth is the cock crowing; the sixth is the dawn; the seventh is the early morning betwixt the dawn and sunrise. Weeks and months are known to men according to their understanding, and though we should write them according to the sense of books, it will seem to unlearned men too deep and unusual. Weeks and months, too recondite a subject. We say however, of the holy Easter tide, that whensoever the moon is fourteen nights old from the twelfth day before the kalends of April, on that day is the Easter limit which we call terminus, and if the terminus, that is the fourteenth day of the moons age, cometh on the Sunday, then that day is Palm Sunday. If the terminus falls on some day of the week, then is the Sunday after that Easter day.

OF THE YEAR.

The year of the sun is that it run through the mickle circle the zodiac, and come under each of the twelve signs of the zodiac. Every month it runneth under one of the signs. One of the signs is hight the Ram; the second the Bull; the third the Twins; the fourth the Crab; the fifth the Lion; the sixth the Maiden;

* Vesperum, apparente stella huius nominis. Beda.

pund oððe¹ pæge. Eahtoðe² scorpius. þ is þropenð. Niðoða³ is⁴ sagittarius. þ is scýtta. Teoða⁵ ys capricornus þ is buccan hopn. oððe bucca. Endlýfta⁶ is aquarius. þ is pæter ȝyte.⁷ oððe fe þe⁸ pæter ȝýt.⁹ Trelfte is¹⁰ pisces. þ sýnb rixas. þas trelf tacna sýnb¹¹ spa ȝehíþode¹² on ðam heorfenlicum¹³ roðerum.¹⁴ ȝ sýnb¹⁵ spa þraðe þ hi ȝefýllað tpa tida.¹⁶ mið hýna¹⁷ upȝange. oððe nýþerȝange. Ælc ðæra¹⁸ trelf tacna hýlt his monað. ȝ þonne seo sunne hi hæfð ealle underþurnen. þonne byð an ȝear aȝan. On ðam ȝearne sýnb¹⁹ ȝetealde trelf monðas. ȝ tpa ȝ ríftiȝ²⁰ pucena.²¹ Ðneo hund ðaȝa. ȝ ríft. ȝ sýxtiȝ ðaȝa. ȝ þær to eacan sýx tida.²² þa²³ maciað æfre ýmbe²⁴ þ feorðe ȝear þone ðæȝ. ȝ ða niht þe pe hatað bissex-tum. Romanifce²⁵ leoban²⁶ onȝýnnað²⁷ heora²⁸ ȝear æfter hæðenum ȝepunan. on rinteplicepe²⁹ tibe.³⁰ Ebrei³¹ healðað heora³² ȝearnes annȝinn.³³ on lenctenlicepe³⁴ emnihte. Ða ȝreciscan³⁵ onȝinnað hýna³⁶ ȝear æt ðam sunnstebe.³⁷ ȝ ða eȝiptiscan on hærfeste.³⁸ Ða³⁹ ebreisican⁴⁰ þeoda⁴¹ ðe ȝodes æ heoldon aȝunnon⁴² heora⁴³ ȝearnes anȝinn⁴⁴ ealra rihtlicoft. þ is on ðære lenctenlican emnihte. .xii^{ma}. kal. appríl⁴⁵ on þam ðæȝe þe seo sunne. ȝ fe⁴⁶ mona. ȝ ealle tunglan.⁴⁷ ȝ ȝearlice tida ȝesette pæran. Soðlice ðæs monan ȝear hæfð seorþon. ȝ tpentȝ ðaȝa. ȝ eahta tida. On ðam fýrste⁴⁸

¹ oþþ, R. ² Eahtoða, R.; Eahtaðe, L. ³ niðoðe, R. P.
⁴ is, L. omits. ⁵ Teoðe, R. P. L. ⁶ endlýfte, R., without is;
endlýfte, P. L. ⁷ scyte, R. ⁸ þe þe, M.; þe ȝe, P. ⁹ ȝeot, L.
¹⁰ is, R. omits. ¹¹ sýnt, R. ¹² ȝehíþode, L. ¹³ heorþon, P. L.;
-lican, L. ¹⁴ roðere, R. P. L. ¹⁵ sýnbðon, R.; rínb, L. ¹⁶ tida, L.
¹⁷ hýne, L.; hýne, P.; heora, R. ¹⁸ þara, L. ¹⁹ sýnbðon, R.
²⁰ rífti, R. ²¹ pucan, R. P. L. ²² tida, L. ²³ þe, R. P. L.
²⁴ embe, P. L. ²⁵ Romanisfce, R. ²⁶ leobe, R.; leoda, P. L.
²⁷ -neð, L. ²⁸ hýna, L. ²⁹ -licepe, R. L. ³⁰ tibe, L. ³¹ hebrei, L.
³² hýne, R. L. ³³ anȝin, R.; anȝinn, P.; anȝynn, L. ³⁴ lencten, L.;
-licepe, P. ³⁵ ȝreciscean, R. ³⁶ heora, R. P. ³⁷ sunn, L. omits.
³⁸ hærfest, M. ³⁹ Ac, P. R. L. add. ⁴⁰ ebreisican, R. ⁴¹ þeode, L.
⁴² onȝunnon, L. ⁴³ heara, R.; hýra, L. ⁴⁴ anȝin, R. ⁴⁵ duodecima
kalenðar appríl, L. ⁴⁶ fe, M. P. omit. ⁴⁷ tungla, R. ⁴⁸ fýrmeft, R.

the seventh the Pound or Balance; the eighth the Scorpion; the ninth the Archer; the tenth the Bucks horn, or the Buck; the eleventh is the Water gout, or the man who pours water; the twelfth is the Fishes.

These twelve signs are so formed upon the heavenly sphere, and are so broad, that they fill two hours with their up or down going. Each of the twelve signs holdeth his month; and when the sun hath run under them all, then is one year gone. In the year are counted twelve months, and fifty two weeks, three hundred and sixty five days, and in addition six hours. Those *hours* make always about the fourth year the day and the night which we call Bissextus. Roman nations begin their year according to the heathen custom at winter time. The Hebrews hold the beginning of their year at the spring equinox. The Greeks begin their year at the [*summer*] solstice,^a and the Egyptians at harvest. The Hebrew people who held Gods law began the beginning of their year most rightly of all; that is on the spring equinox, on the twelfth of the kalends of April, on the day on which the sun and moon and all the stars and yearly seasons were appointed. Well, the year of the moon hath seven and twenty days and eight hours. In that period it run-

Each constellation of the zodiac takes two hours in traversing the horizon.

Hebrews reckon from the day of creation.

Revolutions of the moon.

^a A solstitio. Beda, ix.

he underþýrnð ealle ða tpeľ tacna . þe seo funne under-
 zæð tpeľ monað. Se mona is soðlice be suman¹ dæle
 spírtne² þonne seo funne . ac spa þeah³ þurh⁴ þa
 spírtnýsse⁵ ne mihte he underþýrnan ealle þa tpeľ
 tunglan⁶ binnan⁷ ƿeoƿon⁸ and tƿentizum dazum .⁹ ƿ
 eahƿa tidum . ƿýf he urne spa up¹⁰ spa þeo¹¹ sunne
 deð.¹² þæne sunnan ƿýne is spíðe num . ƿop þan¹³ þe
 heo is spíðe up .¹⁴ ƿ ðæs monan ƿýne is spíðe¹⁵ neaƿio-
 ƿop þan þe he ýrnð¹⁶ ealra tungla¹⁷ niðemest .¹⁸ ƿ þæne
 eoƿðan gehendost. Nu¹⁹ miht ðú underftandan þ læs-
 san ýmbzanz²⁰ hæfð²¹ se²² mann²³ þe zæð abutan²⁴
 an hús . þonne se²⁵ ðe ealle ða þurh bezæð. Spa eac
 ðe mona hæfð his ƿýne hƿaðop²⁶ aurnen²⁷ on þam
 læssan ýmbhƿýrte . þonne seo sunne hæbbe on ðam
 mapan . þis is þæs monan zeap . ac his monað is mare-
 þ is þonne he zecýrnð nipe fram²⁸ þæne sunnan . oð þ
 he eft cume hýne²⁹ ƿopne agean³⁰ ealð . ƿ ateoƿoð .³¹
 ƿ eft þurh hi³² beo³³ ontenð.³⁴ On ðam monðe sýnð
 zetealde niƿon ƿ tƿentiz daga . ƿ tpeľ tida . þis is se
 monelica³⁵ monað . ƿ hýs zeap is þ he underþýne
 ealle ða tpeľ tunglan.³⁶ On sumum³⁷ zeape býð³⁸ se
 mona tpeľ siðon zenipod .³⁹ fram þæne halzan eafter
 tide⁴⁰ oð eft eaftƿon . ƿ on⁴¹ sumum zeape he brð
 þneottýne⁴² siðon zeeðnupað .⁴³ þ zeap ðe⁴⁴ pe hatað
 communis hæfð⁴⁵ tpeľ nipe monan . ƿ þ zeap ðe pe
 hatað embolismus . hæfð þneottýne⁴⁶ nipe monan.⁴⁷ Se

¹ runnon, R. ; sumon, P. ; sumun, L. ² spírtne, L. ³ þeh, L.
⁴ ðah, M. ⁵ -neffe ne ne, L. ⁶ tungla, R. ⁷ binnon, L.
⁸ vii., R. ⁹ dægum, L. ¹⁰ upp, R. ¹¹ þeo, R. omits ; seo, L. P.
¹² deð, P. omits. ¹³ þon, L. ¹⁴ upp, R. P. ¹⁵ spíðe, R. L. omit.
¹⁶ heo ýrnð, R. ¹⁷ tungla, R. omits. ¹⁸ nyðemyst, P. ; neoþemæst, L.
¹⁹ hu, R. ²⁰ embe, L. ²¹ hæf, L. ²² ðe, R. ²³ man, P. L.
²⁴ onbuton, P. L. ²⁵ se, L. ²⁶ ƿaðop, M. P. L. ²⁷ aurnen, L.
²⁸ fram, L. ²⁹ hýne, R. ³⁰ gean, P. L. M. ; ƿopnon gean, S.
³¹ ateoƿoð, L. ; ateoƿað, S. ³² hý, R. ³³ býð, R. ³⁴ ontenð, L.
³⁵ monlica, P. ³⁶ tungla, R. ³⁷ sumon, R. ³⁸ he býð, R.
³⁹ zenipod, L. ⁴⁰ tide, L. ⁴¹ on, R. omits. ⁴² þneottene, L.
⁴³ -pod, R. L. ⁴⁴ ðe, R. omits. ⁴⁵ þ þ hæfð, R. ⁴⁶ þneottene, L.
⁴⁷ monlica, P.

neth under all the twelve signs, which the sun goeth under in a twelvemonth. The moon is indeed in some measure swifter than the sun; yet notwithstanding, with its swiftness, it would not be able to run under all the twelve constellations within seven and twenty days and eight hours, if it ran so high us as the sun doth. The course of the sun is very roomy, since it is very high up, and the course of the moon is very narrow, since of all heavenly bodies it runneth the nethermost and handiest to the earth. Now mayest thou understand that a man who goeth about a house hath a less circuit *to perform*, than he who goeth about all the borough; so also the moon hath run its race earlier in the lesser circuit, than the sun hath on the greater. This is the year of the moon; but its month is more, that is when it parteth new from the sun till it again come before it, old and tired out, and again is lighted up by it. *In other words, the time the moon takes in completing a revolution from conjunction with the sun to conjunction with the sun again, is greater than the time it takes in making a revolution from one given meridian to the same again.* In the month *from conjunction to conjunction* are counted nine and twenty days and twelve hours, this is the lunar month; and its year, *from meridian to meridian*, is that it runneth under all the twelve constellations. In some years the moon is twelve times renewed from the holy Easter time till Easter again, and in some years it is thirteen times renewed. The year that we of the *Computus* call communis hath twelve new moons, and the year that we hight embolismus hath thirteen new moons. The lunar

Orbit of the moon.

Revolution of the moon distinguished from the intervals between the new moons.

How many moons from Easter to Easter.

monelica monað¹ hæfð æfre on anum monðe .xxx.² nihta.³ ʒ on oþrum niȝon ʒ .xx.⁴ On spa hþilcum sunlicum monðe spa⁵ se mona ȝeenðað.⁶ se býð his monað.⁷ Ic cpeðe⁸ nu ȝepislicor . ȝýf se ealda mona ȝeenðað⁹ tþam ȝaȝum oððe þrum binnan hlyðan monðe . þonne býð he ȝetealð to ðam monðe . ʒ be his ȝeȝolum acunnoð . ʒ spa forð be ðam oðrum . Feoþer tida¹⁰ sýnð ȝetealde on anum ȝeaþe . þ̅ ȝýnð .¹¹ ueþ . æstas . autumnus . hieml.¹² Ueþ is lencten tid.¹³ seo hæfð emnihte . Æstas is sumor .¹⁴ se hæfð sunnſtede.¹⁵ Autumnus is hæpfeſte þe¹⁶ hæfð oðre emnihte . Hieml is pinter.¹⁷ se hæfð oþerne ȝunnſtede . On þysum feoþer tidum ýpnð seo sunne ȝeonð¹⁸ miſtlice¹⁹ ȝaelas . buþon²⁰ þýsum²¹ ýmbhþypte .²² ʒ þa²³ eoþðan ȝetempnað . foðlice þuph ȝodes forþceapunge . þ̅ heo sýmle²⁴ on anpe ſtope²⁵ ne puniȝe .²⁶ ʒ mið hþe hætan²⁷ miððaneapðes²⁸ pæstmas forþþeþne . Ac heo ȝæð ȝeonð ȝtopa .²⁹ ʒ tempnað ða eoþðlican³⁰ pæstmaſ æȝðer ȝe on pæſtme ȝe on ȝipunge .³¹ þonne se ȝæg langað . þonne ȝæð³² seo ſunne norðþeapð . oð þ̅ heo becýmð to þam tacne .³³ þe is ȝehaten cancer . þær is se ſumerlica³⁴ sunnſtede . for þan³⁵ ðe heo cýnð³⁶ ðær onȝean eft ſuðþeapð . ʒ se ȝæg þonne ſceoptað . oð þ̅ seo sunne cýmð³⁷ eft ſuð to þam pinterlican³⁸ sunnſtede .³⁹ ʒ þær ætſtent . Ðonne heo norðþeapð býð . þonne macað heo lenctenlice⁴⁰ emnihte on miððeapðum⁴¹ hýne ȝýne . Eft

¹ monoþ, R. ² þpicti, R.; þpicti, L. ³ niȝan, L. ⁴ tþenti, R.; tþentiȝ, L. ⁵ spa sua, P. ⁶ ȝeenðað, L. ⁷ monoð, R. ⁸ cpelle, R.
⁹ ȝeenðað, L. ¹⁰ tida, L. ¹¹ sýnt, R. ¹² hiemþl, R. ¹³ tid, L.
¹⁴ ſum, L. ¹⁵ To the next ȝunnſtebe, R. omits; ſtébe, L. ¹⁶ þe, P. L.
¹⁷ pinter, L. ¹⁸ ȝeon, L. ¹⁹ miſſenlice, L.; miſſice, P. R., fol. 65 b.
²⁰ buþan, R. ²¹ þýrum, L. ²² emb-, L. ²³ þas, M. P. L.
²⁴ sýmle, R. L. ²⁵ ſtópe, L. ²⁶ on nanpe oþþe ne puniȝe, R.; ȝepuniȝe, M., omitting the negative. ²⁷ hæton, R. ²⁸ -eapðice, S. R. P. L.
²⁹ ſtope, R. ³⁰ eapð-, R. ³¹ ȝipunge, L. ³² ȝæg, L.
³³ tacne, L. ³⁴ ſumor-, L. ³⁵ þon, L. ³⁶ cýnð, L. S.; cýmð, M. R. P. ³⁷ cýmpð, R. ³⁸ -licum, P. S. ³⁹ ȝun-, L.
⁴⁰ læncten, L. ⁴¹ -ðan, R. L.

month hath ever in one month thirty nights, and in the next nine and twenty. On whatsoever solar month (*calendar month*) the moon ends, that is its month. I say now more exactly, if the old moon endeth two or three days within March, then it is reckoned to that month, and tried by its rules, and so on of the others. Four seasons are reckoned in one year, that is Ver, *Æstas*, Autumnus, Hiems. Ver is The seasons. the lenten tide, which hath *in it* an equinox; *Æstas* is summer, which hath *in it* a solstice; Autumnus is harvest, which hath the other equinox; Hiems is winter, which hath in it another solstice. In these four seasons the sun runneth through various parts above this sphere, and thus tempereth the earth, of course Obliquity of the ecliptic. by Gods providence, lest it should remain always in one place, and with its heat burn up the fruits of earth. But *as it is, the sun* goeth through places and attempereth the earthly fruits, whether in waxing or in ripening. When the day lengtheneth, then the sun goeth northward, till it cometh to the sign that is hight Cancer, in which is the summer solstice, since it there turneth again southward, and the day then Varied length of days. shorteneth till the sun again cometh in the south to the winter solstice, and there again halteth. When it is northward then it maketh a lenten equinox in the middle of its course *northward*. When again it is

þonne heo suðþearf bið . þonne macað heo hærfæstlice¹ emnlicte. Spa heo suðor bið spa hit spior pinterlæcð . ⁊ zæð se pinterlica² cyle æfter hýne . ac þonne heo eft zepent onzean . þonne toðræfð³ heo þone⁴ pinterlican cyle mid hýne hatum⁵ leoman.⁶ Se langienða⁷ bæz⁸ is cealð . for þan ðe seo eorðe bið mid þam pinterlican⁹ cyle þurhgan . ⁊ bið langsum ær ðam¹⁰ ðe heo eft zebefoð¹¹ sý. Se sceortigenða¹² bæz hæfð liðran zepederu¹³ þonne se langienða¹⁴ bæz¹⁵ for þan¹⁶ þe seo eorðe is eall zebefoð mid þære sumerlican hætan . ⁊ ne bið eft spa hpaðe¹⁷ acolob. Ritodlice se pinterlica mona zæð norðor þonne seo sunne za¹⁸ on sumera . ⁊ for þi he¹⁹ hæfð scýrtan²⁰ sceade²¹ þonne seo sunne. Eft on langiendum dazum²² he ofer²³ zæð þone²⁴ suðran sunnftede . ⁊ for þi he²⁵ bið nýðor²⁶ zesepen þonne seo sunne on pindra.²⁷ Spa þeah²⁸ ne zæð heora²⁹ naðer³⁰ ænne pūcan³¹ ofer³² þam ðe him³³ zesette³⁴ is. Ne dazas ne sýnð³⁵ nu naþor³⁶ ne længan³⁷ ne scýrtan þonne³⁸ hi³⁹ æt þuman pæran.⁴⁰ On ægirta lande ne cýmð næfre nan pinter. ne ren scupas.⁴¹ Ac on midðan urum pindra⁴² beoð hýra⁴³ feldas mid pýrtum⁴⁴ blopenðe . ⁊ hýra⁴⁵ orceþas⁴⁶ mid æpplum afýllebe. Æfter heora zerepe zæð seo éa up nilus⁴⁷ ⁊ ofer flett⁴⁸ eall þ egyptisce land.⁴⁹ ⁊ stent⁵⁰ opefplebe .

¹ hærfæst-, P. ² pinter-, R. ³ to, R. omits. ⁴ þæne, R.
⁵ hācan, S. ⁶ leomum, L. ⁷ langigenða, P. ⁸ bæz, R. omits. ;
dæz, L. ⁹ -licum, M. P. L. ¹⁰ ðan, P. ¹¹ zebefoð, L.
¹² scort-, L. ¹³ zepederu, L. ; zepidera, R. ¹⁴ langýgenða, L.
¹⁵ bæz, P. omits. ¹⁶ þam, R. ; þon, L. ¹⁷ paðe, L. ¹⁸ zange, R. P. L.
¹⁹ he, P. L. M. omit. ²⁰ sceortpan, R. ; seortpan, L. ²¹ scéade, L.
²² -ende dagan, R. ²³ heo for, R. ²⁴ þæne, R. ²⁵ he, P. M. L. S. omit.
²⁶ nýðor, B. ; neoðer, S. ²⁷ pindra, L. ²⁸ þeah, L. ²⁹ hýra, L.
³⁰ naþor, L. ³¹ pūcan, R. ³² ofer, R. ³³ heom, R.
³⁴ zeset. P. L. ³⁵ sýnðon, R. ³⁶ naþor, P. M. omit.
³⁷ lengpan, R. P. L. ³⁸ þæne, R. ³⁹ hýz, R. ⁴⁰ pæron, R. P. L.
⁴¹ pēn scúpar, L. ⁴² pindra, R. L. ⁴³ heora, P. ⁴⁴ peortum, P. M.
⁴⁵ heora, P. ⁴⁶ orceþas, R. P. ; orceþas, L. ⁴⁷ up nilus, L. ; nilis, R.
⁴⁸ flet, M. ; flet, P. L. ⁴⁹ lánd, L. ⁵⁰ stent, R. ; stænt, L.

southward, then it maketh the harvest equinox. The further south it is, the more wintry it is, and the wintry cold goeth after it; but when it turneth again, then it driveth away the wintry cold with its hot beams. The lengthening day is cold, since the earth is pervaded by the wintry cold, and it is long before it is warmed again. The shortening day hath milder weather than the lengthening day, since the earth is all warmed with the summer heat, and is not so soon cooled again. Well, the wintry moon goeth further north than the sun goeth in summer, and for that reason hath a shorter shadow than the sun. Again in the lengthening days it goeth beyond the southern solstice, and for that reason is seen nearer to the horizon than the sun in winter. Neither of them however goeth one point over the limits appointed them; nor are the days now either longer or shorter than they were at first. In the land of Egypt there never cometh any winter or rain showers; but in the middle of our winter their fields are blooming with worts, and their orchards filled with apples. After their reaping, the river Nilus goeth up and overfloweth all the land of Egypt, and it

Of the cause
of winter.

Of the coldness
of spring.

Of the shadow
cast by the
moon.

All this is
immutable.

Of the seasons
in Egypt.

hpilon¹ monað² hpilum³ lenz⁴ ȝ sȝððan⁵ to tpeľf
monðum ne cymð þær nan oðer scúr. oð þ seo ea⁶
eft up abrēce.⁷ spa spa hȝne ȝepuna⁸ is. ælce ȝearne
æne.⁹ ȝ hi habbað þurh þ cornes spa ȝela¹⁰ spa hi¹¹
mæft peccæð.¹²

5. DE MVNDO.

Miððaneapð is ȝehaten eall þ¹³ binnan þam firma-
mentum ȝ. Firmamentum is þeos roðerlice heoren¹⁴
mið manegum fteorþum¹⁵ amett.¹⁶ Seo heoren.¹⁷ ȝ
sæ. ȝ eorðe sȝnd ȝehatene miððaneapð. Seo¹⁸ firma-
mentum tȝrūð sȝmle¹⁹ onbutan²⁰ us under þȝssene²¹
eorðan ȝ þuran.²² ac þær is unȝerim fæc betpeox²³
hȝne. ȝ þære eorðon. Feoþer ȝ tpeutiȝ tida beoð
aȝane þ is an dæȝ. ȝ an niht.²⁴ ær þan ðe heo beo
æne²⁵ ymbtȝrūð.²⁶ ȝ ealle ða fteorþan²⁷ þe hȝne on
fæste sȝnd turmað onbutan²⁸ mið hȝne. Seo eorðe
ftent on ælemiððan þurh ȝodes mihte spa ȝefæstneð.
þ heo næfne ne byhð naþor²⁹ ne ufor.³⁰ ne nȝðor.³¹
þonne se ælmihtȝa scȝppend. þe ealle ðing hȝlt. bu-
ton spince.³² hi ȝestaðelode. Ælc sæ þeah³³ heo ðeop³⁴
sȝ hæfð ȝrūnð³⁵ on ðære eorðan.³⁶ ȝ seo eorðe abȝrūð³⁷
ælce³⁸ sæ³⁹ ȝ þone⁴⁰ miclan⁴¹ ȝāpsecȝ ȝ ealle pȝllspun-
ȝas⁴² ȝ ēān⁴³ þurh hiȝ⁴⁴ ȝrūnað. Spa spa æððnan lic-
ȝeað⁴⁵ on ðæs mannes lichaman spa licȝað⁴⁶ þas⁴⁷ pæter

¹ hpilum, L. ² monof, R. ³ hpilon, R. L. ⁴ lengc, R.; lenȝ, L.
⁵ seþþan, R. ⁶ ea, L. ⁷ uppa bpecce, R., fol. 66 a.; úp, L. ⁸ puna, R.
⁹ æne, L. S. ¹⁰ mȝcel, L.; ȝeala, R. ¹¹ hiȝ, R. ¹² peccað, P. S.
¹³ þ, L. omits. ¹⁴ heorþon, L. ¹⁵ fteorþū, L. ¹⁶ amett, P. M. S.
¹⁷ heorþon, L. ¹⁸ Se, R. ¹⁹ sȝmble, R. ²⁰ onbuton, L. ²¹ þisse, R.
²² þuran, M.; búron, L. ²³ betpux, R. P.; betpȝx, L. ²⁴ beof
æfne þ if an dæȝ & an niht sȝndon turmaende abutan mið hȝne, B.
²⁵ æne, R. M. omit.; æne, L. ²⁶ tȝrūð, M. ²⁷ fteorþan, L.
²⁸ onbuton, L. ²⁹ naþor, L. M. omit.; naþor ne, P. omits. ³⁰ ufor, R.
³¹ nȝðor, R.; neoðor, P. L. S. ³² ȝeppince, R. P. L. ³³ þeah, L.
³⁴ ðeop, L. ³⁵ ȝrūnð, L. ³⁶ eorþon, L. ³⁷ abepð, P.
³⁸ ealle, R. P. L. S. ³⁹ sæf, R. ⁴⁰ þæne, R. ⁴¹ miclan, R.
⁴² pȝll-, L. ⁴³ ea-an, R.; eann, L. ⁴⁴ hȝe, P.; hȝne, M. L. S.
⁴⁵ licȝað, P. L. ⁴⁶ licȝeað, R. ⁴⁷ þa, R. P.

remains in overflow at whiles a month, at whiles longer ; and after that for a twelvemonth there cometh no other shower, till the river again breaketh forth, as its custom is, once every year. And by that means they have of corn as much as they care to have.

Of the overflow of the Nile.

OF THE UNIVERSE.

World is hight all that which is within the firmament. The firmament is the heavenly sphere painted with many stars. The heaven and sea and earth are hight the world. The firmament turneth always about us, under this earth and above it, but there is an incalculable space between it and the earth. Four and twenty hours are gone, that is, one day and one night, before it is quite turned round ; and all the stars, which are fast fixed upon it, turn about with it. The earth standeth in the midst of all, so fastened by Gods might, that it never budgeth neither higher up nor lower down than the Almighty Creator, who holdeth all things without toil, established it. Every sea, though it be deep, hath its bottom on the earth, and the earth upbeareth every sea, and the mickle ocean, and all welling springs and rivers run through it. As veins lie on the mans body,

Of the rotation of the earth on its axis.

Earth in the midst of all.

æððpan Ʒeond¹ ðas eopðan. Næfð naðen² ne sē. ne eá nænne stede³ buton on eopðan.

6. DE EQUINOCTIIS.

Ʒanegra manna cƷýððunƷ is þ seo lenctenlice⁴ emniht⁵ Ʒebýrige⁶ rihtlice on octaua kl. aprilis⁷ þ is on marian mæsse bæƷe. Ac ealle þa eaſterpan Ʒ þa⁸ eƷiptiſcan⁹ þe ſeloſt cunnon on ƷerimcƷærte tealbon þ seo lenctenlice emniht is Ʒepiſlice¹⁰ on duodecima kl. april. þ is on ſcē. benedictus¹¹ mæsse bæƷe.¹² Eft is beboben¹³ on ðam Ʒegole.¹⁴ þe us Ʒepiſsað be þære halƷan eaſtertiðe: þ næfne ne ſý ſe halƷa eaſter bæƷ Ʒemænsod.¹⁵ ær þan ðe seo lenctenlice emniht¹⁶ ſý aƷān. Ʒ þæs bæƷes lenƷe¹⁷ oƷerſtiƷe¹⁸ þa niht.¹⁹ Þite nu for ðý²⁰ Ʒýf hit þære rihtlice emniht on ſcā²¹ marian mæsse bæƷe²² þ ſe bæƷ ne Ʒelumpe næfne oƷer²³ ðam eaſter bæƷe.²⁴ fpa ſpa he for oƷt²⁵ ðeð. Us is neob²⁶ þ pe þa halƷan²⁷ eaſter tiðe. be ðam soðan Ʒegole healbon.²⁸ næfne ær emnihte. Ʒ oƷerſƷiððum²⁹ ðeoſtrum.³⁰ For þi pe ſecƷað³¹ foðlice þ seo emniht is ſpa ſpa pe ær cƷædon on .XII^{ma}. kl. april.³² ſpa ſpa þa ƷeleaƷullan ƷæðeƷas hit³³ Ʒeſetton Ʒ eac Ʒepiſſe ðæƷmæl³⁴ uƷ ſpa tæcað.³⁵ Eac ða oðre þreo tiða.³⁶ þ is ſe ſumeplica funnſtede. Ʒ ſe Ʒinterplica. Ʒ³⁷ seo hæƷreſtlice emniht³⁸ ſynt to emnettenne³⁹ be piſſeƷe emnihte. þ hi⁴⁰ ſýn ſume ðaƷas Ʒehealbene ær þan octaua kl. Þitodlice ſe emnihtes bæƷ is eal-

¹ þurh, M. ² naþor, R. P. L. ³ ſtēde, L. ⁴ læncten-, L.
⁵ ým-, M. ⁶ Ʒebýrie, L. ⁷ appeliſ, L. ⁸ þa, P. M. L. S. omit.
⁹ -ſcan, R. ¹⁰ Ʒepiſlice, L. ¹¹ -tes, P. M. S. ¹² bæƷ, L.
¹³ bebóben, L. ¹⁴ Ʒegule, R. ¹⁵ Ʒemænsod, L. ¹⁶ emnihtre, L.
¹⁷ lenge, P. ; længe, L. ¹⁸ oƷop, R. ¹⁹ þu, L. adds. ²⁰ þýƷ, R.
²¹ ſcā, P. M. L. omit. ²² bæƷ, P. ²³ oƷop, R. ²⁴ bæƷe, L.
²⁵ oƷte, L. ²⁶ néob, L. ²⁷ pe halƷýan, L., error. ²⁸ healban, R. L.
²⁹ ſƷiððum, M. ³⁰ þýftŷu, R. ³¹ ſecƷeað, R. ³² appeliſ, L.
³³ hit, P. M. L. omit. ³⁴ ðæƷmæl, M. ³⁵ tæceað, L. ³⁶ tiðe, L.
³⁷ Ʒ, M. omits. ³⁸ ým-, M. ³⁹ -ende, R. ⁴⁰ hƷ, R.

so lie these water veins through this earth. Neither sea nor river have any place but on earth.

OF THE EQUINOXES.

It is the tale of many men that the lenten equinox On the day on which the sun crosses the plane of the equator. belongeth rightly to the eighth day before the kalends of April, that is the mass day of Mary. But all the Easterns and Egyptians, who are best acquainted with arithmetic, reckoned that the lenten equinox is certainly on the twelfth day before the kalends of April, that is on the mass day of St. Benedict. Again, in the rule which ascertaineth for us about the holy Easter season, it is ordered that the holy Easter day be never celebrated before the lenten equinox be gone, and the length of the day exceeds that of the night. Observe now hence, if it were rightly equinox on the mass day of Mary, that that day would never fall beyond the Easter day, as it oft doth. It is needful for us that The church (and Jewish) rule for the equinox. we hold the holy Easter tide by the true rule, never before equinox and overcoming of darkness. Hence we say truly that the equinox is, as we before said, on the twelfth day before the kalends of April, as the faithful advisers have set it down, and as also sure day measurements teach us. Also the other three seasons, that is the summer solstice and the winter one, and the harvest equinox, are to be adjusted by this equinox, so that they be holden some days before the octave of the kalends. In fact the day of the equinox is one to all

lum middaneapde an. 1 7elice lang. 2 7 ealle oðre
 ðagas on 7pelf monðum habbað mislice 3 langnusse. 4
 On fumum 5 eapde hi 6 beoð længpan. 7 on sumon 8
 feyrtpan. 9 for þære eorðan sceaderunge. 10 7 þære sun-
 nan 7ymb 11 7ange. Seo eorðe stent 12 on 7elcnysse
 anre pinnhnyte. 13 7 seo 14 sunne 7lit abutan 15 7epis-
 lice 16 be 7odes 7esetnysse. 17 7 on þone ende 18 þe heo
 scinð 7s ðæg þurh hyne lýhtinge. 19 7 se ende 20 þe heo
 forlæt. 21 býð mid þýstrum 22 opepþeahc. 23 oð þ heo
 eft 24 ðýðer 7enealæce. 25 Nu is þære eorðan sinepealt-
 nýs 26 7 þære sunnan 7m7ang. 27 hremming. 28 þ se
 ðæg ne býð on ælcum eapde 7elice lang. On india
 lande penðað heora 29 scaba 30 on sume7a suð7eapd. 7
 on pint7a norð7eapd. Eft on alexand7ia 7æð seo sunne
 uppihte 31 on þam sume7lican 32 sunnstede 33 on mid-
 ðæge. 34 7 ne býð nan sceadu 35 on nanre 36 healf. Þis
 7lce 7etimað eac on sumum oðrum scopum. Wepoe 37
 hatte an 7gland. 38 þ is þæra 39 sillheape7ena 40 land. 41 on
 ðam 7glande hæfð se længsta 42 ðæg on 7eape 43 7pelf
 7iða. 44 7 lýtle mape þonne ane healf 7iðe. On ðam 7lcan
 eapde norþ7eapdan. 45 . . . alexand7ia hæfð se læng-
 fta ðæg 7eope7týne 46 7iða. On Italia 47 þæt is Ro-
 mana 7íce hæfð se længfta 48 ðæg 49 fiftýne 7iða. On
 Engla lande hæfð se længsta 50 ðæg seofontýne 51 7iða.
 On ðam 7lcan 52 eapde norð7eapdan 53 beoð leohte nihta

1 7, L. omits. 2 mýftlice, L. 3 langrumnýrre, P. 4 rumon, R. L.
 5 hi, R. omits. 6 lengpan, R. P. L. 7 rumum, P. 8 sceadpunge, R.
 9 ymbe, R. 10 stænt, L. 11 fe, R. 12 onbutan, P.;
 onbuton, L. 13 7ep., R. L. omit. 14 -neffe, R. L. 15 ænde, L.
 16 ænde, L. 17 -lætt, R.; -læt, L. 18 ðeostpum, P. L. 19 o7op-
 þeht, R. 20 æft, L. 21 7enéa-, L. 22 -nef, L.; sinepealneffe, R.
 23 7ymb, R.; 7ymb, P. 24 hremming, L. 25 hýra, L. 26 sceaba, R. P.
 L. S. 27 upp, P. 28 -cum, R. P. 29 sunstéde, L. 30 midðan, R.
 31 scéadu, L. 32 nane, S. P. M. L. 33 Weloe, R.; Mepoe, L.
 34 þapa, L. 35 sillheap7ena, R. P. 36 eapð, M.; éapð, L.; 7eapð, S.
 37 lengfta, R.; leng7a, P. 38 7eapa, M. 39 On ðam eapde þe is
 7ehaten, P. M. L. 40 -týna, R. 41 On Italia, etc., R. M. omit.
 42 lengsta, P. omits; længýfta, L. 43 ðæg, L. 44 længfta, L.
 45 seofen, R. 46 7lcan, R. omits. 47 -ðon, R.

the world, and equally long, *while* all other days in the twelve months have various lengths *in various latitudes*. In one place they are longer, in another shorter, according to the shadowing of the earth and the circular motion of the sun *in the ecliptic*. The earth stands in the likeness of a pine nut, and the sun glideth about it surely by the appointment of God, and on the region on which it shineth there is day through its lightening up, and the region which it quits is overspread with darkness till it again approach thither. Now the roundness of the earth, and the circuitous course of the sun, is a limitation, so that the day is not in every place of equal length. In India then its shadow turneth in summer southward, and in winter northward. Again, in Alexandria the sun goeth right up *vertically* on the summer solstice at midday, and there is no shadow on any side. This same occurreth also in some other places. An island hight Meroe, which is the dwelling of the Æthiopians; in that island the longest day in the year hath twelve hours and little more than half an hour. In the same part of the world there is a city hight Alexandria, where the longest day hath fourteen hours. In Italy, that is the kingdom of the Romans, the longest day hath fifteen hours. In England the longest day hath seventeen hours. In the same country north-

All days everywhere of equal length at the equinox.

One hemisphere illuminated by the solar light.

The obliquity of the ecliptic is the cause of the varied length of days.

on sumeja . spylce ¹ hit ealle niht ðaȝe .² spa spa pe
 sylfe foroƿt ȝesapon.³ Thile hatte an iȝlande be nor-
 ðan þýsum⁴ iȝlande . sýx ðaȝa fær oƿor⁵ sæ . on ðam
 ne bið nan niht on sumerlicum .⁶ sunnſteðe .⁷ sýx
 ðaȝum . for ðam⁸ ðe seo sunne býð þonne⁹ spa feorƿ¹⁰
 norð aȝān . ꝥ heo hƿonlice underȝæð þæne eorðan
 ȝeendunȝe . spýlce hit æfnige . ȝ þær nihte eft
 upȝæð.¹¹ Eft on ƿinterlicum sunnſteðe¹² ne býð nan
 ðæȝ on ðam foreræðan iȝlande . for ðan ðe seo sunne
 býð þonne spa feorƿ suð aȝan . ꝥ hýne leoman ne
 maȝon to þam lande ȝeræcan .¹³ for þæne eorðan sine-
 pealtýnysse . Ýs þeah¹⁴ to ƿitenne ꝥ sýmle býð¹⁵ un-
 der ðæȝ ȝ niht¹⁶ feore ȝ .XX.¹⁷ tida .¹⁷ ȝ on emnihtes
 ðæȝ .¹⁸ ꝥ is ðonne se ðæȝ ȝ seo niht ȝelice lange beoð .
 þonne hæfð hýra æȝðer tƿelf tida . spa spa criust sýlf¹⁹
 on his ȝoðspelle cƿæð . Nonne duodecim hoƿæ sunt
 diei : Lā hu ne hæfð se ðæȝ tƿelf tida . Soðlice þæne
 sunnan ormaetan²⁰ hætu ƿýrð²¹ ƿif²² ðælas on mid-
 ðaneardre . þa²³ ƿe hatað on leðen quinque zonaf . ꝥ
 sýnð²⁴ ƿif ȝýrðlas . An þæra²⁵ ðæla is on ælemyððan
 peallende ȝ unȝerƿunendlic²⁶ for þæne sunnan nea-
 peste.²⁷ On ðam ne earðað nan eorðlic mann .²⁸ for
 þam unberendlicum²⁹ bryne .³⁰ þonne beoð on tƿa
 healƿa þæne hætan . tƿegen ðælas ȝemetegode³¹ naðor
 ne to hate ne to cealde.³² On ðam norðran ðæle
 ƿunað eall manncýnn . under þam bryðan circule þe
 is ȝehaten zobiacus . Beoð þonne ȝýt tƿegen ðælas on

¹ spyle, B. ² ðaȝe, P. S. ³ ȝe, B. omits. ; ȝesáponn, L.
⁴ þýsum, L. ⁵ on, P. M. L. ⁶ -lican, L. ⁷ sunſteðe, L.
⁸ ðan, P. ⁹ þonne, R. ¹⁰ feor, L. ¹¹ app, R. ¹² sun-, L.
¹³ ȝeræcan, L. ¹⁴ þeah, L. ¹⁵ býð, L. omits. ¹⁶ ðæȝe ȝ nihte, P.
¹⁷ tida, L. ¹⁸ ðæȝe, P. ; ðæȝe, L. ¹⁹ sýlf, L. ²⁰ ormaetan, M.
²¹ ƿýrð, L. ²² ƿif, R., fol. 67 a. ²³ þe, R. ²⁴ sýnð, R.
²⁵ þæra, R., omitting ðæla ; þæra, L. ²⁶ ȝe., L. R. omit ; -ȝenðlic, P. ;
 unȝerƿunlic, M. ; on-, R. ²⁷ -ƿýte, P. ²⁸ man, P. L. ²⁹ una-
 berendlicum, P. ; unabepunden, R. ³⁰ bryne, L. ³¹ ȝemetegode, L.
³² cole, L.

ward there are nights in summer so light as if it were dawn all night, as we ourselves often saw. Thule hight Thule, an island on the north of this island, six days journey by sea, in which there is no night at the summer solstice ^{where at the summer solstice} for six days, since the sun is then gone so far north, ^{is no night;} that it but slightly goeth under the *horizon*, or ending of the earth, as if it were getting evening, and then right away goeth up. Again, at the winter solstice ^{and at the winter solstice} there is no day in the aforesaid island, since the sun ^{no day.} is then gone so far south, that its rays may not reach to the land, for the roundness of the earth. It is, however, to be observed that always between day and night *together* there are four and twenty hours; and on the day of the equinox, that is when the day ^{A day of rotation is twenty} and night are equally long, then either of them hath ^{four hours.} twelve hours; as Christ himself in his gospel hath said: Are there not twelve hours in the day? Well, the immense heat of the sun worketh five parts in the world, which we hight in Latin *quinque zonas*, that is, five girdles. One of the parts is in the midst of all, ^{Of the zones.} boiling hot and uninhabitable for the nearness of the sun, on which no earthly man dwelleth for the intolerable burning. Then there be on the two sides of the heat two parts temperate, neither too hot nor too cold. On the northern part dwell all mankind, under the broad circle which is hight *zodiacus*. There are

ƿpa healƿa . þam Ʒemetegobum bæle .¹ on suðeƿarðan .²
 Ʒ on norþƿearðan .³ þyses⁴ ymbhƿyrftes⁵ cealde Ʒ un-
 ƿunienðlice .⁶ for þan þe seo funne ne cȳmð him næfre
 to . ac ætstent on ægðre healfe⁷ æt þam sunne-
 fteðum .⁸

7. DE BISSEXTO.

Sume ppeoftas secgað⁹ þ̅ bissextus cume¹⁰ þurh þ̅
 þ̅ iosue abæð¹¹ æt Ʒode . þ̅ seo sunne stob¹² stille . anes
 dægges lencge¹³ þa þa he ða hæðenan . of þam earbe
 aðileƷode¹⁴ þe¹⁵ him Ʒod forƷearf . Soð ðæt¹⁶ is þ̅
 seo sunne þa¹⁷ stob¹⁸ stille¹⁹ anes dægges lencge²⁰
 buƿon²¹ ðære bȳnȳ Ʒabaon .²² þurh ðæs þegenes²³
 bene .²⁴ ac se dæg eode forð spa spa oðre dagas .
 Ʒ nis næfre þurh þ̅²⁵ bissextus . þeah þe þa²⁶ unƷe-
 læneðan spa penað .²⁷ Bis²⁸ if ƿupa .²⁹ sextus . se
 sȳxta . bissextus . ƿupa³⁰ sȳx . for þam pe³¹ cƿeðað³²
 on ðam Ʒearpe nu to dæg .³³ sexta kl. marƿu Ʒ eft
 a³⁴ meƿgen .³⁵ sexta kl. marƿu . for ðan³⁶ ðe æfre
 bȳð an dæg . Ʒ an niht ma on ðam feorðan Ʒearpe .
 þonne³⁷ þære on ðam þrum ær . Se dæg . Ʒ seo niht
 peaxað³⁸ of³⁹ ðam sȳx tiðum . þe ælce Ʒearpe beoð to
 lafe .⁴⁰ to eacan þam ðrum hund dagum . Ʒ fīf Ʒ fȳx-
 tiȳ⁴¹ daga .⁴² Seo sunne beȳrnð ða ƿelf tacna⁴³ on
 þrum hund dagum Ʒ fīf Ʒ sȳxtiȳ daga .⁴⁴ Ʒ on fīx ti-
 dum . fȳlce heo nu to Ʒearpe Ʒange on ærne meƿen⁴⁵

¹ ðælum, R. L. ² suþ-, R. ³ on, P. omits. ; norðe-, L. ⁴ þiffel, L.
⁵ emb-, L. ⁶ -igenðlice, P. ⁷ R. omits on æg. h. ⁸ -ðe, R.
⁹ recgeað, R. ¹⁰ come, R. L. ¹¹ abæðe, L. ¹² stobe ? ¹³ læncge, M. ;
 lenge, L. ¹⁴ abilogobe, R. ¹⁵ fpa, R. ¹⁶ ðæt, R. omits.
¹⁷ þa, R. L. omit. ¹⁸ stob, L. ¹⁹ stille, P. M. omit. ²⁰ læncge, M. L.
²¹ buƿan, R. ²² Ʒabao, R. ²³ þegenef, R. ²⁴ bebe, L. ²⁵ þ̅, L.
 omits, error. ²⁶ þeh þa, L. ²⁷ penon, P. ²⁸ Bīr, L. ²⁹ ƿpa, R. ;
 tūa, L. ³⁰ tūa, L. ; ƿpa, R. ³¹ þam þe, R. P. ³² cƿiþað, R.
³³ R. omits a line. ³⁴ on, P. ³⁵ amepgen, L. ; R. omits seven words.
³⁶ þon, L. ³⁷ þonne, R. ³⁸ pexeð, R. ³⁹ on, R. ⁴⁰ to lafe, R.
 omits. ⁴¹ fȳxtiȳum, R. ⁴² dagum, R. L. ⁴³ tacnu, L. ⁴⁴ dagum, P. L.
⁴⁵ meƿgen, R. L. ; meƿgen, P.

further yet two parts on two sides of the temperate ones, on the southward and the northward of this sphere, cold and uninhabitable, since the sun never cometh to them, but halteth on either side *the equator* at the solstices.

OF LEAP YEAR.

Some priests say that bissextus cometh because that Joshua prayed to God so that the sun stood still for the length of one day, when he destroyed the heathen from the country which God gave him. Sooth it is that the sun above the city Gibeon through the prayer of the thane: but the day went forth as other days, and is never through that bissextus, though the unlearned ween so. Bis is twice, sextus the sixth; bissextus the sixth twice, inasmuch as we say in that *the bissextile* year now to day, the sixth before the kalends of March, and again to morrow the sixth before the kalends of March, since there is ever one day and one night more in the fourth year than were in the three preceding. The day and the night grow up out of the six hours which in every year are a remainder beyond the three hundred days and the sixty five days. The sun runneth through the twelve signs *of the zodiac* in three hundred and sixty five days and six hours; so now this year it enters in early morning on the circle of the equinox, *that is, it*

A popular
notion cen-
sured.

The origin of
the day over.

on¹ ðæs emnihtes cýrcule . Ƴ² oðre Ƴearpe on midðæge-
 þriððan Ƴearpe on æfen.³ feorðan Ƴearpe on midðre nihte.
 on þam fiſtan Ƴearpe eft on ærne meƳigen.⁴ Ƴitod-
 lice ælc þæpa⁵ feoreþ⁶ Ƴearpa⁷ aƳýfð sýx tida.⁸ þ
 sýnð⁹ feoreþ Ƴ tƳentiz tida an¹⁰ ðæg Ƴ an¹⁰ niht.
 Ðone¹¹ ðæg settan¹² romanisce ƳeƳas and¹³ Ƴitan¹⁴
 to ðam monðe þe Ƴe hatað februarius . for ðam¹⁵ ðe
 se monað¹⁶ is ealra ſcýrtoft¹⁷ Ƴ enbenýht.¹⁸ Be ðam
 ðæge ſƳræc¹⁹ se Ƴisa augustinus . þ se ælmihtiga ſcýp-
 penð hine Ƴesceope²⁰ fram Ƴrymðe midðaneardes to
 micelne Ƴerýnu.²¹ Ƴ Ƴýf he býð forlæten untealb . þeƳ
 rihte aƳent eall²² ðæs Ƴearpes ýmbryn²³ þƳýnes . Ƴ he
 belimpð²⁴ æƳðer Ƴe to ðære sunnan . Ƴe to ðam monan .
 for þan ðe ðær is an ðæg Ƴ an²⁵ niht. Ƴýf þu nelt
 hine tellan eac to þam monan . ſpa ſpa to þære sun-
 nan . þonne aƳæst²⁶ þu þone²⁷ eaſteƳlican ƳeƳol . Ƴ
 ælces nipes²⁸ monan Ƴerim . ealles þæs Ƴearpes.

8. DE SALTU LUNÆ.²⁹

Spa ſpa þære sunnan³⁰ ſleacnýs³¹ acenð ænne³² ðæg
 Ƴ ane³³ niht æƳƳe ýmbe³⁴ feoreþ Ƴear . ƳƳa eac þæs
 monan Ƴriſtnes³⁵ aƳýrþð³⁶ ut³⁷ ænne ðæg . Ƴ ane niht
 of ðam Ƴetæle³⁸ hýs Ƴýnes . æƳƳe ýmbe³⁹ neozontýne⁴⁰
 Ƴear . Ƴ Ƴe ðæg is Ƴehaten saltus lunæ . þ is ðæs
 monan hlýp . for þan⁴¹ þe he ofenhlýpð ænne ðæg . Ƴ
 ƳƳa neap⁴² þam neozonteoðan⁴³ Ƴearpe . ƳƳa býð se nipa
 mona bƳaððra Ƴesepen. Se mona Ƴæs æt Ƴruman⁴⁴

¹ oð, L. ² Ƴ, P. M. omit. ; R. omits five words. ³ æfen, L.
⁴ meƳgen, L. ⁵ þapa, L. ⁶ feorpa, R. ⁷ Ƴearpe, R. ⁸ tida, L.
⁹ Ƴindon, R. ¹⁰ on, R. L. ¹¹ Ðæne, R. ¹² settan, R. L.
¹³ ƳeƳas and, L. P. R. omit. ¹⁴ Ƴitan, R. ; Ƴitan, L. ¹⁵ ðan, P.
¹⁶ monoð, R. ¹⁷ ſcýrtoft, P. M. ; ſcýrtoft, L. ¹⁸ ænne niht, L. ;
 neht, R. ; next, P. ¹⁹ ſƳræcð, R. ²⁰ Ƴesceop, R. ²¹ Ƴerýne, R.
²² eal, P. ²³ ýmbene, P. ²⁴ gehimpð Ƴe, R. ²⁵ ane, R.
²⁶ aƳægt, R. P. L. ²⁷ þonne, R. ²⁸ nipa, R. P. ; nipa, L.
²⁹ LVNEA, M. ³⁰ sunnan, R. omits. ³¹ -nef, L. ³² anne, R.
³³ ane, R. omits. ³⁴ embe, L. ³⁵ -nýra, R. ; -nýs, P. ³⁶ Ƴýrþð, R.
³⁷ út, L. ³⁸ Ƴetele, R. P. ³⁹ embe, P. L. ⁴⁰ niƳon, R. ; niƳen, L.
⁴¹ þam, L. ⁴² neop, L. ⁴³ niƳon, L. ⁴⁴ Ƴruman, L.

crosses the equator, the next year at midday, the third year at even, the fourth year at midnight, the fifth year again in early morning. Each, then, of the four years gives six hours, that is, *in all*, four and twenty hours, one day and one night. This day Roman men and wits set down to the month which we hight Februarius, since that month is of all shortest and next the end. Of that day spake* the wise Augustinus, that the Almighty Creator formed it from the beginning of the world for a great mystery, and if it be left uncounted, at once all the course of the year goeth wrong; and it belongeth both to the sun and to the moon, since there is in it one day and one night. If thou art not willing to reckon it to the moon as well as the sun, then thou dost away the rule of Easter, and the reckoning of every new moon through all the year.

February, the last month, takes the odd day.

OF THE LEAP OF THE MOON.

As the slackness of the sun produces one day and one night always in four years, so also the swiftness of the moon throweth out one day and one night from the reckoning of its course every nineteen years, and the day is called saltus lunæ, that is, the moons leap, since it overleapeth one day, and the nearer to the nineteenth year the broader is the new moon seen. The moon was at the beginning formed in evening, and

The lunar cycle of nineteen years.

* "Senarii perfectio in scripturis commendata." Quattuor enim quadrantes faciunt unum diem, quem necesse est intercalari excurso quadriennio, quod bissextum vocant ne

temporum ordo turbetur: etiam ipsos dies quinque et quadrantem si consideramus, senarius numerus in eis plurimum valet.

De Trinitate, IV. iv.

on æfen¹ gesceapen ⁊ ærpe sýððan on æfen his ýlbe
apent.² Gýf he býð ær æfenne³ fram ðære sunnan
zeobnīpōð . he býð þonne sona æfter sunnan⁴ setl-
zange nīpe⁵ zetealb.⁶ Gýf he þonne⁷ æfter runnan
retlunge ontend býð . oððe on⁸ midðere nihte .
oððe on hancpebe .⁹ ne býð he nærpe nīpe zetealb .¹⁰
þeah¹¹ ðe he habbe þreo ⁊ tƿentiz tīða . ær þan¹² ðe
he becume to þam¹³ æfene þe he on zescapen¹⁴ pæs.
Be þysum¹⁵ is oƿt¹⁶ mýcel ýmb¹⁷ ƿƿræc . þonne þa¹⁸
læpeðan pillað habban þone¹⁹ monan be þam ðe hi hine
zeseoð . ⁊ þa zelæpeðan²⁰ hine healðað be þisum ƿone-
sæðan²¹ zescæde. Hpilon býð se mona ontend²² oƿ ðære
sunnan . on dæg . hpilon on niht . hpilon on æfen .
hpilon on ærpe²³ meƿgen .²⁴ ⁊ spa mislice.²⁵ ac he ne
býð²⁶ þeah nīpe²⁷ ær þan²⁸ ðe he þone²⁹ æfen zesihð .
ne sceal nan cƿisten mann . nan þincz³⁰ be ðam monan
ƿizlian . zýf he hit³¹ deð . hiƿ zeleafa³² ne bið naht.
Spa lenzra dæg³³ ƿa býð se nīpa³⁴ mona uƿor³⁵ zese-
pen .³⁶ ⁊ spa scýrtƿa dæg spa býð se nīpa mona nýðer³⁷
zesepen. Gýf seo sunne hine onælð uƿan . þonne stupað³⁸
he . zýf heo hine³⁹ onælð niht⁴⁰ þƿýpes .⁴¹ þonne⁴²
býð he emlice⁴³ zehýrned . zýf⁴⁴ heo hine ontend .⁴⁵
neoðan .⁴⁶ þonne capað he up .⁴⁷ ƿor þan⁴⁸ þe he pent
ærpe þone hpincz⁴⁹ to þære sunnan ƿearð . he býð spa
onpend⁵⁰ spa spa seo sunne⁵¹ hine ontend .⁵² Nu cpeðað

¹ æfen, L. ² apent, L. ³ æfene, L. ⁴ þære sunnan, L.
⁵ setle unnipe, R. ; setlunge, P. L. ; nīpe, L. ⁶ getealb, L. ⁷ þæne, R.
⁸ on, R. omits. ⁹ hán-, L. ¹⁰ nīpe getealb, L. ¹¹ þeh, L.
¹² þam, R. ¹³ þan, P. ¹⁴ gesceapen, R. P. L. ¹⁵ þisum, L.
¹⁶ oƿt, M. R. L. omit. ¹⁷ ymbe, R. ; emb, P. ¹⁸ þa, R. omits, fol. 68.
¹⁹ þæne, R. ²⁰ -ðon, L. ²¹ -ðum, L. ²² ontent, L. ²³ ærpe,
R. omits. ²⁴ meƿgen, L. ²⁵ mislice, R. P. L. ²⁶ býð na, R.
²⁷ nīpe, L. ²⁸ þam, R. ²⁹ þæne, R. ³⁰ ðing, P. L. ³¹ hit, L. omits.
³² zeleafa, R. ³³ dæg, L. ³⁴ nīpa, R. omits. ³⁵ uƿor, R.
³⁶ zesapen, L. ³⁷ nýðer, R. ; niðer, L. ³⁸ stupað, L. ³⁹ ⁊ ƿý
heo hýnne, R. ; ⁊, L. ⁴⁰ nihte, L. ⁴¹ þƿýp, P. ⁴² þæne, L.
⁴³ ýmlice, M. ⁴⁴ ⁊ ƿý, R. ⁴⁵ ontent, R. P. L. ⁴⁶ nýðan, R.
⁴⁷ upp, R. P. ; úpp, L. ⁴⁸ þam, R. ⁴⁹ hpincz, L. ⁵⁰ apend, P. L.
⁵¹ heo for s. s., R. L. ⁵² ontent, R. ; atent, P. ; ontent, L.

ever since in evening changeth its age. If ever it be renewed by the sun before evening, it is then soon after sunset reckoned new. If further it be lighted ^{Evening new moon.} up after the sunset or at midnight or at cock crowing, it is never accounted new, though it have three and twenty hours *to pass* before it come to the evening on which it was formed. About this there is often ^{Discussions arise on this.} much discussion, when the laymen will have the moon *be* according as they see it, and the learned hold of it by the aforesaid distinction. At whiles the moon is kindled up by the sun at day time, at whiles at night, at whiles at even, at whiles at early morning, and so on, variously; but notwithstanding it is not new till it seeth the evening. No christian man shall do any- ^{Witchery by the moon.} thing of witchery by the moon; if he doth his belief is naught. The longer the day is the higher is the new moon visible, and the shorter the day the lower is the new moon seen. If the sun illuminates it from above, then it stoopeth; if it illuminates it right athwart, then it is evenly horned; if it lights it up from below, then *the moon* turneth upwards; insomuch as ^{On the posture of the moon.} it turneth always its back toward the sun, it is so turned as the sun lighteth it up. Now some men,

sume menn .¹ þe ðis zesceað² ne cunnon . þ̅ se mona hine penðe³ be þan þe hit⁴ ruðerian⁵ sceal⁶ on þam monðe . ac hine⁷ ne pent⁸ næfre naðor⁹ ne peðer . ne unpeðer of ðam þe him¹⁰ zecýnðe ys . Wenn¹¹ maƷon spa þeah¹² þa þa¹³ fýrƷýtte¹⁴ beoð cepan be his bleo . Ʒ be þære sunnan . oððe þæs roðeres .¹⁵ hƷýlc peðer topearb býð . Hit is zecýnðelic þ̅ ealle eorðlice lichaman beoð fulpan¹⁶ on reaxendum monan þonne¹⁷ on panigendum .¹⁸ Eac¹⁹ þa treopa²⁰ þe beoð aheapene on fullum monan beoð hearðran rið Ʒýrmætan²¹ Ʒ lengfærpan²² þonne²³ þa ðe beoð on nupum monan aheapene .²⁴ Seo sæ Ʒ se mona Ʒeþpærlæcað him betpeonan .²⁵ æfre hi²⁶ beoð Ʒeferan²⁷ on Ʒæftme . Ʒ on panunge . Ʒ spa spa²⁸ se mona dæƷhpamlice²⁹ reoper ƷƷican laton arist .³⁰ þonne³¹ he on ðam oðrum³² dæƷe dýðe .³³ spa eac seo sæ sýmle³⁴ reoper ƷƷican³⁵ laton fleƷð .

9. DE DIUERSIS STELLIS.

Sume menn cpeðað þ̅ steorpan feallað of heorenan .³⁶ ac hit ne sýnð³⁷ na steorpan þ̅ þær feallað ac iƷ fýr³⁸ of þam roðore³⁹ þe fƷƷingð⁴⁰ of ðam tunglon⁴¹ spa spa fpearkan doð of fýre . Ʒitodlice spa feala⁴² steorpan sýnð⁴³ Ʒýnt on heorenum⁴⁴ spa spa on fƷýmðe Ʒæron . þa þa hi⁴⁵ Ʒoð zesceop .⁴⁶ Calle mæst⁴⁷ hi sýnð⁴⁸ fæfte

¹ men, P. ² zesceab, L. ³ penðe, L. ⁴ he, R. ⁵ peðrian, R. P. ; Ʒuðrian, L. ⁶ sceal, P. ⁷ hit, P. ⁸ apent, L. ⁹ naðor, R. omits.
¹⁰ hiƷ, P. L. ; hýr, R. ¹¹ Wen, P. ¹² þeh, L. ¹³ þa þe, R. L.
¹⁴ fýrƷýtte, L. ¹⁵ roðeres, L. ¹⁶ fullpan, L. ¹⁷ þenne, R.
¹⁸ panienðan, R. ; panienðum, L. ¹⁹ Ac, R. ²⁰ treopa, R.
²¹ -ætam, L. ²² lang, R. L. ; ferpan, L. ²³ þenne, R. ²⁴ aheapene, L.
²⁵ betƷýnan, R. ²⁶ hiƷ, R. ²⁷ Ʒeferan, L. ²⁸ Ʒpa, once, R.
²⁹ -hƷon-, P. ³⁰ arist, L. ³¹ þenne, R. ³² oðran, L. ³³ æƷ
dýðe, L. ³⁴ fýmle, R. ³⁵ ƷƷican, R. P. L. ³⁶ heorenum, P. ;
heorenum, R. ³⁷ fýnt, R. L. ³⁸ fýr, L. ; on, R. ³⁹ roðore, L.
⁴⁰ fƷƷingð, R. P. ⁴¹ tunglum, R. P. L. ⁴² feala, R. L. ⁴³ fýnt, R.
⁴⁴ heorenum, L. ⁴⁵ hiƷ, R. ⁴⁶ zesceop, L. ; Ʒefcop, R. ⁴⁷ mæste, L.
⁴⁸ finðon, R.

who do not understand this explanation, say, that the moon turns itself according as the weather shall be in the month; but neither good weather nor bad ever turneth it from that which is natural to it. Men, however, who are inquisitive may observe by its colour and by that of the sun or of the sky what weather is at hand. It is natural that all earthly bodies shall be fuller at the waxing of the moon than at its waning. Also the trees which be hewn at full moon are harder against wormeating and longer lasting than they which are hewn at the new moon. The sea and the moon match one another always; they are fellows in waxing and in waning; and according as the moon daily riseth four points later than it did on the previous day, so also the sea floweth four points later.

Weather prophets in error.

How to judge of weather.

Of trees hewn.

Of tides.

OF THE VARIOUS STARS.

Some men say that stars fall from heaven; but it is not stars that then fall, but it is fire from the sky, which springeth off the heavenly bodies as sparks do from fire. In fact, there are as many stars still in heaven as there were at the beginning, when God created them. They all, for the most part, are fast in

Meteors, are not fixed stars falling.

on þam firpmamentum . ʒ þanon ne afeallað¹ þa hpile
ðe þeos populð stant.² Seo sunne ʒ se mona.³ ʒ
æfen steorpa . ʒ dæg steorpa . ʒ oðre þry⁴ steorpan
ne sýnð⁵ na fæste on þam firpmamentum . æc habbað
hýna⁶ azenne ʒang on fundron.⁷ Ða seorfon⁸ sýnð⁹
ʒehatene septem planetæ . ʒ ic pat þ hit pile ðincan¹⁰
spýðe ungeleafrullic ungelænedum mannum . ʒýf pe
secgað¹¹ ʒeþislice be ðam fteorpan .¹² ʒ be hýna¹³
ʒange . Arcton¹⁴ hatte an¹⁵ tungol¹⁶ on norð dæle .
se hæfð seorfon steorpan . ʒ is for ði oþrum naman
ʒehaten septemtruo . þone¹⁷ hatað læpebe menn¹⁸ car-
les pæn . Se ne ʒæð næfne adune¹⁹ unþer þýssene²⁰
eorðan . spa spa oðre tunglan²¹ doð . ac he pent abu-
tan . hpilon²² adune ʒ hpilon up²³ oþer dæg . ʒ oþer
niht . Oðer tungel is on suð dæle þýsum²⁴ ʒelic .
þone²⁵ pe ne mazon næfne ʒeseon . Trezen fteorpan
ftandað eac stille . an²⁶ on suð dæle . oðer on norð
dæle . þa sýnð²⁷ on leðen axis ʒehatene . þone²⁸ suðran
steorpan pe he ʒeseoð næfne . þone²⁹ norðran pe ʒeseoð .
þone³⁰ hatað menn ʒcip steorpa.³¹ Hi sýnð³² ʒehatene³³
axis.³⁴ þ is . ex . for þam ðe se firpmamentum pent on
ðam tþam fteorpan .³⁵ spa spa hpeogel³⁶ týrnð on
eaxe .³⁷ ʒ for ði hi standað sýmle³⁸ stille . Pliaðe³⁹
sýnð⁴⁰ ʒehatene þa seorfon steorpan þe on hæppeste up
aʒað⁴¹ ʒ oþer⁴² ealne⁴³ pinter scinað ʒangende eafstan
peftþeapð . Oþer ealne sumor⁴⁴ hi ʒað on nihtlice⁴⁵

¹ nafallað, L. ² stant, L. ³ mona, L. ⁴ þreo, L.
⁵ sýnðon, R. ⁶ heopa, R.; hýpe, L. ⁷ fundpan, L. ⁸ seorone, L.
⁹ rýnðon, R. ¹⁰ þincean, R. L. ¹¹ recgeap, R. ¹² fteorppum, R. L.
¹³ heopa, R. ¹⁴ Aphcton, M.; Aphcton, L. ¹⁵ rum, L. ¹⁶ tungel, R. P.
¹⁷ þæne, R. L. ¹⁸ men, P. ¹⁹ adun, L. ²⁰ þisse, R. ²¹ tungla, R.
²² abutan . hpilon, M. omits ; ábúton, L. ²³ hpilon upp adune, R. ;
ʒ, P. L. omit, also transpose ; adun, L. ²⁴ þissum, L. ²⁵ þæne, R.
²⁶ an, L. omits. ²⁷ rýnt, R. ²⁸ þæne, R. ²⁹ fteorpa, L. ³⁰ fýnt, R.
³¹ ʒehátene, L. ³² áxis, L. ³³ fteorppum, R. ³⁴ hpeopul, R. P. ;
hpeogul, L. ³⁵ exe, R. P. L. ³⁶ sýmble, R. ³⁷ Pliaðe, L. ³⁸ rýnt, R.
³⁹ aʒað, L. ⁴⁰ oþor, R. ⁴¹ eallne, L. ⁴² fúmor, L. ⁴³ -licepe, R. P.

the firmament, and will not fall thence, while this world standeth. The sun and the moon, and the evening star and the day star, and three other stars, are not fast in the firmament, but they have their own career apart. These seven are hight the seven planets; and I know that it will seem very incredible to unlearned men if we speak precisely of the stars and of their course. Arctos hight a constellation in the north part, which hath *in it* seven stars, and it is by another name hight septentrio, which laymen call the churls wain. It goeth never down under this earth, as other constellations do, but it turneth at whiles down and at whiles up, during day and night. There is in the south part another constellation like this, which we are never able to see. Two stars also stand still, one in the south part, another in the north part, which in Latin are hight axis. The southern star we never see; the northern we see; men hight it the ship star. They are hight axis, that is axle, since the firmament turneth on those two stars, just as a wheel turneth on an axle, and because they always stand still. Pleiades are hight the seven stars which in harvest go up, and during all winter shine going from east westward. During all the summer they go at night time under

The planets.

Their orbits beyond the unlearned.

Great bear.

A similar constellation in the south.

South and north pole-stars.

The Pleiades.

tide under þisse þe ¹ eorðan . ʒ on ðæg buran.² On
 rinteplice ³ tide hi beoð on niht uppe . ʒ on ðæg adune.
 Cometæ fýnð ⁴ ʒehatene ða fteorpan ðe fæplice ʒ un-
 ʒepunelice æteopiað.⁵ ʒ sýnð ʒeleomabe.⁶ Spa þ him
 ʒæð of se ⁷ leoma spylce oðer sunnbéam . hi ne beoð
 na lange hpile ʒesepene . ac spa oft spa hi ⁸ æteopiað.⁹
 hi ¹⁰ ʒebicniað ʒum þing nipes topearb þære ¹¹ leobe .
 þe hi ofen scinað . þeah ðe þe spidoþ ʒpnecon¹² be
 heorfenlicum tunzlum . ne mæg spa þeah se unʒelæ-
 þeba ¹³ leornian hýna leohtþæran pýne .

10. DE ELEMENTIS.

Deos lýft ðe þe on libbað ʒs an ðæra¹⁴ feoper¹⁵
 ʒesceafta . þe ælc lichamlic ðing on punað . Feoper¹⁶
 ʒesceafta sýnð .¹⁷ þe ealle eorðlice lichaman on puniað .
 þ sýnð.¹⁸ Aer . ʒgnif terna . aqua.¹⁹ Aer . is lýft.²⁰
 ʒgnif . fýr . Terna . eorðe . Aqua . pæten . Lýft²⁰ is
 lichamlic ʒesceaft . fpýðe þýnne . seo ofen ʒæð ealne
 midðanearb . ʒ up ²¹ astitð fornéan oð ðone²² monan.²³
 on ðam fleoð²⁴ fuzelas . spa spa fixas spimmað on
 pætere . Ne mihte heora²⁵ nan fleon . næpe seo²⁶
 lýft ðe hi býrð . Ne nan mann²⁷ ne nýten næfð
 nane orðunge buton þurh þa lýfte.²⁸ Nis na seo or-
 ðung ðe þe utblapað ʒ inateoð²⁹ upe sapul.³⁰ ac is seo
 lýft þe þe on libbað on ðýssum³¹ beablican³² life . spa
 spa fixas cpelað³³ ʒýf hi³⁴ of pætere beoð.³⁵ spa eac
 cpelð³⁶ ælc eorðlic lichama . ʒýf he býð ðære lýfte
 bebæleð.³⁷ Nis nan lichamlic þing³⁸ ðe næbbe ða feo-

¹ þisse, R. ² buran, P. L. ³ -licepe, R. P. ⁴ fýnðon, R.
⁵ æteopiað, L. ⁶ ʒeleomobe, R. P. L. ⁷ ʒf for verb, R. ⁸ hūg, R.
⁹ ætýpiað, L. ¹⁰ hūg, R. ¹¹ þape, L. ¹² ʒpnecað, M.
¹³ -pebe, R. ¹⁴ þara, L. ¹⁵ feoper, P. ; feorða, M. R., fol. 69 a, L.
¹⁶ feopor, R. ¹⁷ fýnðon, R. ¹⁸ ʒf, R. ; þ ʒr pýnð, L. ¹⁹ R. omits all
 the Latin. ²⁰ lýft, L. ²¹ upp, R. ²² þæne, R. L. ²³ mōnan, L.
²⁴ fleogað, R. ²⁵ hýna, L. ²⁶ þ, R. ²⁷ man, P. ²⁸ þ lýft, M. ;
 lýft, L. ²⁹ inn aetoeþ, R. P. ³⁰ faul, R. ³¹ þufum, R. L.
³² -licum, R. ³³ cpellað, L. ³⁴ heo, R. ³⁵ beað, M. ³⁶ cpýlð,
 R. L. ³⁷ bebæleð, R. ³⁸ þingc, R.

this earth, and by day above it. At winter time they are at night up and by day down. Comets are hight Comets. the stars which appear suddenly and unusually, and are furnished with rays so that the ray goeth out of them like a sunbeam. They are not seen for long, but as often as they appear they betoken something They forebode. new at hand to the people over which they shine. Though we should speak more at full of the heavenly bodies, yet the unlearned man is not able to learn of their light bearing course.

OF THE ELEMENTS.

This air in which we live is one of the four elements Elements, four. of which every bodily thing consists, that is, aer, ignis, terra, aqua. Aer, is lyft; ignis, fire; terra, earth; aqua, water. Lyft is a very thin substance; it goeth over all the world, and mounteth up pretty near to the moon; on it fly fowls as fishes swim in water. None of them would be able to fly, were it not for the air Air. which beareth them; nor hath any man or beast any breath except through the air. The breath which we blow out and draw in is not our soul, but is the air in which we live in this mortal life; as fishes die if Necessary to life. they are out of the water, so also each earthly body dieth if it be deprived of the air. There is no bodily thing

þer gesceapta him mid.¹ þ̅ is lýft.² ⁊ fýr . ⁊³ eorðe.
 ⁊ pæter. On ælcum lichaman sýnb⁴ þas feoþer ðing.
 Nim⁵ ænne sticcan ⁊ gnið⁶ to sumum þinge⁷ hit
 hatað þærrihte⁸ of ðam fýre þe him on lutað. For-
 bærn þone⁹ oðerne ende.¹⁰ þonne¹¹ gæð se pæta¹² ut
 æt ðam oþrum ende mid þam smice.¹³ Spa eac ure
 lichaman habbað æzðer ge hætan ge pætan . eorðan .
 ⁊ lýft. Seo lýft¹⁴ ðe pe ýmbe¹⁵ rþnecað aftihð up¹⁶
 fornean¹⁷ oð¹⁸ þone¹⁹ monan . ⁊ abýrð²⁰ ealle polcna²¹ ⁊
 stopmað.²² Seo lýft þonne heo aftýrned²³ is. byð²⁴ pind .
 se pind²⁵ hæfð miftlice²⁶ naman on bocum. Ðanon²⁷
 þe he blæpð him byð²⁸ nama zesett.²⁹ Feoþer heafob
 pindas sýnb .³⁰ se fýrmesta is easterne pind³¹ rub-
 folanus gehaten. for þan³² ðe he blæpð fram³³ ðære
 sunnan upsprunge.³⁴ ⁊ ýs³⁵ spýðe gemetegob. Se oðer
 heafob pind is suðerne aufter gehaten se aftýrned³⁶
 polcnu ⁊ ligettas.³⁷ ⁊ miftlice³⁸ epýlb blæpð³⁹ geonb
 ðas eorðan. Se þridda⁴⁰ heafob pind hatte zephirus.⁴¹
 on gþeciscum geþeorðe . ⁊ on lebenum bocum .⁴² fabo-
 nius. Se blæpð pestan ⁊ þurh his blæð⁴³ acuciað ealle
 eorðlice blæðu .⁴⁴ ⁊ blapað . ⁊ se pind⁴⁵ toprýpð .⁴⁶ ⁊
 ðapað ælcne pinten. Se feorða heafob pind hatte sep-
 temtrio . se blæpð norðan . cealde . ⁊ snaplic .⁴⁷ ⁊
 pýncð ðrige⁴⁸ polcnu. Ðas feoþer heafob pindas hab-
 bað betpeox⁴⁹ him on ýmb⁵⁰ hpýrte oðre eahta⁵¹

¹ mid him, L. ² lýft ⁊, R. omits. ³ ⁊, L. P. omit. ⁴ fýnt, R.
⁵ Nime, P. M. ⁶ gnið, L. ⁷ ðince, P. ⁸ fone, L., for þærrihte.
⁹ þone, R. ¹⁰ ænde, L. ¹¹ þenne, R. ¹² pæte, L. ¹³ smice, L.
¹⁴ lýft, R. ¹⁵ embe, R. P. L. ¹⁶ upp, R. ¹⁷ fornean, L.; -neah, R.
¹⁸ oððe, L. ¹⁹ þone, R. ²⁰ abepð, P. ²¹ polcnu, P. ²² toppar, L.
²³ aftýrned, L. ²⁴ byð . ýf, R.; bið . ır, P.; byð, L. omits. ²⁵ R. omits
 three words; L. two. ²⁶ miftlice, R. P. L. ²⁷ Ðonon, L.
²⁸ byð, R. omits. ²⁹ geset, L. ³⁰ fýndon, R. ³¹ pind, R. transposes.
³² þan, L. ³³ for, R. ³⁴ upþange, L. ³⁵ ýs, L. omits. ³⁶ -pað, P.;
 aftýpað, L. ³⁷ ligettu, P. ³⁸ miftlice, R. P. L. ³⁹ blæðar, L.
⁴⁰ þridda, L. ⁴¹ zephirus, L. ⁴² bocum, P. M. L. omit.
⁴³ blæð, R. P. L. ⁴⁴ blæðe, R.; blæða, P. L. ⁴⁵ pind, L. ⁴⁶ toprýp, L.
⁴⁷ snapic, L. ⁴⁸ ðrige, P. L. ⁴⁹ betpux, R. P. L. ⁵⁰ emb L.
⁵¹ ehta, R.; eahte, L.

which hath not with *in* it the four elements, that is, air, fire, earth, and water. In each body are these four things. Take a stick and rub it against something, it immediately gets hot by the fire which lurketh in it. Burn one end, then the wet goeth out at the other end with the smoke. So also our body hath both heat and wet, earth and air. The air of which we speak mounteth up nearly as far as the moon, and beareth up all clouds and storms. The air when it is stirred is wind. The wind hath in books various names: a name is set on it *according to the quarter* whence it bloweth. There are four chief winds: the first is the east wind, hight subsolanus, since it bloweth from the uprising of the sun, and is very temperate. The second head wind is the south, called auster; it stirreth up clouds and lightnings, and bloweth various plagues through this earth. The third principal wind hight *Ζέφυρος* in the Greek language, and in Latin Favonius; it bloweth from the west, and through it blowing all earthly herbs quicken and blow, and the wind casteth away and thaweth all wintriness. The fourth leading wind hight septemtrio; it bloweth from the north, cold and snowy, and formeth dry clouds. These four head winds have between them in the circle *of the horizon* eight other

The elements form by compounding all known bodies.

The names of the winds, first from the cardinal points.

Then from intermediate points.

ƿindas æfre beƿýx¹ þam heafod ƿindum tƿezgen ƿindas. Ðæra² naman ƿ blapunge³ ƿe mihton fecgan⁴ ƿýf hit ne ƿuhte æþryt⁵ to aƿritenne.⁶ Is ƿa þeah⁷ hƿæðene⁸ an ðæra⁹ eahta ƿinda aquilo gehaten. se blæpð norðan. ƿ eaftan.¹⁰ healiç. ƿ cealb. ƿ ƿiðe ðriçe.¹¹ se is gehaten oðrum naman boƿeas.¹² ƿ ealne ðone¹³ cƿýlb ðe se suðerna¹⁴ ƿind auster acænð.¹⁵ ealne he toðnaefð. ƿ aƿliçð.¹⁶ Us þincð to manigfealb.¹⁷ þ ƿe ƿiðon ýmbe þis ƿƿecon.¹⁸

11. DE PLUVIA.

Renas cumað of ðære lýfte ƿurh ƿodes mihte. Seo lýft liccað.¹⁹ ƿ aƿýhð²⁰ ðone²¹ ƿætan of ealne eorðan. ƿ of ðære sæ. ƿ gezadernað²² to scurum. ƿ þonne²³ heo²⁴ maƿe²⁵ abenan ne mæg. þonne²⁶ feaþ hit adune to þene²⁷ alýseb. ƿ toƿorpen hƿilon ƿurh ƿindes²⁸ blæða.²⁹ hƿilon ƿurh³⁰ ðære sunnan hætan. ƿe ƿæðað³¹ on ðære bec. þe is gehaten liber ƿegum. þ se ƿitega helias³² abæð³³ æt ƿode. for þæf folces þƿýrnyssum.³⁴ þ³⁵ nan þen ne com ofen eorðan feorðan³⁶ healfan zeare. þa abæð³⁷ se ƿitega eft³⁸ æt ƿode þæt he his folce mihtian sceolde ƿ him þenas. ƿ eorðlice ƿæftmas³⁹ forƿýran.⁴⁰ Ða aftar he up on⁴¹ anre dune. ƿ gehiçeðum cneorum gehæð for þam⁴² folce⁴³ ƿ het his⁴⁴ cnapan þa hƿile behealban⁴⁵ to þære sæ. ƿýf he⁴⁶

¹ beƿpux, R. P. L. ² þape, L. ³ -unga, L. ⁴ fecgan, M.
⁵ æþrytt, R. ⁶ ƿritenne, M.; aƿritenne, L. ⁷ þeah, R. omits;
þea h ƿ, L. ⁸ hƿæðene, M. R. ⁹ þapa, L. ¹⁰ eaften, L.
¹¹ ðriçe, P. L. ¹² boƿear, L. ¹³ þenne, R. ¹⁴ suðerna, M.
¹⁵ acenð, R. P. L. ¹⁶ þingð, R. L. ¹⁷ mænig-, L. ¹⁸ ƿƿecon, R.
¹⁹ liccað, P.; liccað, L. ²⁰ aƿliçð, L. ²¹ þenne, R. ²² gezadernað, R.
²³ þenne, R. ²⁴ heo, M. omits. ²⁵ maƿa, L. ²⁶ þenne, R.
²⁷ to þene, L. ²⁸ ƿindaf, P. M. ²⁹ blæde, R.; blæðum, M. P.
³⁰ þape, L. ³¹ ƿæððaf, R.; ƿæðað, R. ³² elias, M. L. ³³ abæde, P.
³⁴ -neffum, R. ³⁵ þa, L. ³⁶ feorðan, L. omits. ³⁷ bæð, P. M.
³⁸ æft, L. ³⁹ eorðmæftmar, R. ⁴⁰ forƿear, R.; L. ends here.
⁴¹ upp on, R. ⁴² þ, M. ⁴³ folc, P. M. ⁴⁴ is, M. ⁴⁵ beheolbon, R.
⁴⁶ hig, R.

winds, two winds always between the chief winds. Their names and blowings we might say, if it seemed not tedious to write them. One, however, of the eight winds is hight aquilo; it bloweth from the north east, ^{North east wind.} high and cold and very dry; it is hight by another name Boreas, and all the mortality which the south wind auster produces, all that it driveth away and putteth to flight. To us it seemeth too complex to speak further about this.

OF RAIN.

Rains come from the air through the power of God. ^{Rain from evaporation.} The air licketh up and draweth the wet from all the earth and from the sea, and gathereth it into showers; and when it can bear no more, then it falleth down dissolved in rain, and at whiles is dissipated by means of the winds with their blasts, at whiles through the heat of the sun. We read in the book which is hight the Liber Regum, that the prophet Elias prayed to God ^{Elijah.} for the perversenesses of the people, and that no rain came over the earth for three years and a half. Then the prophet again prayed to God that he would have mercy on his people, and give them rains and fruits of the earth. Then he went up upon a hill and with ^{Prays for rain.} bended knees prayed for the folk, and bid his knave the while look forth to the sea if he saw aught. Then

aht zesape.¹ Ða æt nýxtan² cwæð se cnapa. ꝥ he zesape of³ þære sæ arisan an lýtel polcn.⁴ ⁊ þærrihte afreaptode seo heofen . ⁊ polcnu⁴ arison . ⁊ se pinð bleop . ⁊ pearð micel rēn zeporðen.⁶ Ðit is spa spa⁷ þe ær sædon . ꝥ seo⁸ lýrt arýhð up⁹ of ðære eorðan . ⁊ of þære sæ ealne þone pætan . þe býð to rennum¹⁰ apend.¹¹ þære lýrte gecýnð is ꝥ heo sýcð ælcne pætan up to hýne.¹² þis mæg sceapian se ðe pile . hu se pæta gæð up¹³ spýlce mid smice oððe mište . ⁊ zýf hit sealt býð of ðære sæ . hit býð þurh¹⁴ ðære funnan¹⁵ hætan . ⁊ ðurh þære lýrte bradnýsse to ferf-cum pæterum¹⁶ apend. Soðlice godes miht gefadað ealle zepederu.¹⁷ se ðe ealle þing buton earfoðnýsse geðiht.¹⁸ He nære¹⁹ na ælmihtig . zýf him ænig gefadung earfoðe pære. His nama is omnipotenf . ꝥ ýs ælmihtig . for þan²⁰ ðe he mæg eall²¹ ꝥ he pile . ⁊ his miht nahpar ne spincð.²²

12. DE GRANDINE.

Ðazol cýmð of ðam penðropum . þonne hi²³ beoð zefronene . up²⁴ on²⁵ ðære lýrte . ⁊ spa fyððan²⁶ feallað.

12. DE NIVE.

Snar cýmð of ðam þýnnum²⁷ pætan . þe býð up²⁸ azogen mid²⁹ þære lýrte . ⁊ býð zefronen ær þan³⁰ he to ðropum zeurnen sý . ⁊ spa fæmtunges³¹ fýlð.

¹ zefapon, R. ² nextan, R. ³ on, R. ⁴ polc, R. ⁵ polcna, R.
⁶ P. transposes. ⁷ spa, once, R. ⁸ heo, R. ⁹ upp, R.
¹⁰ pene, R. ¹¹ zepend, R. ¹² he . . . ga, R. adds. ¹³ upp, P.
¹⁴ þurh, P. omits. ¹⁵ funn, R. ¹⁶ pætan, P. M. ¹⁷ zefryðena, R.
¹⁸ P. M. transpose. ¹⁹ nærpe, R. ²⁰ þam, R. ²¹ eal, P.
²² fpiç, R. ²³ hi, R. omits. ²⁴ upp, P. ²⁵ of, R. ²⁶ fýþþon, R.
²⁷ þýnnum, R. omits. ²⁸ upp, P. ²⁹ on, P. ³⁰ þam, R.
³¹ fæmtunge, R.; fæmtunge, P.

at last the knave said, that he saw arise out of the sea a little cloud, and at once the heaven became swart, and clouds arose, and the wind blew, and a mickle rain came on. It is, as we before said, that the air draweth ^{Evaporation} up from the earth and from the sea all the moisture, which is turned to rain. It is the nature of the air that it sucketh up every moisture to it. This he who ^{visible.} willeth may see, how the moisture goeth up as with smoke or mist; and if it be salt from the sea it is turned to fresh water through the heat of the sun and the broadness of the air. In fact the power of God ordereth ^{Divine order.} all weathers; he who manages all things without difficulty. He would be not almighty, if any arranging were a difficulty to him. His name is the Omnipotent, that is, almighty, because he is able to do all that he willeth, and his power nowhere is put to effort.

OF HAIL.

Hail cometh of the rain drops when they are frozen ^{Hail is frozen rain.} up in the air and so fall afterwards.

OF SNOW.

Snow cometh of the thin moisture which is drawn up ^{Snow is frozen vapour.} by the air and is frozen before it hath run into drops, and so it falleth continuously.

14. DE TONITRU.

Dunor cýmð of hætan.¹ ⁊ of pætan. Seo lýfte
 cýhð ðone pætan to hýne neoðan. ⁊ ða hætan ufon.²
 ⁊ þonne hi zegaðerode beoð. seo hæte. ⁊ se pæta
 binnon ðære³ lýfte. þonne pinnað hi him betreo-
 nan.⁴ mið egeslicum sƿege. ⁊ þ̅ fýr abyrist⁵ ut ðurh
 lizett.⁶ ⁊ ðeƿað pæftmum zýf he mape biþ þonne ge
 pæta. zýf se pæta byð mape ðonne⁷ þ̅ fýr þonne⁷
 fƿemað hit.⁸ Sƿa hattƿa⁹ fumor. sƿa mape¹⁰ ðunor.¹¹
 ⁊ lizet on zeare. Soðlice ða þuneras¹² ðe iohannef
 ne mošte aƿritan. on apocalipsin sýnð zaftlice¹³ to
 unðerftandenne. ⁊ hi naht ne belimpað to ðam ðu-
 nepe.¹⁴ þe on þýssene lýfte oft egeslice bƿarclað.¹⁵ ge
 býð hlud for ðære lýfte bƿaðnýsse. ⁊ fƿecenfull.¹⁶
 for ðæs fýnes sceotungum. Sý þeos zesetnýs.¹⁷ þus
 heƿ zeendob. zob helpe minum handum.¹⁸

¹ ofætan, R.² ufan, P.³ þære, R.⁴ betƿýnan, R. P.⁵ abyrist, P.⁶ lizette, R. P.⁷ þenne, R.⁸ ⁊, adds R.⁹ hattƿe, P.¹⁰ mape, P.¹¹ sunnor, M.¹² þunƿar, R.¹³ zaftlice, R.¹⁴ þunpe, R.¹⁵ bƿarclað, M.¹⁶ -ful, P.¹⁷ geƿetebnýf, R.¹⁸ P. R. omit four last words.

OF THUNDER.

Thunder cometh from heat and wet. The air draweth the wet to it from beneath and the heat from above, and when they are gathered in one, the heat and the wet, within the air, then they battle with one another with an awful noise, and the fire bursteth out through lightning and damageth crops if it be more than the wet. If the wet be more than the fire, then it is of advantage. The hotter the summer is, the more thunder and lightning there is in the year. The thunders, however, which Iohannes in the Apokalypse was not to write of, are to be understood in a spiritual sense, and they do not at all belong to the thunder which in this air often awfully pealet. It is loud from the broadness of the air, and harmful from the shootings of the fire. Let this narrative be thus here ended. May God help my hands.

MS. Cott. Calig. A. xv. fol. 139 a.

Epactar þe me to þissum trefmonðum deð butan
 geþeorfe þe maƷon Ʒecýðan heora uprring . þe habbað
 on tref monðum þreo hund [ð]aga Ʒ Ʒif Ʒ fýxtiƷ
 ðaga Ʒ fýx tida . fpa þe forpel oft Ʒecýðað habbað.
 Nu iƷ hit to Ʒitanne æƷhpilcum þe þiƷer cƷæfter
 ƷleapneƷre cunnan þencð . hu feala ðaga ma beoð æfter
 funnan Ʒýne þonne æfter þæƷ monan . þæƷe funnan
 ðagaƷ þe nu aƷriten . nu biðbe ic þa þe hit cunnon Ʒ
 þiƷ Ʒædon þ hit him hefeho ne beo . Ʒ þa þe hit na
 Ʒýt aƷmeaðon heƷ æfter þenceon . Æfter þæƷ monan
 Ʒine þe habbað þreo hund ðaga Ʒ feoper Ʒ fýftiƷ ðaga.
 Nu ic wille þ þu mið æþelne fmeaunƷe þence . hu
 manuƷe þæƷ to lafe fýnt . oððe hu feala ðaga ma Ʒýnt
 on þæƷe Ʒunna Ʒýne þanne on þæƷ monan . Endleofan
 ic Ʒat þ þu Ʒilt cƷeðan . to þam endleofan ðo endleofan .
 þonne beoð þæƷ tƷa Ʒ tƷentiƷ . To tƷam Ʒ tƷentiƷum
 ðo endleofan . þonne beoð þæƷ þreo Ʒ þƷuttiƷ . forlæt
 þa þƷuttiƷ Ʒ nim þa þreo . fpa ealle þa niƷontƷyne Ʒear
 ðo þu . Nim leofa fƷeonð niƷon teoða ƷearƷ þ þu ðo
 tref to þam ehtatƷnum epacten . þonne hæfſt þu
 þƷuttiƷ epactƷ . Ʒ næfſt nane . þ beoð nulle on leðen.
 NiƷ na to forƷetanne þ þæƷe halƷan laðunƷe laƷeopar
 lærðon ; þ ƷƷa ealb ƷƷa Ʒe mona bið on .xi. kal .
 aƷƷilƷ . ƷƷa feale epactƷ beoð þi ƷearƷe . Uerbi ƷƷatia .
 fƷilce ic fpa cƷeþe . þý trefſtan ƷearƷe on þam cƷircule
 þý mann heƷ decennouenalēm on leðen Ʒ on enƷliſc
 þara niƷonteoða Ʒeara ýmƷne . þu hæfſt anƷe niht
 ealðne mona þæƷ ðeƷƷ Ʒ þæƷ ƷearƷ þu hæfſt anƷe
 epactum.

fol. 139 b.

ON EPACTS AND THE LUNAR CYCLE.

We may, without harm, explain the origin of the Epacts, epacts which are reckoned for this twelvemonth. In the twelvemonth we have three hundred and sixty five days six hours, as we have before often said. Now it is to be understood by all who would learn the mysteries of this science how many more days there are in the solar year than in the lunar. The solar days we have just mentioned. Now I beg that my explanation may not be tedious to those who know the subject and read this; and that those who have not yet investigated the matter, will think of it according to the method here pursued. By the revolution of the moon we have three hundred and fifty four days in the year. Now I wish you to consider with noble inquisitiveness how many remain, or how many days there are in the solar year more than in the lunar. Eleven I know you will say. To these eleven add eleven; that makes twenty two. To twenty two add eleven, that makes thirty three: omit thirty, and take the three. So do for all the nineteen years. In the nineteenth year add twelve to the eighteen epacts, then you have thirty epacts, and so none left, in Latin nullæ. It is not to be forgotten that the doctors of the holy church have taught, that there are as many epacts in the year as the moon is days old on the eleventh day before the first of April (March 22). For example, in the twelfth year of the cycle of nineteen years, or the lunar decennovennal cycle, you have a moon one day old on that day, and the year has one epact.

CHARMS.

MS. Cott. Tiberius, A. iii., fol. 103.

MS. Cott. Julius, C. 2, fol. 97 b.¹

Textus Roffensis, p. 50.

Gýf feoh fy underrangen.² Gif hit hof fý fing on
hif feteran oppe on hif bñdele.³ Gif hit fý oðer feoh-
fing on þ fotfor⁴ 7 ontend þneo candela . 7 ðrýp on
þ [h]oſpæc þ⁵ pex þrupa. Ne mæg hit þe nan mann⁶
fofhelan. Gif hi[τ] fy innoſp.⁷ Sing þonne⁸ on feo-
per healfe þæf hufef . 7 æne on midðan. Crux xpī
reducatur. Crux xpī per fupctum perſit inuenta eſt .
abraham tibi femitas uiaſ montes concludat iob & flu-
mina a[d] iudici[um] ligatum perducatur. Iudeas xpī
ahengon . þ heom com to pite⁹ ſpa ſtranſum¹⁰ geby-
don him¹¹ ðæða þa pñneſtan¹² hý þ ðrofe onguldon¹³
hælan¹⁴ hit heom¹⁵ to hearnme micclum . for þam [þe]
hi hit foſfhelan ne mihtan.¹⁶ Ðit becpæð 7 becpæl je
ðe hit ahte mid fullan folcſiht¹⁷ gpa gpa hit hiſ
ýlðran mid feo 7 mid feoſe rihte beſeatan . 7 lætan .
7 læfðan ðam to geſealde ðe hý pel uðan¹⁸ 7 gpa
ic hit hæbbe gpa hit je ſealde ðe to gýllanne ahte
unbrýðe 7 unfoſoboden . 7 ic aſnian wille to aſenpe
ahte ðæt ðæt ic hæbbe . 7 næſpe ðæt ýntan ne plot .
ne ploð . ne tuſp . ne toſt . ne fuſh . ne fotmæl . ne
land . ne læſe . ne ſeſpe . ne meſpe . ne ruh ne rum.¹⁹

¹ A paper MS. of transcripts. ² unbepnumen, Roff. ³ bñdeleſ.
Roff. ⁴ hoſpec, Roff. ⁵ Roff. omits. ⁶ þe manna, only, Roff.
⁷ inoſp, Roff. ⁸ Roff. omits. ⁹ pteene, Tib. ¹⁰ ſtranſan. Tib.
¹¹ heom, Tib., Jul. ¹² pñneſtan, Jul. ¹³ forguldon, Roff.
¹⁴ hælon, Roff. ¹⁵ him, Roff. ¹⁶ 7 heo hit na foſfhelan ne mihton ;
Jul., Roff. Tib. goes no further. ¹⁷ folcſiht, Jul. ¹⁸ wpan, Roff.
¹⁹ ruhepum, Jul.

A charm for loss of cattle.

If cattle be privately taken away; if it be a horse sing on his fetters or on his bridle; if it be other cattle, sing on the foot spoor and light three candles, and dip on the hooftrack the wax thrice. No man shall be able to conceal it. If it be indoor goods, then sing on the four sides of the house, and once in the middle: etc. The Jews hanged Christ; that resulted to them in a punishment so strong; they did to him of deeds the worst; they paid for that in trouble; they concealed it, to their own mickle harm; since conceal it they could not. He bequeathed it and died, he, *I say*, who owned it, with full folk right, as his ancestors with money and with life by right obtained it; and they let it go and left it to him to have power of it, to whom they granted it: and so I it have as he gave it, who had it to give, unclaimed and unforbidden; and I will own for my own possession that which I have, and never will impair, neither plot nor ploughland, neither turf nor toft, neither furrow nor footmeasure, neither land nor leasow, neither fresh nor marsh, neither rough^a nor room,^b of wood nor of field, of sand nor

^a Rough ground.

| ^b Space.

pudeſ ne feſdeſ . ſandeſ ne ſeþandeſ . pealteſ ne pætepeſ . butan ðæt læſte ða¹ hpile ðe ic libbe . forðam [ðe] [n]iſ ſe man² on liſe ðe æfre gehýrde ðæt man cwiðde oððon cnafoðe hine on hundrebe oððon ahpap on gemote on ceapſtope oþþe on cýrcſape ða hpile he liſde unſac he pæf on liſe beo on lezeſe ſpa ſpa he mote . ðo ſpa ic læpe beo ðu be ðinum . 7 læt me be minum ne gýrne ic ðineſ ne læðeſ ne landeſ . ne ſace ne focne . ne ðu mineſ ne ðæpſe ne mynte ic ðe nan þing ;

MS. Cott. Calig., A. xv., fol. 136 a.

Se engel brohte þiſ geppit of heofonum . 7 lede hit on uppan ſcī petruſ peoſub on rome . Se þe þiſ zebed ſingð on cýncean . þonne forſtent hit him ſealtea ſealma . And ſe þe hit ſingð æt hiſ enbedæge þonne forſtent hit him huſelganz . And hit mæg eac wið æghwilcum uncuþum ýfele ægðer ge fleozendeſ ge ſapendeſ . Giſ hit innon bið ſing þiſ on pæter ſýle him ðrincan . ſona him bið ſel . Giſ hit þonne útan ſi . ſing hit on ſepſce butepan . 7 ſmepe mið þ he . ſona him kýmð bot . And ſing þiſ ylce zebed on niht ær þu to þinum feſte ga . þonne geſcýlt þe god wið unſpeſnum þe nihterneſſum on menn becomað .

Matheuf . Marcuf . Lucaſ . Iohanneſ . bonuf fuit & ſobriuſ religioſuf . me abdicamuſ . me parionuſ . me orgilluſ . me offiuſ offi dei fucanuſ fuſdiſpenſator & piſticuſ .

M'. M'. L. I. Cum patriarchiſ fidelis . Cum pproph&niſ &eriliſ . Cum apoſtolis humilis . IĒŪ xpī & matheuf cum ſcī de fidelibuſ adiunctuſ eſt actibuſ .

¹ ðæ, Roſſ.

| ² inſe tnan, Roſſ., Jul.

of strand, of wold nor of water; except it last me as long as I live. Since the man is not alive, who ever heard that any made a talk or summoned before the hundred *court*, or anywhere to a *folk* gemot, in a market place, or in a church congregation, as long as he lived. He was without litigation in life, be he on his last bed as he may be. Do as I teach; be thou with thine, and leave me with mine. I yearn not for thing of thine, neither lathe nor land, nor soke^a nor socn.^b Neither thou needest me, nor do I mind thee at all.

The angel brought this writing from heaven and laid it on the altar of St. Peter at Rome. He who sings this prayer in a church, for him it shall be equivalent to all the Psalms of the Psalter. And he who sings it at the day of his death, for him it shall be equivalent to attendance at the eucharist. And it is also valid for every strange evil, either flying, that is, atmospheric, or travelling, that is, epidemic. If the occasion arise indoors, sing this over water and give it to the sick to drink, he will soon amend. If it be out of doors, sing it on fresh butter, and smear the body with that: amendment will soon appear in him. And sing the same prayer at night before you go to bed, then God will shield you against bad dreams, which come on men at night time.

The first portion of the charm, besides the Latin, seems to contain some Hellenistic, μὴ ἄδικος, μὴ πανουργός, μὴ ὀργίλος, μὴ ἀνόσιος, where μὴ should be οὐ and οὐκ, and πιστικός.

*In the second portion, the initial letters M. M. L. I. stand for Matthew, Mark, Luke, and John. The word *eterilis* is obscure.*

^a Right of trying crimes committed on the estate.

^b Power of a lord over his villeins, with the corresponding duties.

In the fourth portion, Psalm cxlix. verses 5 and 6, and Psalm cl. are cited..

If you purpose to (go a begging) to your lord, or to the king, or to another man, or to a parliamentary assembly, then carry these letters on your person; every one of them will then be gentle and courteous to you.

So that there be a mark of a cross upon it, and take from the hallowed bread, which is hallowed on Lammas day, four pieces, and crumble them on the four corners of the barn.

MS. Cott. Faustina, A. x., fol. 115 b., xi. century.

Alfa.

fol. 136.

Deor eahrealƿ mæg riþ ælceƿ cýnneƿ bƿoc on eazon.
 riþ flean on eazon. ƿ riþ Ʒerif. ƿ riþ miſt. ƿ riþ tēn.
 ƿ riþ ƿýrmar. ƿ riþ deað flæge. Eall nīƿne cƿoccan.
 fý aſett on eorþan of bƿerþ. ƿ þaƿ ƿýrta Ʒý fƿýþe
 Ʒmæl cƿƿflobe. ƿ Ʒeððon innan þam cƿoccan. on uppan
 þam fý Ʒeððon. Gt. oþþe ƿæta. þ hi þearfe pel ƿéfe beon.
 þ iſ þonne tƿeƷna cýnna biſceoppýrt. ƿ Ʒlæppe. ƿ
 ƿubbe. Ʒearpe. ƿ ƿifleaf. Ʒægesege. ƿ fýnnfulle. ƿ
 bƿune hoƿe. Ʒý fýþþan æren ƿæt. læfel. oþþe cēc.
 nýþereþ abýpeþ. þ he eall ſcīne. beſmýna eall þ
 ſeinende mið huniƷ teape leohtlice. Ʒete þonne on
 uppan þone cƿoccan. þ Ʒe æþem Ʒlea upp. þonne
 binnan þum ƷaƷum. ƿæt þinne Ʒinger mið þinum
 fƿacte. ƿ Ʒleðða þone læfel lýtlum ƿ litlum. ƿ nim
 þær Ʒode eahfealfe.

Ʒý ƷemenƷeð toƷæðeƷe huniƷ teap. ƿ ƿin. ƿ ƿuban
 Ʒeap. ƿ eƿenſela Ʒeðon on cýpepen ƿæt oþþe mæſtling.
 oþþe bƿæfen. nim þær Ʒode eahfealfe.

In the margin in a hand of A.D. 1200.

ƿ'. ƿið þa bleinna þef fe hocceſ mora Ʒefoban. ƿuna.
 ƿ alþ ruſel fmoru. lea þeƿ to.

ƿ'. ƿið hefd eca. þare clata mora et rap. feſtende.

Ʒtem. cnuca¹ betonica. ƿ Ʒnið þa þunƷana ƿ on
 ufan þ hefd.

ƿ'. ƿið raucka. Nin² atena Ʒatan ƿ unflið ƿ ac
 Ʒƿene Ʒoð toƷeðera. ƿ leƷe þeƿto hoƿteſ hoƿneſ ƿ
 etriman duſt: et ƿið hera ƿið.²

¹ cunca. MS.

| ² Read ƿið.

Leechdoms omitted in their place.

This eye salve is good for annoyance of every sort in the eyes, for pin in the eyes, and for web, and for dimness, and for wateriness, and for insects, and for dead flesh. (Take a) quite new crock; let it be set in the earth up to the brim and these worts, minced very small, be put into the crock, and on the top of these grout (?) or some liquid, that they may be thoroughly moistened; that is to say, bishopwort of two kinds, and glap, and ribwort, and yarrow, and cinquefoil, daisy, and sinfull, and brown hove. After that let a brazen vessel, a dish or bowl, be scoured in the lower part, till it quite shine; smear all the shining surface lightly with virgin honey. Then put this upon the crock, so that the vapour may strike upwards, then within three days wet thy finger with thy spittle and spatter the dish by little and little. And thence take a good eye salve.

Let virgin honey, and wine, and juice of rue be mingled together, and in equal quantities be put into a copper vessel, or a latten or a brazen one. Thence take a good eye salve.

For blains. Roots of sea mallow sodden, pound them, and add old lard grease; lay to the blains.

For head ache. Eat, when fasting, root of clote, raw.

Again, pound betony and rub the temples and the top of the head.

For hreaking. Take groats of oats and sour cream and good oakdrink together, and lay thereon dust of harts horn and dust of oat bran, and eat it with the pith of the oats.

p'. contra cotidianas febres Sume de urticis manipulum . y stans flexo [genu] contra orientem dic. In nomine patris quæro te . in nomine filii inuenio te . in nomine patris y filii y spiritus sancti arripio medicinam contra febres pro ea dic pater noster y credo ix uicibus.

A charm. In the old hand as before, xi. century.

Ðiſ man ſceal ƿinȝan niȝon ſyþon ƿiþ utſiht on an hƿeƿenbƿæden æȝ . þiſ dagaſ. † Ecce dol gola ne biſ duðum bethe cunða bƿæthe cunða . elecunða ele uahȝe macte me eienum . oþtha ƿuetha la ta uiſ leti unda . noeuiſ teƿnæ duȝeðoþ. Pateſ noſteſ oþ enbe ; y cƿeþ ȝýmle æt þam ðrope huic . ƿ if.

Contra ƿriȝona omnibus horis ƿeſibȳ In carta . & cum licio ligat ab collum eȝnoti hoſa deſiciente. In nomme domini cƿucifixi ſub pontio pilato . ƿeſ ſignum cƿucis xpi . ƿuȝite ƿeðreſ . ſeu ƿriȝona cotidiana . ſeu teptiana . uel nocturna . a ƿeſuo dei . n̄. Septuaginta xiiii milia angel ƿeſequentur noſ. † Eugeniuf . Stephanuf . Pꝛotaciuf . Sambuciuf . Dioniſiuf . Cheſiliuf . & Quiriaciuf ; Iſta nomina ſcƿibe . et ſuƿeſ ſe ƿoſtat qui patitur.

Contra ƿeðreſ in nomine ſce et Indiuidue tꝛinitatis In eſſeſo ciuitate chelbe ibi ƿequeſcunt .vii. ſci . dormienteſ Maximianus . Malchuf . Martinianus . Iohanner . Sepaphion . Dionisius . et Constantinus . deus ƿequeſcet In illis Ipſe dei filius ƿit ſuƿeſ me ƿamulum (t am) tuum (t am.) N. & libeſet me de iſta eȝſtutidine & de ƿeðre . et de omni populo Inimici. Amen ;

*A blessing on fruit of the field.**MS. Cott. Vitell., E. xviii., fol. 16 a.*

þiſ iſ ſeo oðer bletſung.

Domine deus omnipotens qui pecisti cœlum & terram.
tu benediciſ fructum iſtum in nomine patris & filii &
ſpiritus ſancti. Amen ȝ pater noſter.

MS. Cott. Caligula, A. xv., fol. 125.

þið ædriſ.

† In nomine domini noſtri ihū xpī . tera . tera .
tera . teſtiſ . contena . taberna . giſe . geſ . mande .
leiſ . þboiſ . eiſ . andieſ . mandieſ . moab . lib . lebeſ .
Dominuſ deus adiutor ſit illi . iſt . eaz . filiax . arti-
fex . amen.

þið poccaſ.

Sanctus nicasiuſ habuit minutam uariolam & rogauit
dominum ut quicumque nomen ſuum ſecum portare
ſcriptum.

Scē nicaſi preſul & martir egregie ora pro me . n̄ .
peccatoſe & ab hoc morbo tua interceſſione me de-
ſende. Amen.

þið æſpell.

Domine ihū xpē deus noſter per orationem ſerui tui
blaſi feſtina in adiutorium meum.

**A GLOSSARY OF NAMES OF PLANTS FROM THE
LIBRARY OF THE CATHEDRAL, DURHAM.**

THE DURHAM GLOSSARY OF THE NAMES OF WORTS.

A.

ABSINTHIUM.¹ Vermod.
ABROTANUM.² Sutherne Vude.
ABSINUATICA. Smeore vȳrt.
ABLACTA. Cravenbeam.
ACROCERIUM. Docca.
ACITELLIUM vel Acecula. Hrame-
 son.
ACUCULE. Croppas.
ACITULIUM. Geaces sure.
ACANTALEUCA.³ Smel thistel.
ACANTON.⁴ Beo vȳrt.
ACHILLEA.⁵ Collocroch.
ACONITA.⁶ Thung.
ADRIATICA. Galluc.
AEMUM.⁷ Hindberien.
AFFODILLUS.⁸ Vude hofe.
AGRIMONIA. Garcliue oththe clif
 vȳrt.

AGRIMONIA ALPHA. Eathelferthing
 vȳrt ꝛ glofvȳrt.
AGLAO FOTIS.⁹
ALLIUM. Garlec.
ALTHEA. Merc mealeve.
ALTILIA¹⁰ REGIA. Vude roue.
ALGEA.¹¹ Flot vȳrt.
ALLENUS. Veal vȳrt ꝛ ellen vȳrt.
AMORFOLIA. Clate.
AMBROSIA. Hind helethe.
AMIGDALUS.¹² Easterne nute beam.
AMBILA.¹³ Lec.
ANECUM.¹⁴ Dile.
ANTA. Eoforthrothe.
ANNUOSA.¹⁵ Easc throthe.
ANCHORIUM.¹⁵ Medere.
APIUM. Mearce.
APIASTUM. Vude merce.
APPARINE. Cliue.
APPOLLIGONIUS.¹⁶ Unfortreden
 vȳrt.

¹ ἀψίνθιον.

² ἀβρότανον.

³ ἄκανθα λευκή.

⁴ ἀκάνθιον.

⁵ Ἀχιλλεῖον.

⁶ ἀκόνιτον.

⁷ αἰμὴ ? fruits of αἰμοί.

⁸ ἀσφόδελος.

⁹ ἀγλαοφωτίς. Hb. clxxi.

¹⁰ Hastula.

¹¹ Alga.

¹² ἀμύγδαλον.

¹³ ἔμυλον, frumenty ?

¹⁴ ἐνηθον.

¹⁵ ἐγγχουσα.

¹⁶ πολύγονον.

APODILLIS.¹ Vude roue † bara popig.
APIASTRUM. Beo vȳrt.
AQUILEIA.² Argentilla.
ARNAGLOSSA.³ Vegbrade.
ARBORATIO. Vilde redic.
ARTEMESIA.⁴ Mugvȳrt.
ARISTOLOCHIA. Smerevȳrt.
ARTIMESIA.⁴ Hilde.
ARTENESIA MONOCLOS.⁵ Clif thunge.
ARCHANGELICA. Blinde nettle.
ARTHEMISIA TANGENTES. Thet is
othres cȳnnes mugvȳrt.
ASCALONIA. Ynne leac † cipe.
ASTULA REGIA. Vude roue † bara
popig.
ATRILLA. Attorlathe.
AUADONIA. Feld vȳrt.
AURIS LEPORIS † AURISFOLIA. Half
vȳrt.

B.

BACINIA.⁶ Blace bergan.
BRASSICA. Cavlic.
BASILISCA. Neder vȳrt.
BALSEMITA. Balsemite.
BATROCUM.⁷ Cluf vȳrt.
BETONICA. Se leasse biseop vȳrt.
BETUNUS. Heope.⁸
BETA. Bene dicta.
BERBENACES. Easc vȳrt.

BERBESCUM. Gescad vȳrt.
BROGUS. Head.⁹
BOROTIUM † BORATIUM. Eoforthrote.
BOTRATION. Cluf thunge † thung.
BOBONACA. Hrate.
BRONIA. Hȳmelyc.
BRICIUM. Cerse.
BRITTANNICA. Viht meres vȳrt †
heaven hindele.
BUGLOSSE. Foxes gloue.
BUCSTALMUM. Hvit megethe.
BUGLOSSAN.¹⁰ Glof vȳrt † hundes
tunga.
BULBUS.¹¹ Belene.
BULBI SCILLICI.¹² Gledene.

C.

CALAMUS. Hreod.
CALESTA¹³ † **CALCESTA.**¹³ Hvit
cleaure.
CALTA¹³ **SILUATICA.** Vude cleaure.
CALCICULIUM.¹⁴ Geacessure.
CALISTRICUS¹⁵ † **CALITRICEM.** Eali-
fer † veter vȳrt.
CAMICULA. Argella.
CAMELEON¹⁶ † **CAMEDRIS.**¹⁷ Vulues-
comb.
CAMEMILEON¹⁸ **ALBA † CAMEMELON**
sebrade. Vulues teals.
CAMESETE.¹⁸ Ellen vȳrt.
CAMELON.¹⁸ Eorth crop.

¹ ἀσφόδελος.² Aquilegia.³ ἀρνόγλωσσα.⁴ Ἀρτεμισία.⁵ μονόκλωνος.⁶ Vaccinia.⁷ βατράχιον, ranunculus.⁸ hip.⁹ heað.¹⁰ βοτρυλωσσον.¹¹ βολβός, Hb. clxxxiv.¹² σκυλλητικός, cf. squilla.¹³ Caltha.¹⁴ Acitulum, now Acetosella.¹⁵ καλλιτριχον.¹⁶ χαμαιλίον.¹⁷ χαμαιδρύς.¹⁸ χαμαιακτίη.

- CHAMEDAFNE.¹ Leoth vȳrt f hrea-
fnes fot.
CAMEPITUM.² Eacrop.
CAMERION. Mete thistel.
CAMEMELON. Magethe.
CAMEPITHIS.² Henep.
CANNA. Hreod.
CANIS LINGUA. Hundes tunga.
CANDUELIS. Linde f vigne.³
CANIS CAPUT. Hundes heauod.
CAPRIFOLIUM. Vudebinde.
CAPE.⁴ Henep.
CAPPARIS. Vude bend.
CARDUUS. Thistel.
CARIX. Secg.
CARISCUS. Fic beam.
CARIOTA. Valch mora.
CARISCUS. Cvicbeam.
CAROCASIA.⁵ Haremintc.
CARDUUS SILVATICUS. Vude thistel.
CASTANEA. Cistelbeam,
CATHARTICUM.⁶ Lybb corn.
CAULA. Caul.
CELIDONIA. Celitheme.
CENTAURIA. Eorth gella f hyrd
vȳrt f curmelle.
CENOCEPHALEON.⁷ Heort cleaure.
CENTENODIA.⁸ Unfortreden vȳrt.
CEPA. Henne leac.⁹
CERVILLUM. Fille.
CEREFOLIUM. Cerfille f hȳnne leac.
CRESCO.¹⁰ Cerse.
CIMINUM.¹¹ Cȳmen.
CINAMONIUM f CIMINI. Sutherne
rind.
CICATA.¹² Heomlic f vude vistle.
CICER. Sum bean cȳnn.
CYCLAMINOS. Eortheppel f slite f
attorlathe.
CYNOGLOSSA. Ribbe.
CIRROS.¹³ Clyfe.
CRISTO. Cleaure.
CITOCATIA.¹⁴ Libb corn.
CLITON. Clate.
CITTASANA. Fanu.
COLITUS¹⁵ f COLOCUS.¹⁵ Eoforthrote.
COLIANDRA. Cellendre.
COLATIDIS. Singrene.
CONSOLIDA. Ban vȳrt.
CONFIRMA. Galluc.
CORNUS. Cavel.
CORIMBUS.¹⁶ Ifigcropp.
COSTA f COSTIS. Cost.
COTILEDON.¹⁷ Umbilicus Veneris.
COTULE. Bolle.¹⁸
COXA.¹⁹ Thung.
CULUNA.²⁰ Megethe.
CUCUMERIS. Hservhete f Verhvete.
CULMUS. Healm.
CAMERION. Mete thistel.

¹ χαμαιδάφνη.² χαμαιπίττος.³ A bird, the linnet, see Gl. R. 38.⁴ κάνναβις.⁵ κολοκάσια.⁶ καθαρτικόν, purgative.⁷ κυνοκεφάλιον. Hb. lxxviii.⁸ Centaunodia.⁹ enneleac, a compound of unio, onion,
and leek.¹⁰ Out of the English.¹¹ κύμινον.¹² cicuta.¹³ κίρσος.¹⁴ κολοκάσια.¹⁵ cardo (*Fr. chardon*) λευκός.¹⁶ κόρυμβος.¹⁷ κοτυληδών.¹⁸ κοτύλη, a cup.¹⁹ Toxicum.²⁰ Calmia, culamine.

CANAFEL¹ SILUATICA. .1. Camepithis
henep.

CHARTAMO.² Lybb corn.

CARDAMON. Cearse.

D.

DRACANTEA. Dracentia.

DELFIMON. Fugeles vise.

DILLA. Docc.

E.

EBULE † EOULUM.³ Veal vȳrt †
ellenvȳrt.

ELEOTRUM. Eleotre.

ELLEBORUS. Vede berige † thung.

ELLEBORUS ALBUS. Tunsing vȳrt.

ELIOTROPHUS. Sigel hveorfa.

ELIOTROPION. Solago minor.

ECIOS.⁴ Haransveccel.

ELIOTROPIA. Sigelhverpha.

EMIGRANT.⁵ Von vȳrt.

EPTAFILON. Gelod vȳrt .1. vii. folia.

EPICOSIUM.⁶ Half vȳrt.

ERIFEON. Lith vȳrt.

ERUCI.⁷ Sinapis.

ERASTI.⁸ Bremel.

ERITHIUS.⁹ Brad thistle.

ERMIGIO. Hind berge.

F.

FAFIDA. Leomoc.

FRAGA. Stravberian vel mersc
mealeve.

FEBREFUGIA. Fever fugie.

FETILLINA¹⁰ ARBORATICA. Eofer
fearn.

FEBRIFUGIA. Smero vȳrt.

FEL TERRE. Eorth gealla.

FENICULUM. Flonel † finul.

FENE GRECIO. Vȳle cerse.

FENIFUGA.¹¹ Attorlathe.

FERUTELA vel FERULA. Easc throte.

FICUS. Fic beam.

FILA AUROSA. Ban vȳrt.

FILEX.¹² Fearn.

FULLERUTA. Rude.

FUMICLUM. Finul.

FUNGUS. Svam.

FUFUR.¹³ Sifetha.

G.

GALBA.¹⁴ Galloc.

GAGANTES.¹⁵ Mug vȳrt.

GALLI CRUS. Attorlathe.

GALLITRICUS. Veter vȳrt.

GLADIOLUM. Gladene.

GRASSULA.¹⁶ Hleomuc.

GRAMEN. Cvice.

GENTIANA. Eorth nutu † feldvȳrt.

¹ κανναβις.

² κάρδαμον.

³ Ebulum.

⁴ ἔχιον.

⁵ ἡμικρανία, megrim.

⁶ Epicurium.

⁷ Eruca, rocket.

⁸ Ruscus.

⁹ ἐρεκη ?

¹⁰ Fillicina, female filix.

¹¹ Venenifuga.

¹² Filix.

¹³ Furfures.

¹⁴ Galla, gallnut.

¹⁵ Dracunculus, Hb. xii.

¹⁶ Crassula.

GENESTA. Brom.
GIGARTIA.¹ Eorth galla.
GINGERALIS. Heunebel.
GRISSA GARINA. Vorthig cearse.
GRYAS. Medere.
GOTUNA. Cammuc.

H.

HEDERA. Ifg.
HEDERA NIGRA. Eorth ifg.
HERBESCUM.² Gescad vÿrt.
HIBISCUS. Mersc maleve.
HINNULA CAMPANA. Spere vÿrt.
HIERIBULBUM. Greate vÿrt.
HIEREBULBUM. Cusloppe.
HYPERICON. Corion.
CLITUM. Clate f clif vÿrt.

I.

IDROGIAS.³ Grundes svilige.
IEROBOTANVM. Easc throte.
IUNCUS. Risce.
IUSQULAMUS f SIMPHONIACA. Hen-
nebal.
INCUMUS.⁴ Popig.
INTULA.⁵ Val vÿrt.
IPPIRUS.⁶ Equisieia f toscanleac.

L.

LINGUARIUM. Vude binde.
LACTIRIAS f LACTIRIDA. Gyth corn
f lib corn.
LACTUCA SILUATICA. Vude lectric.
LACTUCA LEPORINA. Lactuca.
LAGENA.⁷ Crocc.
LAPPA. Clate.
LAPATIUM.⁸ Vude docce.
LAUENDULA. Lauendre.
LEPTOFILOS.⁹ Mug vÿrt.
LEPORIS PES. Haran hig.
LEONTAPODIUM. Leonfet.
LILIUM. Lilie.
LINGUA BOBULE. Oxan tunge.
LINGUA BUBILLA.
LYCHANIS¹⁰ STEPHANICE. Lece vÿrt.
LOLIUM. Coccoel f ate.
LUBESTICA. Luuestice.

M.

MALUA. Hoc leaf.
MALUA CRISPA. Smerig vÿrt.
MALUA ERRATICA. Hoc leaf f
Geormen leaf.
MALUM TERRE. Galluc f elechtre.
MALACHIN AGRIA.¹¹ Vude rofe.
MAGDALIS.¹² Gyth corn.
MAGUDARIUS.¹³ Caul.
MARRUBIUM. Harhune.
MASTIX.¹⁴ Hvit cuda.

¹ γίγαρτα, grapeseds.² Verbascum.³ ἡριγέρων.⁴ μήκων.⁵ Intubus.⁶ ἱππούρις.⁷ a jug.⁸ λάπαθον.⁹ Hb. xiii.¹⁰ Hb. cxxxiii.¹¹ μαλάχη ἁγρία.¹² ἀμυγδαλή.¹³ μαγύδαρις.¹⁴ μαστίχη.

MELLAUNA. Meode vȳrt.
 MENTA. Minte.
 MERCURIALIS. Cedele † merce.
 METORIA.¹ Hvit popig.
 MILLEFOLIUM. Gearve.
 MODERA. Cicene mete.
 MORA. Heort berige.
 MOSILCUM. Ragu.
 MULA.² Horshelne.
 MUSCUS. Mose.
 MALAGMA.³ Sealfa.

N.

NAPIS. Nep.
 NARCISSUS. Hals vȳrt.
 NASTURCIUM. Vilde cerse.
 NEPITAMON. Nepte.
 NERETA. Sea minte.
 NIMPHEA. Collon croh † sigel
 hveorua.
 NIMPHA. Fleathor vȳrt.

O.

OBTALMON. Magethe.
 OCIMUS. Mistel.
 OLEOTROPIUS. Oxnalib † cothe
 vȳrt.
 OPIUM. Popig.
 ORIEBANUM. Horshelene.
 ORBICULOSA. Slite.
 ORGANUM.⁴ Organe.
 ORIGANUM.⁴ Curmelle † elene.
 OSTRAGO.⁵ Stic vȳrt.
 OSTRICIUM. Vude rofe.

OSTRIAGO. Lith vȳrt.
 OXILAPATIUM. Eorth vealle †
 scearpe docce.

P.

PAPAVER. Popig.
 PAPAMO. Meode vȳrt.
 PASTINACA. Mora.
 PASTINACA SILUATICA. Feld moru.
 PENTAPHILON. Refnes fot.
 PENTILUPI. Vulues comb.
 PERSONACIA. Bete.
 PERDICALIS. Dolhrune.
 PERISTERION. Berbeana.
 PEUCEDANUM. Cammoc.
 PIPINELLA. Pipi neale.
 POLIPODIUM. Eofer fearn.
 POLLEGIA. Hȳll vȳrt † dveorge
 dveosle.
 POLION. Peonia.
 POLLOTEN.⁶ Crave lec.
 PROSERPINATA. Unfortreden.

Q.

QUINQUE FOLIA. Fif leaf.
 QUINQUE NERVIA. Ribbe.

R.

RAPHANUM. Redic.
 RAMUSCIUM. Hrāmeson.
 RAMNUS. Thȳfe thorn.
 RAPA.
 RADIOLUM. Eofer fearn † brun
 vȳrt.

¹ μηκώνια for μήκων.² Inula.³ μάλαγμα.⁴ ῥοπέγανον.⁵ Hb. xxix.; Pref. p. lv.⁶ βαλλώτη.

RESINA. Sutherne rinde.
 ROSA. Rose.
 ROSMARINUM. Sun deav † bothen †
 feld medere.
 RUTA. Rude.
 RUDA SILUATICA. Hinnele.
 RUSCUS cneopholen.

S.

SALVIA. Saluie.
 SAXIFRIGIA. Sund corn.
 SANDIX. Vad.
 SANICULA. Sylfhele.
 SANGUINARIA. Unfortreden.
 SATYRION. Hrefnes lec.
 SARTA MONTANA. Rude.
 SCASA † SCAPA † SISCA.¹ Eofor throte.
 SCALONIA. Cýpe leac.
 SENECIO. Grunde svilige.
 SERPILLUS. Organe † brade lec.
 SEMPERUIMUS. Sinfulle.
 SPLEMON. Brun výt.
 SIMPHONIA † OTA. Beolene.
 SCILLA. Gledene.
 SOLSEQUIA. Sigel hveorna.
 SOLATA. Solesege.
 SOLAGO MINOR, id est Eliotropion.
 SCOLIMBOS. Se unbrade thistel.
 SUMPHITUM. Galluc.
 SPARAGIA GRESTIS. Vude cearfille.
 SPARAGO. Nefle.
 SAMSUCHON.² Ellen † cinges výt.
 SCELERATA. Clufthunge.
 SISIMBRIUS. Broc minte.

T.

TANACETUM † TANACETA. Helde.
 TEMULUM.³ Vingte.
 TEMOLUS † TITEMALLOS. Singrene.
 TIDOLOSA.⁴ Crave lec.
 TRIFOLIUM SILUATICUM. Eaces sure.
 TRIFOLIUM RUBRUM. Reade cleaure.
 TITUMALOSCA CALATIDES,⁵ id est
 Lacteridas. Libcorn.
 TRIBULUS. Gorst.⁶
 TRYCNOSMANICOS.⁷ Foxes gloua.

W.

WALUPIA. Electre.

U. & V.

VACCINIUM. Brun výt.
 VERVENA. Berbena.
 UENERIA. Smero výt.
 VERBASCUM. Felt výt.
 VINCA. Peruince.
 VIOLA. Cleafre † ban výt.
 VIBURNA. Vudebinda.
 UISCUS. Mistelta.
 UMINUM. Fugeles lec.
 VICA PERUICA. Tvileafa.
 UIPERINA. Neder výt.
 UICTORIALE, id est cneopholen.

X. & Z.

XIFION. Foxes fot.
 ZIZANIA. Coccoel.

¹ Sisca, scasa, is *chisel*. *rcapa* is *shaver*,
plane.

² σάμψυρον. Hb. cxlviii.

³ τὸ μῶλυ, a *garlic*.

⁴ *Hermodactylus*.

⁵ Hb. cx.

⁶ Hb. cxlii.

⁷ Hb. cxliv.

SAXON NAMES OF PLANTS COLLECTED.

SAXON NAMES OF WORTS AND TREES.

In the following collection of names of herbs from all the sources which were within my reach, I have endeavoured to pick my way safely among the contradictions and impossible doctrines of the authorities. To have given only the results at which glossaries arrive would have been to leave the whole subject in the confusion in which it has been so long involved; and, if our knowledge is to be advanced at all, it must be permitted to reject absurd and foolish statements, even though robed in the venerable garb of some sort of antiquity. In collecting the passages in which the various names of plants occur out of the genuine and trustworthy books edited in this series, it has been ever present to my memory, watchfully to test the lists of worts as they are prescribed, knowing that the appearance in the same list of two names supposed to belong to the same plant, would necessarily throw suspicion upon one of them. And I rejoice to be able to say that this test has never proved the glossary already given to be in error, while the reconsideration of every separate article has resulted only in reaching, for a few names, a more clear and definite conclusion. The failure of the glossaries lies in misinterpreting Latin words, or what came to them in a Latin form, and it can be no matter of surprise that their failures are many. The plants Vergilius mentions are not yet satisfactorily identified.

The errors of the glossaries themselves are so numerous, and the further errors of the editors so senseless, as to make these authorities wholly useless without close and toilsome examination. I have already observed that Anchusa, ἀγγουσα, became in the hands of the penmen Annuosa; so one finds Gni^{*}sacer placed under G, for Ignis sacer; Bena under B, for Avena; Mula under M, for Inula; with hundreds of others which are riddles. A preposterous editorial blunder is pointed out under Εἶρος, and these errors, where the MSS. have been compared, are too numerous to be worth more than this passing notice: lappa becomes under such treatment lawza; Paranympus, ὀπυητῆρ, *the best man*, or *groomsmen*, becomes ὀπυητῆρ, *the bridegroom*, as if social and holy rites were not understood in early days; Maythen, written μαιθε, becomes miwe; and whole lines are omitted and transposed. In very early writing p and n are scarcely distinguishable, and have been sometimes misread, as in gl. MM, first column, "*abilina*, hnutu," the meaning of which is *Avellana*, hnutu.

It is much to be desired that all recoverable English names of plants could be registered; for myself I have been collecting for some years, and should be glad to communicate with as many as possible on the subject.

SAXON NAMES OF WORTS AND TREES FROM VARIOUS SOURCES, WITH SOME VEGETABLE PRODUCTS.

Such as are printed in modern letters are taken from Manuscripts later than
the Conquest.

A.

Ac, *Æc*, gen. -e, fem., *oak*, *quercus robur*. Gl. vol. II.; Lb. I. xxiii. xxxvi. xxxviii.; II. lxi. 2; III. viii. xiv. 1. xxvi. *Δρῦς*.

"*Acleac, quernum*. Gl. R. 45," where we must read *Acleac, folium quernum*.

Acnistel, oak mistletoe. See *Mistel*.

Acpiud, gen. -e, fem., *oakrind, cortex quernus*. Lacn. 12.

Ache, apium. Gl. MS. Vitell. c. iii. fol. 10 b. *Σέλινον*.

Adrelwort, feverfue. Gl. Harl. 978.

Adremint, parthenium. Lex. Somner.

These seem to be errors for *Adderwort*.

See *Næbbeppyr*.

Æbs, abies. *Æ.G.* p. 4, line 44, p. 11, line 18. Glossaries. A Latinism. *Ἑλάνη*?

Æcepspanca, ilex. *Æ.G.* p. 13, line 47. Unsupported.

Æferðe, gen. -an, fem.? Probably, by contraction, the same as *Æðelferðingpyrt*, which see. Lb. I. xxxviii. 6, xlv. lxviii.; Book II. li. 4; Book III. xlviii.; Lacn. 12, 18.

Ægyrpt, dandelion, leontodon taraxacum. Gl. vol. II.

Ælepe, "origanum". Gl. Brux. 42 a.

Ælþone, gen. -an, fem.? *enchanters nightshade, Circea lutetiana*. Gl. vol. II.; Lb. I. xxxii. 4; II. liii.; III. xxvi. xlvii. lxii. = p. 346. lxiv. lxviii.

Æppel; for the compounds see *Appel, Appul*. The plural *æppla*. Lb. II. xvi. xxii. xxiii. xxxvi.; II. iv.; *Æ.G.* p. 48, line 18; P.A. fol. 19 b. *ða ægyrcanycan æppla, mala Punica*. Gl. Cl-op. fol. 62 c. Many sorts, Lb. II. ii. 2. *supe æppla, sour apples, mala acidiora*, distinguished from *puðu æppla, wood apples, wild apples, mala agrestia, mala acerba*. Lb. II. xii. *Μήλον, Μάλον*.

Æpse, gen. -an, fem.? Also *Æspe*, gen. -an, fem.? *aspen, populus tremula*.

Lb. I. xxxvi. *Æspan*. Lb. I. xlvii. 1.; Glossaries. By loss of final vowel *Æps*.

Æpspiud, aspenrind, cortex eiusdem arboris. Lb. III. xxxix.

Æpisc. See *Risce*.

Æsc, gen. -ea, masc., *ash, fraxinus excelsior*. Gl. vol. II.; Lb. I. xxiii. xxxii. 3, 4, xxxviii. 11, xlvii. 1; III. xxxix. 1, xlviii.; Lacn. 12. *Μέλα*.

Cæscap æsc, black hellebore, helleborus niger. Gl. vol. II.; Lb. III. xxx.; Lacn. 39, 43, 80.

Æschpōtu, gen. -an, fem. The equivalent is not certain. See Gl. vol II.; Lb. I. ii. 12, xxxiii. xxxviii. 11, xliii. xlvii. 3, lxxxviii.; II. liii.; III. xii. lxi. lxi. lxxii. 1; Lacn. 12, 38; Hb. iv. ci. 3.

Æte, pl. Ætan, gen. pl. ætena, *Oat, avena sativa*. Lb. I. xxxv; vol. III. p. 292. Ate, Gl. M. 321 a. Βρόμος.

Æþelþerðingpyrt, gen. -e, fem., *stichwort, stellaria holostea*. Gl. vol. II.; Hb. lxiii. 7, lxxviii. 1.; Lb. xxxiii. 1, xxxviii. 5, lxxxviii.; Lacn. 4, 29, 39, 53; Gl. R. 44. *Stellaria holostea* was reckoned "good against stiches and pains in the side," and was therefore called *Stichwort* (Bailey).

Ægrimonia, -an; *Agrimony, Agrimonia eupatorium*. A Latinism. Lb. I. ii. 22, xxxi. 7, xxxii. 2, 4, xxxiii. 1, xxxviii. 10, xlv. 3, lxix.; II. viii.; III. xiv. 1, xxvi. xxxiii. 2, xlvii. lxxvii.; Lacn. 27, 29, 36, 39, 40; acp. 111. The native name was *garþhe*.

Alexandria, -ðre, gen. -an, *Alexanders, Smyrnum olusatrum; Macedonian parsley*. Lb. I. xxxii. 4, xlvii. 3, lxii. 2, lxiv. lxi. lxx.; II. lxx. 3; III. viii. xii. 2, lxvii.; Lacn. 12, 29, 111. 'Ἰπποσέλινον.

Alor, Alp, gen. alepes, alpes, masc.; *alder, alnus glutinosa*. Lb. I. ii. 15, xxxvi. xl.; II. xxxix. li. 3, lii. 1.; C.D. 376, 1065, 1083, 1246; Gl. Cleop. Alæp. Gl. M.M. 153 b.

Alpe, Alpan, Alepan, Alupan, *Aloes, succus inspissatus aloes arboris*. Lb. II. lxiv. contents; II. ii. 1=p. 178; II. iii. xiv. xvi. 1, xxvii. xxx. lii. 1, 2, lix. 4, lxv. 5; Lacn. 1, 114; Διδ. 23, 34, 63. 'Αλόη.

Ammi, Ami, gen. Ameos, *ammi maius*, 'Αμμι. Lb. II. xiv., where its foreign origin is attested by the epithet Southern. It more frequently occurs as Bishopwort, and was, doubtless, naturalised. Hb. clxiv. *Milium solis, sun millet*, a frequent synonym. It seems to have come from Egypt.

Amygdalas, gen. sing. -es, *Almonds, fruit of the Amygdalus communis; nuces amygdalinæ*. Hb. xiii. 2, xxxiii. 1; Διδ. 63. 'Αμύδαλα.

Anan, Διδ. 44, for hunan? or for Aron?

Ananbeam, *spindle tree, euonymus europæus*. Gl. vol. II.

Anbatpe, *capparis*. Somner Lex. from an MS.

Antpe, gen. -an. Lb. II. ii. 1. *Radish?* See Ontpe.

Appelbup, Appelbop, Apulbop, *Apple tree, pirus malus*. Bot. Lb. I. xxvi. xxxvi. xxxviii. 11. -πινδ, III. xlvii.; Lacn. 12; Gl. M.M. 159 a, etc. But Apulþpe, fem. Æ.G. p. 5, foot.

Wisc apulþp, *sweet apple tree, malus hortulana*. Gl. M.M. 159 a; Quadr. viii. 6.

[Appelleare, gen. -an, *violet, viola odorata, and V. canina*.] "Appellef, *viola*." Gl. MS. Vitell. c. iii. fol. 10 b. "Appelleaf *viola*." Gl. Harl. 978.

Appotane, gen. -an, *southernwood, artemisia abrotanon, 'Αβρότανον*. Lb. I. xvi. 2, xviii. xxxiii.; II. xxii. liv; Lacn. 29. Ambrocena, Διδ. 15.

Arage, *orache, atriplex*. Gl. M. See Melbe.

Armelu, *peganum harmala*. Lb. I. lxiv. Πήγανον ἄγριον.

Arpōð. Gl. vol. II.

Arsesmart. See Ćarþmepte.

Asapu, *Asarabacca, Asarum Europæum*, 'Ασαρον. Gl. vol. II.

Ate. See Æte, *oat*. Gl. M. 321 a.

Atpum, Attrþum, *smyrnum olusatrum*. A Latinism. Lb. I. ii. 21, 23; III. ii. 4, 6; Διδ. 21. 'Ἰπποσέλινον.

Attoplape, gen. -an, fem., *Panicum crus galli*; an interpretation somewhat confirmed by the treatise Περὶ Διδάσεων, which, not naming atterloðe, does name panic, and thrice. Hb. xlv.; Lb. I. ii. 23; I. xii. xxxi. 7, xxxviii. 3, 11, xxxix. 3, xl. xlv. 2, xlvii. lx. 4, lxii. 1,

Attoplaße—cont.

2, lxiii; II. xxxiv. 2, li. 4, liii; III. viii. xii. xli. lxiii; Lacn. 24, 29, 78.

Seo smale attoplaðe. Lb. I. xlv. 1, 6, *setaria viridis*.

B.

Bæplic, *barley, hordeum distichon*. Chron. 1124, p. 376. Κριθή.

Bæst, *bast, phillyra, tilia cortex interior*. Gl. M.M. 163 b.

Baldmoney, *gentian*. MS. Bodl. 536.

Balewurt, *white poppy, papaver somniferum*. MS. Bodl. 130. fol. 73, from Bealo, *bale, mischief*. Μήκων.

Balsmeðe, gen. -an, fem., *bergamot mint, mentha odorata*. The Balsaminta of Gl. M. glossed horsmynte. So gl. Rawl. c. 607. Hence correct Δι 15.

Balsaman, -me, (oblique cases), *Balsam, βάλαμον, ὀποβάλαμον*, the gum of the Amyris Gileadensis. Lb. II. lxiv. contents and text.

Banpypt, gen. -e, fem., *wallflower, cheiranthus cheiri*; a derivative of Bana, *a man-slayer*, from the bloodstained colour of the petals; whence the plant is sometimes now called Bloody Warriors. Thus Hb. clxv. Then also croppan, bunches of flowers, are assigned to it, Lb. II. li. 2. This is Sio gpeate banpypt, Lb. III. viii. Occ. also Hb. clii. 1; Lb. I. i. 15, xxv. 1, 2, xxxi. 7, xxxvi. lix. lxiii; Lacn. 14.

[Sio læsse banpypt] *daisy, bellis perennis*; the petals being tinged with red. Gl. vol. II.

Beallocpypt, *orchis*. "Beallocwert," MS. Bodl. 130. Ballock grasse, Iyte. p. 249. Herba priapisci, .i. beallocwirt, MS. Bodl. 130. fol. 74. Ὀρχις.

Bean, pl. Beana, *bean, faba domestica*, Hb. lvii. 2; Gl. Laud. 567. fol. 73 a.; Lb. I. xxxi. 1; II. xxiv. xxx; Lacn. 116; Διδ. 4, where it is black beans. Διδ. 26, 39, 41; ÆG. p. 16, line 10. Κύαμος.

[Beagbeam,] Beagbeam, gen. -es, masc., *the Bay, laurus*, derives its name from Beag, a crown, a diadem, a στέφανος or garland; and Roman associations. In Beag the g could receive the sound of y; as in some dialects of Germany it still does. The glossarial mulberry is against tradition. Δάφνη.

Belene, Beolene, Beolone, Belune, gen. -an, fem., *henbane, hyoscyamus niger*, used also for *H. albus*. Hb. v.; Lb. I. ii. 23, iii. 11, vi. 3, xxviii. xxxi. 1, xxxii. 4, lxiii; III. iii. 1, iv. xxxvii. l. lxi; Lacn. 12, 18, 111; Gl. Vol. II.

Benebicte, *herb Bennet, Avena, geum urbanum*, Lacn. 29. Herba Benedicta.

Beopypt, gen. -e, fem., *sweet flag, acorus calamus*. Apiago, Gl. R. p. 39. Apiastrum biouuypt, an archaic spelling. Gl. M.M. 153 a. Gl. vol. II.; Hb. vii.; Lb. I. xxvi.; II. li. 2.

Bepbine, *verbena*. Lb. I. lxii. 1. Bepbena, Lacn. 29. Διδ. 21.

Bepe, gen. -es, masc., *bere, horaeum hexastichon*. Hb. clii. 1; Lb. I. xxxv. xxxix; Lacn. 37. Bepar, ordea, ÆG. p. 16, line 10 (two MSS.). Bepe þ hé úr ropgear, M. H. fol. 17 a, *bere that he gave us*. Also called big. In Ld. Vol. I. p. 402, bepe seems to be made feminine.

Beppnbe, *Bearbind, convolvulus*. "Um-bilicus, Gl. M. 322 a.

Bete, gen. -an, fem., *Beet, Beta maritima*, otherwise *vulgaris*. Hb. xxxvii.; Ld. vol. I. p. 380; Lb. I. i. 3, xxxix. 3; II. xxv. xxx. 1, 2, xxxiii. lix. 14; Lacn. 1, 5, 12, 26, 28, 58, 107; Διδ. 48. Τεύτλιον, Τεύτλιον.

Betonice, gen. -an, fem., *Betony, Betonica officinalis*. Hb. i. cxxxv. 3; Vol. I. p. 378, 9. 10, p. 380, twice; Lb. I. xvi. 2, xx. xxi. xxiii. xxv. 1, xxvii. 1, xxix.

Betonice—cont.

xxxii. 2, xxxvi. xxxix. 3, xli. xliii. xlv. 1, xlvii. 3, xlviii. 2, lxii. 1, lxiii. lxiv. lxvi. lxvii. 2, lxviii. lxix. lxxviii. lxix. lxxx; II. xxxix. 1. li. 1, 3, liii. lv. 1, 2; III. xii. 1, xiv. 1, 2, xxvi. xxviii. xxxiii. 2, xli. xlvii. xlix. lxiv. lxx. lxvi.; Lacn. 4, 12, 14, 23, 24, 26, 29, 36, 38, 39, 49, 59, 64, 65, 67, 111; Δδ. 8, 60, 63; vol. III. p. 292.

Bindweed, *convolvulus*.

Binspyr, *iuncus* seu *carex*. Gl. vol. II.

Birds tongue, *stellaria*, from the leaves. "Avis lingua," Gl. Harl. 3388.

Bipice, Bipce, Bepce, Bypc, Berc, gen. -ean, fem., *Birch*, *betula alba*, Gl. R. 46, 47; Lb. I. xxxvi. Bepepmb, Lb. III. xxxix. 1. In Gl. M.M. 154 b., read *betula* for *beta*.

Bypig, the mulberry tree, *morus*. Lb. II. liii., where the translation wants correction. Spellmans Psalms, lxxvii. 52. The derivation is from Bypige, Bepige, a berry, of excellence; and in late Latin all berries were expressed by *mora* rather than by *baccæ*. *Mopfa*.

Bypigbepge, gen. -an, ean, the berry, *morum*. Gl. vol. II.; Lb. II. xxx. 2.

Bepigbepenc, a mulberry drink. Gl. vol. II.

Birceoppyr, gen. -e, fem., *bishops weed*, *ammi maius*, Gl. vol. II. Of southern origin, Lb. II. liv., and not betony in Lb. I. xxiii. xxxix. 3, xlvii. 3, xli. 1, lxvi. lxvii. 2; II. liii. 2, lv. 2; III. xli. lxiv. lxvi. Of two sorts, vol. III. p. 292. From which passages, all others in the Leechbook where the word is put without qualification, must be referred to the same interpretation. Lb. I. ii. 23, ix. xv. 2, xix. xxxi. 7, xxxii. 2, xxxviii. 11, xxxix. 3, xl. xli. xlv. 1, 2, xlvii. 3, lviii. 2, lxii. 2, lxiii. lxiv. lxxxiii.; II. li. 3, 4, liii. lxv. 5; III. ii. 1, 6, xiii. liv. lxi. lxii. twice, lxvii. lxviii.

This argument applies also to the passages in Lacnunga, for betony and bishopwort are mentioned together in

Birceoppyr—cont.

art. 4, p. 7, art. 23, 29, 111. Hence ammi is meant in 23, 35, 38, 62, 82, 89, 112.

Seo bpabe birceoppyr, —? Lacn. 4. 59.

Seo læsse bisceoppyr, *Betony*, *Betonica officinalis*. Gl. vol. II.

Byterwort, *dandelion*, *leontodon taraxacum*. Gl. Harl. 3388. fol. 78 b.

Blodwerte, 1. *Panic*, *digitaria sanguinalis*, MS. Bodl. 130; 2. *Shepherds purse*, *capsella bursa pastoris*, Gl. Harl. 978; 3. *Knotgrass*, *polygonum aviculare*; 4. *cingfoil*, *potentilla tormentilla*, or *tormentilla officinalis*; 5. *dwarf elder*, *sambucus ebulus*; MS. Harl. 5294. fol. 36 a.; Lyte. *Bloody dock*. Gerard.

Bluebells, *Agrafis nutans*.

Blue popi, *cornflower*, *centaurea cyanus*. "Crescit inter frumenta et alia blada." Gl. Harl. 3388 under *Iacintus*.

Boc, Bocpcep, Bocæ, Bece, with gen. -an (as Bikan, C.D. vol. vi. p. 231), the *Beech*, *fagus silvatica*. Boc, Gl. R. 45. Bocpcep, MS. St. Johns, Oxon. 154; Æ.G. p. 7, line 45. Boecæ, Gl. M. M. 156 b. Bece, Lex. Somneir. Gl. Cleop. The persistent asseverations that *fagus* is not beech depend upon a supposition of Sprengels for which no sufficient ground appears; the Spanish and Italian derivatives of *fagus* still name the beech. *Fagus silvatica* is, however, merely technical. φηγός.

Bogen. See Boŋen, another form of the same word. Lb. I. xxi. lxii. 1, lxxxviii.; III. iv. p. 310, note, xxvi. xxx. In Lancashire *g* and *þ* are both pronounced with so guttural an utterance that they are indistinguishable. Hence the archbishops name *Æbelnoð* is frequently written *Ægelnoð*, as C.D. 773. Final *þ* also becomes *g*, as here on page 166, &c. Rekefille, *April*, in the rimed *Genesis* and *Exodus* (published by the Early English Text Society), is a compound of *Reka* for *Reða*, a Saxon idol to which

Bogen--cont.

they sacrificed in the Redmonað, *March*, and *lilleð*, *plenilunium*, *full moon* (Beda de Temp); and the full moon of the March new moon fell in April. October was *pinteþlilleð*. The readings of Bedas text are from a good MS.

Bolwes, *loggerheads*, *centaurea nigra*. "Iacea nigra," Laud. 553. Bolwes is *balls*, the hard round heads of the wort. Loggerheads is a name I have often heard in Oxfordshire.

[Boretree,] *the elder*, *sambucus nigra*, "Boartree" (Lyte).

Box, *the Box*, *Burus sempervirens*: from the Latin and Hellenic. Gl. R. 47; Æ.G. p. 5, foot; Gl. St. Johns, Oxford, p. 79 b. Æc ðam boxe and of ðam boxe, *At the box tree; from the box tree*, C.D. 1102, p. 195; which makes the word not feminine. Πόξος.

Boðen, gen. -es, *wild thyme*, *thymus serpyllum*. Gl. vol. II; Θύμψ; Hb. cxlix. 1. White boðen, "*great daisie* (Gerarde)." But on the contrary, "Con-
"solida minor .i. daysie or bris wort or
"bow wort (*bone wort*). Consolida
"media .i. white bothon or white goldes.
"þis herbe hath leues þt biith som del
"euelonge 7 hii biith ended ahtes
"withoute 7 he hath a white flour þt
"is som del lich to daisie, bote his
"more þan the flour of daysie 7 þis
"herbe growith in medes and leses."
MS. Laud. 553, fol. 9. This seems to be
chrysanthemum leucanthemum. Bothe-
rum, Bothum, in Dorset and the Isle
of Wight, is *chrysanthemum segetum*
(Barnes), which has yellow rays.

Bpacce, gen. -an, *Bracken*, *pteris aquilina*. C.D. 1142; H.A.B. vol. I. p. 115. "Wylde brake," MS. Bodl. 130, in hand of xii. century. "Brakan, filix," Gl. Rawl. c. 607. In the current bracken the termination is that of the oblique cases, by Saxon grammar. Πρεψ. Bpaccica, a Latinism, *cabbage*. Lb. II. xxx.

Bpeep, Bpæp, Bpæp, acc bpep, pl. bpæpe, *Briar*, *rubus fruticosus*. Lb. I. xxxviii. 10; Gl. M.M. 154 a; Gl. C.; Gl. C. 62 a. Connected with Bpopp, *a prickle*. Βάρος.

Þunðbpæp, *raspberry plant*, *rubus idæus*. Lacn. 29; Gl. Brocket, Carr, Dickinson, Hunter, etc. etc. Þunðbpæp, *raspberries*. Lb. II. li. 2, 3; Gl. Dun.; Gl. Brux. 40 b; Gl. M.M. 154 a.

Bpemel, Bpembep, Bpembel, Bpeðel, gen. -es, masc., *a Bramble*, *rubus fruticosus*, and *rubus* in general; also *dog rose*, *rosa canina*. Bpemel, Hb. lxxxix; Gen. xxii. 13; Lb. II. li. 3. Bpembepþubu, *a bramble wood*, C.D. 985, 1036, 1108. Bpembel, Lb. II. lxxv. 1, where the propagation marks the *R. fr.*; II. lxxv. 5. Bpembel æppel, III. xlii, where æppel is the berry; III. xlvii.; Lacn. 54. Bpembblas; Hom. I. 18; I. 432; Æ.G. p. 16, line 15. Bpeðel; Leechd. vol. I. p. 384. Bpemelþepian, *bramble berries*, Lacn. 8. Bpemelþypne, fem., *a bramble thorn bush*. Exod. iii. 4.

Heophpemel, literally, *hip bramble*, *dog rose*, *rosa canina*. Gl. R. 47. Also two sorts of brambles are mentioned in Lb. II. li. 3. Heope, gen. -an, *the hip*, is Latinised "*butunus*," that is, button, French, bouton, *knob*. Κυνός βάρος, is taken for *rosa sempervirens* by Sibthorpe, Smith, and Professor Daubeny, but Schneider keeps to *rosa canina*. Briddes nest, *wild carrot*, *daucus cariota*. "*Daucus asininus*," Gl. Laud. 553. From the form assumed by the umbel when the seed is ripe. Gerarde, p. 873. This erbe habiþ levys ylike to hemlok. Gl. Sloane, 5, in *Daucus asininus*. Botanical books pretend from *Neorrta* that it is *orchis bifolia*, which seems to be one of their adaptations and a foreign fashion. Δαῦκος.

Briddes tunge, *stellaria holostea*. Gl. Harl. 978, says *pimpinella*, against common consent. See Æþelþeþðingþypt, in Gl. vol. II.

Bpyrepypȝ, gen. -e, fem., *comfrey*, *symphytum officinale*. So Gl. Harl. 3388. "Michel brisewort, consolida maior," Gl. Sloane, 5, and that is *comfrey*. So that the majority goes this way. I.d. vol. I. p. 374, 3.

Briswort (the lesser), *daisy*, *bellis perennis*. Gl. vol. II.

Broclempe, properly Broclemke, *Brooklime*, or rather *brooklem*, *veronica beccabunga*. MS. Bodl. 536.

Bpocminte, *mentha hirsuta*. Gl. vol. II ; Lacn. 4.

Broþung, *water hemlock*, *cowbane*, *cicuta virosa*. Gl. Laud. 576, makes it equivalent to Tipus, which the moderns by the derivation must deny.

Bpoom, gen. -es, *Broom*, *cytiscus scoparius* (Hooker). Lb. I. ii. 14, xxxii. 4, lv. "Genesta," Gl. Iul. fol. 126 a, and St. Johns. Bpoom, Gl. M.M. 157 a. *Σάφριον*.

Bpūnpypȝ, gen. -e, fem., also Bpune pypȝ, *water betony*, *scrofularia aquatica*. I.d. vol. I. p. 374, 3 ; Lb. I. xxv. 1, xxxviii. 11, xxxix. 2, xlvii. 3, xlviii. 2, lxi ; II. li. 3, 4 ; Lacn. 4, 14, 39, 50, 57 ; Gl. vol. II.

2. *Scrofularia nodosa*. Lb. I. xxxviii. 4.

3. *Ceterach officinarum*. Gl. vol. II. Thus, "splenion ·i· brune pȝȝ cerf-
"lengue," Gl. Laud. 567, makes it a fern, but harts tongue.

Buckrams, *allium ursinum* (Bailey).

Bucks horns, *coronopus ruellii*. "Bukes
"hornes or els swynes grese (grass), and
"has leues slaterde as an hertys horne ·t
"hit groyes gropyng be the erthe. And
"hit has a litell whit floure, and groyes
"in the ways." MS. Bodl. 536.

Buckwheat, *polygonum fugopyrum*.

Bulentȝe. Gl. vol. II.

Bulgago. *Δδ*. 62. *Azarum Europæum*.
See *Vulgago*.

Bullrush, *scirpus*. Wright's Gl. p. 265 a.

Bulot. Gl. vol. II.

Burr, pl. burres, *burr*, *burrs*, *arctium lappa*.

Gl. Rawl. c. 607 ; Gl. Sloane, 5.

Butterburr, *petasites vulgaris*.

C.

Cæpȝe, Cypȝe, Cþessæ, gen. -an, fem.,
water cress, *nasturtium officinale*. Hb.
xxi. cxxvii. 1, cxxvii. 3 ; Lb. I. xxvi.
xxxi. 7, lviii. 2 ; II. iv. viii. ; III. liii ;
Lacn. 89 ; Gl. M.M. 162 b.

Cæcþse, *watercress*, *nasturtium off*.
Lb. I. xxxviii. 5.

Fencæpȝe, Fencypȝe, as Cæpȝe. Lb.
I. lxi. 1 ; Lacn. 1.

Seo hole cæpse. See H.

Lambes cæpȝe, as Cæpȝe. Lb. I. i.
17 ; Lacn. 12.

Tun cæpȝe, *garden cress*, *lepidium sativum*. Lb. I. viii. 1, xxxvii. 2. "Nasturtium domesticum." Gl. Rawl. c. 506 ; Gl. Harl. 3388.

ȝylle cæpȝe, as Cæpȝe. *Δδ*. 63.
Substituted for Fœnum Græcum. Hb.
xxxix. 3.

Carlȝpȝȝ, *colewort*, *brassica napus*. Gl.
R. 43. It is now grown largely as winter food for sheep.

Calcetreppe, *caltrap*, *centaurea calcitrapa*.
MS. Bod. 130. From calcem *heel*, and the Latin form of trap. See Saxon Chron. 992.

Calfs snoute, *antirrhinum orontium* (Lyte).
Cf. Hb. lxxxviii.

Camecon. Gl. vol. II.

Cammoc, Commuc, gen. -es, *harestrang*,
peucedanum officinale. Gl. vol. II. ;
Hb. xevi ; Lb. II. lii. 1 ; III. xxx. ;
Lacn. 40, 77.

Cammoc Whin, *anonis*. Gl. vol. II.
"Anonis in Cambyrgeshyre a whyne"
(Turner, black letter, no date).

Candelpypt, *heilgetaper*, *verbascum thapsus*. See Molezn. "Fromos vel lucer-
"naris vel insana vel lucubros, candel-
"pypt." Gl. R. 44. Read Flomos, Φλόμος, which, in Dioskorides, iv. 104, all agree is *Verbascum*. Καὶ τρίτη φλόμις, ἡ καλουμένη λυχνίτις, ὑπὸ δὲ τινῶν, θρυαλλίς, φύλλα γ' ἢ δ' ἢ καὶ πλεονα ἔχουσα, παχέα, λιπαρά, δασέα, εἰς ἐλλόχνια χρησίμη. Called *lucernaria* or *wick plant*, useful for wicks of lamps. Ibid. In north Somerset this herb is now called Candlewick.

Capwort, *daucus cariota*. Gl. Harl. 3388, under D.

Cassia. Lb. I. lxvi. *Cassia lignea*, the bark of *Cinnamomum cassia*, from China.

Caryuc, gen. -es, masc., *Hassock*, *aira cæspitosa*. Lb. I. lxii. 2, lxiii.; III. lxii. lxiii. lxiv. lxvii.; Lacn. 29, 59, 79, 89.

Kattesmint, Cattysmint, *nepeta cattaria*. Gl. Harl. 3388; Gl. Harl. 978.

Capel, Caul, gen. -es, masc., *colewort brassica napus*. Hb. xiv. 2, cxxx.; Lb. I. xlv. 2; II. xxiv. lvi. 4; III. xii. 1, 2, xlv.; Lacn. 54, 111; Διδ. 31 (cole-stalk).

Se bpaba capel, *cabbage*, *brassica oleracea*. The cultivation of this was Roman taught. Lb. I. xxxiii. 1. Κράμβη.

Caphc, Lacn. 29, an error of the penman for capl, or for cyphc.

Cearter ærc. See Ærc.

Cearterpypt, *black hellebore*, *helleborus niger*. Lb. I. xxxix. 3.

Cebelc, *mercurialis perennis*. Hb. lxxxiv. Gl. Cleop. fol. 65 b.; Gl. M. 320 b.; Gl. Dun.

Cebenbeam, gen. -es, masc., *the cedar*, *pinus cedrus*. Æ.G. p. 7, line 45. Cebertpeor, G.D. f. 155 a. Κέδρος.

Celenðpe, Colianðpe, gen. -an, fem., *Coriander*, *Coriandrum sativum*. Also celen-ðep, -ðpes, neuter, Lb. I. xxxi. 3; celen-ðpe, I. xxxv. and fem.; II. xxxiii. xxxix. xlviii.; III. iii. 1. xlvii. lxii. 2; Lacn. 77. 111; colianðpane. Διδ. 48; Hb.

Celenðpe—cont.

lii. 2, cxxv. See Hb. civ. clxix. 1, on which see Index. Κορίαννον, Κοριον.

Celebenie, Celebomie, Cylebenie, gen. -an, fem. Ld. vol. I. p. 380; Hb. lxxv.; Lb. I. ii. 2, 21, 23, xxxii. 4, xxxix. 3, xlv. 2, xlviii. 2; III. ii. 1, 5, 6, xli. xlii. lx. Cylðenige, Lacn. 12; celð-, Lacn. 19; cell-, Lacn. 23; cyl-, Lacn. 29, 51; Διδ. 23, 51. Here the fruit is called an apple: it is a pod. The botanists seem to have no suspicion that the chelidonium is a Roman importation, which its name and its growth near villages sufficiently testify. The Roman tradition and the Dioskoridean description, combined with its medicinal properties, are sufficient argument that no other plant is meant by chelidonia. The juice (out of the root) "has been used successfully in opacities of the cornea." (Bentley, *Manual of Botany*.) Ποιεί τὸς οὐδωρσίαν. Dioskorides.

Celidonia. Διδ. 23; Hb. cxxxi. 2. See Celebenie.

Kenning worte, *aristolochia*. Gl. Sloane, 5, fol 44 d.

Centaupian, *erythraa centaureum*. Lb. II. viii. xxxix.

Cepfille, Cyppfille, Ceappfille, Cepuille, gen. -an, fem., *garden chervil*, *anthriscus cerefolium*. Hb. cvi.; Ld. vol. I. p. 382; Lb. I. xxxi. 2, xxxiii. 2, lxii. 2, lxxxiii.; II. lii. 3, liii. lxxv. 2; Lacn. 4, 12, 62, 80; Διδ. 12, 37. A Roman importation, Χαϊρέφυλλον.

Ƴubacepfille, *wild chervil*, *anthriscus silvestris*. Lb. I. ii. xxii. lxxxiii.; II. li. 4. pubuƳille, Lb. III. viii. xlviii.; Lacn. 4, 29, 62.

Seo peabe pubu Ƴille *asparagus acutifolius*, Lacn. 53, 68; and pubu cepfille, red being neglected, Hb. lxxxvi.

Ceplic, gen. -es, *Charlock*, *sinapi arvense*. Lb. II. xxxiv. Cf. Gl. M.

Chirchewort, *pennyroyal*, *mentha pulegium*. "Pulegium regale; MS. Bodl. 536; G.. Laud. 553.

Cicena mete, gen. -es, masc., *Chickweed*, *stellaria media*. Lb. III. viii; Lacn. 4; Διδ. 51, 52, 53, 57, 63; Gl. vol. II. Small birds are very fond of the seeds.

Cylepyrt, "orilapatum" MS. in Somner. That means oxylapathum, sorrel; but the gloss is unsupported.

Cymeð, *cuminum cyminum*. Gl. vol. II.; Lb. I. xv. 6, xvi. 1, xxxix. 3.

Cymen, gen. -es, neut., *Cuminum cyminum*, *Κύμινον*. Lb. I. ii. 21; I. xxii. 3, xlviii.; II. ii. 2, vi. xii. xv. xxii. xxiv. xxx. xxxviii. xxxix. xlv.; III. xii. 2, xxiii.; Lacn. 4, 29, 37, 111; Διδ. 36, 63; Hb. xciv. 2, clii. clv.; Ld. vol. I. p. 376, 4.

Kince, Quince, Gl. vol. II., errors of the scribes for Kuice, Quice, the same as cvice. The glossaries are equally in error, having misread their originals.

Cyningespyrt, *marjoram*, *origanum maiorana*. MS. B. 130 in *Σάμψυχος*; Gl. Mone. 322 b., amended; Gl. Dun.

Cipe, Ciepe, gen. -an, fem.? Cipeleac, gen. -es, neut., *onion*, *allium cæpe*. Lb. I. iii. 2, 4, xxxix. 3, lxix.; Lexx.

Cypressan, obl. case, *Cypress*, *cupressus*. Διδ. 51, 54.

Cypret, Cypæt, for Cyprete, gen. -an, fem.?, *gourd*, *cucurbita*. Ld. vol. III. p. 200, line 16; Gl. R. 39, 43.; Διδ. 31, 62. By removing from the Latin word its reduplication, the close equivalence to the ancient and modern English is apparent.

Ʒilbe cypret, *wild gourd*, *citrullus*, or *cucumis colocynthis*. *Κολόκυνθις*, Gl. R. 39. As a medicine, *colocynth*, a purgative, drastic.

Cipistpeop, Cypstpeop, *Cherry tree*, *Cerasus*, *Κέρασος*. Gl. R. 46.; Somner Lex.

Ciferæppla, *caricarum*; Gl. Cleop. fol. 19 a. Read Cipufæppla, *cerasorum*, or so fathom the writers error.

Cystel, Cystbeam, Cistenbeam, *the Chestnut*, *castanea vulgaris*. A Latinism and importation. Gl. R. 46; Gl. C.; *Κάρβα Εὐβοική*.

Clæppe, gen. -an, fem., *Clover*, *trifolium*. Lb. II. xxiv. xl.; Gl. Cleop. fol. 92 c, fol. 80 a.

HƷit clæppe, *white clover*, *T. repens*. Lb. I. xxi.; III. xxxiii. 1.; Gl. Laud. 567, under *Caltha*.

Reað clæppe, *red clover*, *T. pratense*. Lb. III. viii.; Gl. Laud. 567, under *Calesta*.

Sio smæle clæfepƷpyrt, *haresfoot clover*, *T. arvense*, Lb. xxxix. 3.

Clænsing gras, *spurge*, *euforbia*. Gl. Sloane, 5.

Clate, gen. -an, fem., the greater, *the burdock*, *arctium lappa*. Gl. vol. II.; Lb. I. xii. xxxi. 7, xxxix. 3, xl. xlv. 1, l. 1; II. xxxvii. liii.; III. xxxvii. lvi. lxxviii. Lacn. 4, 12, 35, 44.; vol. III. p. 292. Cloote, MS. Lambeth, 306. **Αρκτηιον*.

Seo smæle clate, *Clivers*, *galium aparine*. Gl. R.; Lb. I. xxxix. 3; Hb. clxxiv.; MS. O.

Clate seo þe spimman pille, *water lily*, *nymphæa* and *nuphar*. In Dorset clote is the yellow water lily (Barnes). See Eabocce. *Νυμφαία*.

Clibe, an old way of writing clife, which see. Somner.

Clife, gen. -an, fem., the greater, *Burdock*, *arctium lappa*. Gl. C.; Gl. Cleop. 55 b.; Lb. I. lxxvii. 2.

Seo smæle clife, *Clivers*, *galium aparine*. Lb. I. l. 2; Gl. Cleop. 45 b.; Gl. Dun. *Γάλλιον*, *Γαλλέριον*, **Απαρίνη*.

Foxes clife, *burdock*, *arctium lappa*. Gl. vol. II.; Lb. I. xv. 2.; Lacn. 113.

Clifpyrt, as Clife. Lb. I. xv. 3. Lappa clate oððe clifpyrt. Gl. Iul. A. 11. fol. 125 b.; Gl. vol. II.

Clite, gen. -an, fem., *Cleet*, *tussilago vulgaris*. "Cleet, butter burr." Carrs Craven Gl. þa lançe eltron, Lacn. 26. With Sir J. E. Smith, E.B. pl. 430, 431, *tussilago hybrida* was long stalked butter burr: people now make this a variety instead of a species. *Βήχιον*?

Clrðpypr. Læc. 69, the same as Clrpypr and Clrt. Glossed *Rubea minor*; the galiums being grouped with the madders. Glitilia, Gl. Cleop. Glatterons, Fr.

Cloudberries, *baccæ rubi chamæmori*. All. Probably from club, a cliff. Found on Pendle and Ingleborough.

Clurþung, gen. -e, fem. Clurþunge, gen. -an, fem., *crowfoot*, *ranunculus sceleratus*. Hb. ix. cx. 3.; Gl. Lb. I. i. 7., xxiv. xxviii. xlvii. 3.; III. viii.; Læc. 12, 77. From clur, *clove*, here the tuber, and þung, *poison*, here the acrid principle of the juices. Βαρδάχιον.

Clurpypr, gen. -e, fem., *buttercup*, *ranunculus acris*. Distinguished from clurþung, in Hb. ix. x.; Lb. III. viii. Βαρδάχιον.

Cneopholen, masc., *butchers broom*, *ruscus aculeatus*, from holen, *holly*, which in its evergreen prickly leaves it resembles, and from its growing no higher than the knee. Lb. I. xxviii. xxxiii. 1, xxxvi. xxxix. 3, xlvii. 3, on which see Gl. vol. II.; II. li. 3; Læc. 4, 43. Cneoholen, an archaic spelling, Gl. M.M. 162 a. It is better to explain the grammar of Tya (see Preface, vol. II. p. xxxvi.) as by attraction neuter, since cneop is neuter. The frequent gloss *Victoriola* alludes to its binding, as has been otherwise inferred, the temples of victors. Μυστήριον ἄγρια.

Knopweed, *loggerheads*, *centaurea nigra*. "Iasia (Iacea) nigra," MS. Laud. 553.

Knotting grass, *polygonum aviculare*. Gl. Sloane, 5.

Coccel, gen. -es, masc., *Cockle*, *agrostemma githago*. *Zizania transcendunt frumenta*. Coccelas orepftigað hpæte, Sc. 46 b. Se soða bema hæc his englas gabþuan þone coccel byþþen mælum. Hom. I. 526. *The faithful doomer will bid his angels gather the cockle by man loads*. Sometimes our forefathers understood Lolium to be cockle, Gl. M.; Gl. Douce, 290; Gl. Bodl. 178. The botanic Lolium temulentum is wholly different.

Coke pintel, *Cuckoo pint*, *arum maculatum*. Bodl. 536. From geac, *cuckoo*, *gowk*, and

Coke pintel—cont.

pintel, a coarse word, descriptive of the spathe: the cuckoo and the plant appear in spring together; the modern pint is only a pintel abbreviated, verpus. In Essex now, *Cuckoo cock*. Lords and ladies, Bulls and cows, are terms best unexplained; Maxima debetur nostris reverentia—lectoribus. Lyte, 372. Iarus aaron, gauk pyntill; Gl. Rawl. C. 506; 3ek pintel, Gl. Sloane, 5; gokko pintell, Harl. 3388; "Apov.

Cockesfot, *columbine*, *aquilegia vulgaris*. Laud. 553; Florio, p. 380; Gerarde; Gl. Sloane, 135.

Cocks hedy, *melilotus officinalis*. Herba pratalis a þre levyd grasce. (Herba melilotus et corona regia.) Harl. 3388, under Herba; and similarly under Melilotum. The florets cluster into a crested form.

Cob æppel, a *Codling*, *malum maiusculum*, *coquinarium*. But by these words Gl. Cleop. interprets malum cydonium sive malum cotonium, fol. 44 a.

Codweed, *loggerheads*, *centaurea nigra*, from the head like a pudding bag; Cod, a bag. Iacea, Gl. Rawl. C. 506. Centaurea = matfellow (ibid).

Cohandpe. See Celenðpe.

Cologpæig or Colegpæig (Junius gives both), *Coltsfoot*, *tussilago farfara*. "Caballo podia vel ungula caballi," Gl. Harl. 44.

Colloncroh, *yellow water lily*, *nufar lutea*. Cpoh is crocus, saffron. Nymfæa, Gl. Dun.; Gl. Mone, 321 b.

Coltsfoot, *tussilago farfara*. MS. Bodl. 536.

Water coltsfoot, *yellow water lily*. "Pees pully aquaticus, i. water coltys" fotit is [lyke] to water lyly ʒ hit hæp "a 3olow floure ʒ when þe floure is fallen it berys lytyl potts ʒ þerin is sede." MS. Bodl. 536.

Consolde, *consolida*, a mediæval term for 1. maior, *symphytum officinale*; 2. media, *spiræa ulmaria*; 3. minor, *bellis perennis*. Lb. III. lxiii.

Copn, neut., *Corn, frumentum* collectively.
He bestong ryp on þ ilce copn. G.D.
fol. 239 b. *He poked fire into that
housed corn.*

Copnþeop, *the cornel tree, cornus.* Gl.
R. 46; Gl. Cleop. fol. 24 a. *Κρῶντα.*

Copt, gen. -es, *costmary, tanacetum balsu-
mita.* Lb. I. xvii. 3, xxiii. xxxxi. 3, xlvii.
3, lxiii.; II. xxiv. xxxiv. 2, xxxix. lii.
2, lv. 1, 2; Lacn. 4, 107, 111; Διδ. 63.
Kóστος is taken as *costus arabicus*; it may
have been an imported drug.

Ænglisc *cost, tansy, tanacetum vulgare*;
it is tonic and anthelmintic (Bentley),
and fragrant, and is still collected for
distillation, as at Worcester. Lacn. 29.

Cortuc, gen. -es, masc., *mallow, malva.*
Lb. I. xxxii. 4, lvi. lx. 4, masc., lxxviii.;
Gl. Cleop. fol. 61 c.

Cowrattle. "*Cauliensis agrestis = glande*
"or *cowratle (cowrattle margin)* þis
"herbe hath leues liche to plantayne but
hii biith nouȝt so moche ȝ he hath a
stalk to þe lengeth of a cubyte ȝ he hath
whit floures ȝ he groweth in whete." MS.
Laud. 553.

Crab, *pomum mali silvestris.* "*Mala ma-
ciana wode crabbis.*" Gl. Harl. 3388.

Cranes bill, *geranium*, Lyte, also *Erodium.*

Cpapenbeam, Cpobpanbeam, "*ablacta,*"
Gl. Dun.; Gl. Sloane, 146. I can only
guess from *kranboum, kranawitu*, in
Graff, and the like in Nemnich, that this
is our native name for the Juniper. The
glossaries are capable of turning *ἄρκυθος*
into *ablacta*.

Cpappleac. *See Leac.*

Cpistallan, acc. *Crystallium*, the same as
psyllium, determined as *plantago psyllium.*
Plin. xxv. 90; Lacn. 11.

Cristes ladre, *christs ladder, chlora per-
foliata.* "*Centaurea maior,*" Gl. Sloane,
5. MS. Laud. 553 makes it *C. minor*,
erythræa centaureum. The two are
similar.

Cpoh, *saffron, the dried stigmata of crocus
sativus.* Hb. cxviii. 2; Lb. II. xxxvii.;
Διδ. 22; Quadr. v. 4.

Cronesanke, *cranes shank, polygonum persi-
caria.* Gl. Harl. 978.

Crosswort, *galium cruciatum.* MS. Bodl.
536.

Crow foot, *ranunculus.* Lyte.

Crowe pil, *erodium moschatum*; "*acus mus-
cata minor,*" Gl. Sloane, 5. Pil for bill.

Crowsope, Crowsoap, *latherwort, saponaria
officinalis.* MS. Bodl. 536, which makes
two, the greater and the less.

Crow toes, *raccinium myrtilus.* Lyte, p.
234.

Cuckoo flower, *cardamine pratensis.* Lyte.

Cuckoos mete, *Cuckoos meat, oxalis aceto-
sella.* Lyte, p. 579.

Cucupbitan, obl. case, *gourd, cucurbita.*
Lb. II. xxxvii.

Kuferwort *brionia*, Gl. Sloane, 146.

Culver foot, *geranium molle.* "*Pes colum-
"bæ,*" MS. Bodl. 536. *Geranium colum-
bina*, Lyte.

Cunegläȝte, *hounds tongue, Cynoglossum
officinale.* Lb. I. xlv. 2.

Cunelle, gen. -an, fem., *thyme? thymus vul-
garis?* Lb. I. xxxi. 7. "*Timbre, sa-
"turegia,*" Gl. Hoffm. col. 22.

ȝubu cunelle, *wild thyme, thymus ser-
pyllum.* Lb. I. xxxviii. 11; III. 22.

The German gl. in Hoffm. p. 6, "*welt*
"*quenela, crassinela,*" makes it one of
the smaller sedums or stonecrops: an-
other, at col. 25, *maidenhair.*

Cunthæpe (gen. -an, fem.), *rampant fu-
mitory, fumaria capreolata*; Gl. Harl.
978; Lex. Somner. *See* Gl. Mone.
283 b. The footstems of the leaves and
the flowerstalks curl and twist, and in
hot climates more than in England.
Sumner prints *cuntheape*; the correc-
tion is obvious. The spelling, -hoare, of
Gl. Harl. is paralleled in "*Alliterative*
"*Poems,*" ed. Morris, and Launcelot of
the Laik, ed. Skeat. *Κάρπος.*

Cupmelle seo mape, *Cupmealle, Cupmille*,
gen. -an, fem., *the greater churmel, chlora
perfoliata.* Gl. vol. II.; Hb. xxxv.;
Lb. xxxii. 2, where again the greater is

Cupmelle—*cont.*

named, xxxii. 4, xxxiv.; III. iii. 2, xxii. xxvi. xxx. xxxviii. 1; Læc. 10, 19, 40, 50, 86.

Cupmelle seo læsse, *the lesser churmel*. Hb. xxxvi. A more frequent plant than the preceding: gentianaceous; well-known to the cottagers learned in rustic lore, who call it centaury.

Curlyppe?, gen. -an, fem., *cowslip, primula veris*. Lb. xxx. xxxi.; Læc. 42, 61; Gl. vol. II. Curloppe, Gl. R. p. 42.

Cpelcan, *berries of wayfaring tree*. See þunbes cpelcan. This may be confidently inferred from the Dansk, Qvalke, Viburnum opulus.

Cpicbeam, gen. -es, masc., *the aspen, populus tremula*. Preface vol. I. p. lxxxvi. p. 398. Under Syppre it will be shewn that the Rowan tree had in early times, that its true name, and was, therefore, probably not called by this name. The Iuniperus, though common in parts of England, as on Mickleham downs, has no certainly known name in English, and as it keeps its leaves through winter, though the aspect is nowadays suggestive of vitality, implied in epic—, as moreover it may be confused, in a closet study of herbs, with gorse, ȝopȝt, called Iuniperus, Lb. I. xxxi. 3, and Prompt. Parv., it may by some have been taken for the quickbeam. Lb. I. xxiii. xxxii. 3, 4, xxxvi. Cpicpeop, Gl. R. 47; cpicpind, Lb. I. xxxii. 3, xlvii. 1, at beginning; III. xxxix. lxii. 1; Læc. 37. The note on p. 78, vol. II., must be revoked.

Cpice, gen. -an, fem., *Quitch, Quicken grass, triticum repens*. Hb. lxxix.; Lb. II. li. 3; Læc. 12, 14; Gl. R. 42. From cpucu, *alive*: its irrepressible vitality rendering it a plague to the farmer and gardeuer. One joint of it will live, and it sends its roots two feet deep. Qince, Læc. 4., read quice. "Αγρωστis.

Quinqueroham, *cinqfoil, potentilla*. Lb. I. xlv. 2; Læc. 4. Πεντάφυλλον.

VOL. III.

D.

Dæges ege, gen. -an, neut.? *daisy, bellis perennis*, vol. III. p. 292. "Consolda," Gl. R. 42, and that is daisey. The flower shuts itself up at sunset.

Danewort, *sambucus ebulus*. MS. Bodl. 130.

Darnel, *lolium temulentum*. "Attonita der-nel," Gl. M. Cf. Lyte. *Alpa*.

Datulus for Hermodactylus, Ld. vol. I. p. 376, 4.

Dedich glosses Verminacia in MS. Bodl. 130. Verminacia is verbenaca (see Hb. iv.), and that is verbenia even in the same MS. The hand is of the xii. century.

Dewberry, *rubus cæsius*. Lyte and all.

Dichefern, *osmunda*. Gl. Sloane 5. fol. 40 b. *regalis*, it grows by swampy spots.

Dile, gen. -es, masc., *dill, anethum graveolens*. Hb. cxxii.; Ld. vol. I. p. 374; Lb. I. i. 8, xxix. xxxii. 2; II. ii. 1, vii. viii. x. xi. xii. xv. xviii. xxii. xxiv. xxviii. xxx. xxxiii. xxxiv. xlvii.; III. xii. 2, xxvi. lxii. lxiii. lxxii. 2; Læc. 2, 3, 29, 59, 111; Δ/δ. 63.

Hæpen dile, Gl. vol. II. Ld. vol. I. p. 374.

Dilnote, *earth nut, bunium*, from its umbellate stalks and tuber. "Cidamum corpenote" (read eorþnote) or dillnote or slyte " (no Hb. xviii.) or halywort. þis herbe " hath leues ȝlich to fenel & whyte floures " & a small stalk & he groweth in wodes " & medes." MS. Laud. 553.

Dirman. Læc. 11. Swed. Desmansgräs is *tanacetum vulgare*, but the word seems not connected with the English, of which the nom. may be dirme.

Dyphomay. Lb. I. xli. Glossed papyrus, Duphamop, Gl. R. 43. But as we have Hamopseeg, we may suppose that papyrus, a water plant, was interpreted by the name of another water plant known in England. It may be lawful to suggest that Homay is related to Κόμαρος, the

X

Dýphomap—cont.

Arbutus, and that among water plants the *marsh cingfoil*, whose leaflets are like those of the arbutus, might be the plant. Linné calls it *comarus palustris*, but from his own account of his nomenclature the coincidence seems accidental. Hemera, in Gl. Hoffm., should be gratiana not "gentiana." "Hemera, fem., "elleborum, gratiana, melampodium," Graff IV. 954, that is, black hellebore, the leaves of which are like those of *marsh cingfoil*, and the leaflets like the leaves of the arbutus. See Hamoprecg.

Docce, gen. -an, fem., *Dock, rumex*. Hb. xiv.; Lb. I. xxxiii. 1, xxxviii. 9, l. 1, liv. lxxvi.; II. xxv.; III. lxiii. lxxi.; Gl. R. 40. *Λάραθον*.

Eabocce, *water lily, nymphæa* and *nuphar*. Gl. vol. II.; Lacn. 6, 111. "Nymphæa eabocca," Gl. R. p. 43. "Lilium aquaticum se docke," Gl. Rawl. C. 607, under L. Read Lb. I. l. 1, as dock that will swim, clote that will swim, and see Claze.

Alfedocke, *inula campana*, Grete Herball (1561).

Seo reape bocce, *fallow dock, rumex maritimus*, and *R. palustris*. Lb. I. xlix.

Seo peade bocce, *the red dock, rumex sanguineus*. Lb. I. xlix. l. 2; Gl. Harl. 3388.

Seo sceappe bocce, *Sorrel, rumex acetosa*, Gl. Dun., from the sharpness of its acid. "Oxylapatium," Gl. Cleop. fol. 71 c.

Suptbocce, *Sorrel, rumex acetosa*. Gl. vol. II.

Jubu bocce, *Sorrel, rumex acetosa*. Hb. xxxiv.

Docce seo be spimman pille, *water lily, nymphæa* and *nuphar*. From our view it might be *polygonum amphibium*; but the gloss on Nymphæa as Eabocce, the passage, Lb. I. l. 1, where it seems dock and clote are indifferent names for the herb that will swim, and the Dorset sense of clote, recently published, form a weight

Docce—cont.

of testimony against conjecture. Lb. I. xxxvi.; II. lxx. 1.

Dok mete, *duckmeat, lemna*. "Lentigo aquatica," Gl. Harl. 3388. Somner in his lexicon, under dooc, seems to have mixed up Anatem with Notum. On ðucan seaðe, C.D. 538, seems to be *the duck pool*.

Dobber, *Dodder, cuscuta europæa*. Gl. Mone. 287 a (corrected); Gl. Harl. 3388; Gl. Harl. 978. 'Οροβάγγη of Θεόδωρος, but not of Dioskorides.

Dogberrie tree, *cornel tree, cornus*. (Lyte.) Saxon Eng., Docga, a dog, not in Lexx.

Dogfennel, *anthemis cotula*. "Amarusca," Gl. Harl. 3388. *Peucedanum officinale*, MS. Bodl. 130.

Dognettle, *urtica urens*. "Dognettle ortie griesche," Gl. Harl. 978.

Dogwood, *cornus*. (Bot.)

Dolhpune, gen. -an, fem.? *pellitory, parietaria officinalis*. Ld. vol. I. p. 374; Hb. lxxxiii.; Lb. I. xxv. 1, xxxiii. xxxviii. 9, xlvii. 3; II. li. 3, 4; III. lxxv.; Lacn. 2, 14, 50. Dulhpune, Lb. III. viii.

Dpacanse, Dpacentse, gen. -an, fem.?, *Dragons, arum dracunculus*. Hb. xv.; Lacn. 29. Dpacontan, Lb. III. lxii. Dpacontan, Διδ. 47; Gl. vol. II.

Drawk, *avena fatua*, Gerarde. "Lolium perenne" (Forby). "Like darnel" (Moore). "Zizania, darnel," Grete Herball (1561). *Αλγίλων*.

Dropeworte, *spiræa filipendula*. "Filipendula," MS. Bodl. 536; Gl. Laud. 553. *Dropwort*, Bot.

Dwale, any narcotic, especially *atropa bel-ladonna*, in which last all agree. "Opium dwele drenc," Gl. Rawl. C. 506. As Dpol. *Στρόχρος μαυρός*.

Dpeorge ðporcle, also ðpeorige and ðporle, gen. ðpeorge ðpostlan, fem.?, *pennyroyal, mentha pulegium*. Hb. xciv. cvi. 2; Lb. I. xv. 2, xvi. 1, xxxix. 3, xlvii. 3, xlviii. lxii. 1; II. vi. 2, viii. xxx. xxxii. liii. lxxv. 2;

Dyeorge dyortle—*cont.*

III. i.; Lacn. 4, 5, 112; Δ.δ. 30, 51;
Ld. vol. I. p. 380; Gl. Dun.; Gl. vol.
II. Βληχέ, Γληχον.

E.

Eacepse. *See* Cæpse.

Caçpypt, gen. -e, fem., *eyebright, eufrasia officinalis*. Lb. III. xxx.; Gl. vol. II.

Calyp, probably, *liverwort, Eupatorium cannabinum*, since it is a compound of Ea, *river*, and Lyep, *liver*, the Hepatica of some authors, as Lyte, p. 66. It grows on watery margins, and is abundant in the Oxford meadows. Hence I would overrule Gerardes statement, which seems to rely on similarity of sound, ealiver, alliarica. Occ. Lb. I. xxii. 2.; II. xxvi. end.

Callan, for Ellen, *elder*. Ld. vol. I. p. 380.

Callanpypt. Δ.δ. 62, for Ellenpypt.

Capban, *tares, ervum*. Gl. vol. II.

Capisc. *See* Risce.

[Capsmepte], *arise smart, polygonum persicaria*, or rather *hydropiper*. "Culerage" vocatur persicaria. Item vocatur hers-mert. þis herbe has lewis like to "withi." MS. Douce, 290. "Arse-smart" is described and named as *P. persicaria*, Lyte p. 729. Bailey calls it persicaria, but also water pepper, which is the more pungent, *P. hydropiper*. Water pepper also in Cotgrave, under Curage, culrage. It derives its name from its use in that practical education of simple Cimonis, which village jokers enjoy to impart. Cow itch, a corruption of culrage (culi rabies), is one of its names. Water pepper also in Gerarde.

Caçpypt, gen. -e, fem., *burdock, arctium lappa*. *See* Claze. Lb. I. xv. 3, lxxxviii.; Lacn. 113. Against authority it is not safe to say *butter burr, petasites vulgaris* a water plant, a burr, and as coarse as burdock.

[Eccantpeop. C.D. 987. It comes five times. Also 570. Perhaps edgetree, arbor limitanea, for there were boundaries to the ends, or manors.]

Edderwort, *adderwort*, 1. *Arum maculatum*. 2. *Polygonum bistorta*. 3. *Ofioglossum vulgatum*. "Colubrina · dragans · edderwort," Gl. Harl. 3388.

[Ebpoc in two glossaries translates Rumex, and a very ingenious gentleman has on this gloss founded a derivation of Dock from Ebpoc. But Eb is the usual Saxon for *Aguin*, the Latin Red-, Ret-, and Re-; while Roc is *belch*, E-*peby*-εσθαι, E-ruc-tare, and Ebpoc is *food thrown up from the first stomach of graminivorous animals for rumination*; in Latin, Rumen (for ruc-men). Thus *ruminatio* is Ebpoc, Gl. R. p. 99. *Rumen* is Ebpoc, Gl. R. p. 72. We must, therefore, make bold to correct "Rumex, ebyuc," Gl. C. fol. 54 b., and "rumex, ebpoc," Gl. M.M. p. 162 a., to Rumen. Somners Lexicon in Ebpecebpoc wants separating into Ebpec, Ebpoc, and the sense is *Cud*, not "Deawlap," but Ebpoc is *food brought up to be chewed*, Cud, cubu, is the same when chewed.]

Eyrelaste, gen. -an, fem., *everlasting, gnaphalium*. Also *cudweed*. Lb. I. i. 7, xxxii. 4, xlvii. 3; II. lvi. 2, lxv. 1; Lacn. 1.

Epic, neut., *ivy*, for Irg, Lacn. 18, or *marshwort, heliosciadium nodiflorum*, the German Eppich; Sium nodiflorum of Linné. Ceder Icones Plantarum, vol. 2.

Epyppcapn, Eopyppcapn, neut., *polypody, polypodium vulgare*. Hb. lxxxvi.; C.D. 1235; Lb. I. xii. xv. 2, xvii. 3, xxxviii. 10, lix. lx. 4, lxiii. lxxxvii.; II. li. 3, 4; III. xlvii.; Lacn. 18, 81, 112, 115.

Chheolope, Heahheolope, gen. -an, fem.?, *elecampane, inula helenium*. Gl. vol. II.

Clebeam, gen. -es, masc., *olive tree, olea Europaea*. Gl. R. p. 47; Lb. I. xxxvi. xxxviii. 1. It is remarkable that this tree, which is cultivated only on the Mediterranean shores with Spain and

Elebeam—*cont.*

Portugal, is not rarely named as a boundary tree in Saxon records. To alter to Ellenbeam seems scarcely admissible. "On þone elebeam styb." MS. Cott. Aug. ii. 44; H.A.B. p. 146; C.D. 427; vol. III. p. 430. The MS. appears a cotemporary deed. "Up to "ðam ealban elebeame. of ðam ele-beame," C.D. 1102. "To ðam ele-beame," C.D. 1151. "On ænne ele-beam. of ðan elebeam," C.D. 1198. 'Ελδα.

Elehtre, Eluhtre, Ealehtre, gen. an, *lupin*, *lupinus albus*. Hb. xlv. 3, cii. 3; Lb. I. xxxi. 7, xxxii. 4, xxxiii. 2, xli. xlv. 1, lxii. 1, 2, lxiii. lxiv. lxvi. lxvii. 1, 2; II. xxxiv. 2, liii. lxv. 5; III. xiv. 2, xxii. xxxix. 2, xli. liv. lxi. lxii. lxiii. lxiv. lxvii. lxviii.; Lacn. 12, 13, 29, 43, 49, 53, 80, 81, 82; Gl. vol. II. Also "Electrum vel lupinus," Gl. Laud. 567, fol. 69 c. Θέμπος.

Elelear, gen. -es, neut., *oleaster?* Lacn. 19.

Ellebopus, *hellebore*. Διδ. 28. Greek.

Ellen, gen. -es, neuter; *the Elder, sambucus nigra*. Our modern form comes from the more ancient through an intermediate Ellern, C.D. 460. Eldreyn, MS. Bodl. 536. Eldren, Lyte, p. 802. Hb. xiii. in error, confusing *Sambucus* and Σαμψυχον; cxlviii.; Lb. I. xxvii. 3, xxxii. 3, xxxvi. xxxviii. 1, liv. lviii. 2; II. xxx. 1. Elnes, xxx. 2, lii. 1, 3, lvi. 2, lix. 14; III. xxvi. xli. xlvii. li. lxiii.; Lacn. 9. Ellenpumb, 19, 80; Διδ. 12. Neuter. On ðæt ænlype ellyn, C.D. 1214, to the single elder, or standing by itself, H.A.B. p. 250. In C.D. 987, ðane is a late and corrupt spelling of the dative ðan. 'Ακρή.

Ellen, adj., *elder, sambucinus*; Lb. I. xxxix. 3; III. xlvii. For ellenen, as Tin for tinen.

Ellenpypt, gen. -e, fem., *dwarf elder, sambucus ebulus*. Hb. xciii.; C.D. 571; Διδ. 62. Χαμαικέρη.

Elm, gen. es, masc., *Elm, ulmus campestris*.

Lb. I. vi. 8, xxv. 2, xxxii. 3, xxxviii.

11, xlvii. 1, lvi.; III. xxxix. Πτελέα.

Enneleac, Æenneleac, *onion, allium cæpe*.

Gl. R. p. 40; Gl. Enne represents unio. and the word is half Latin.

Eorolan, Lacn. 40.

Cofoþþrotu, Efeþþrotu, also -te, gen.

-an, fem., *carline thistle, carlina acaulis*.

Gl. vol. II.; Lb. I. xxiii. xxxi. 7,

xxxviii. 10, 11, xlv. 1, 2, xlviii. 2, lxii.

1, 2; II. liii.; III. viii. xii. 2, xiv. 2,

xxvi. xlviii. lxiii. lxvii.; Lacn. 4, 12,

29, 89, 111. The name "boarthroat,"

describes the bristles of the plant. Cnicus

acaulis might serve as a substitute. So

bear cheek, brankursine (Gl. Harl. 3388)

is the Italian acanthus mollis, and it has

a bastard brother, heracleum spondy-

lium.

Colhxsecg, gen. -es, masc., *sea holly, eryn-*

gium maritimum. This plant, frequent

on our shores, is distinctly described by

the words of the runelay (Hickes Gram.

p. 135, somewhat amended by Grein,

Bibliothek der Angelsächsischen Poesie,

vol. 2. p. 352).

Colhxsecg eapb hæþ

oꝛtuꝛ on fenne.

pexeð on paturpe.

punbaþ gꝛumme.

blode bꝛenneð

beopna gehwylcne.

ðe him ænigne

onfeng geðeð.

Hollysedge hath its dwelling oftenest in a marsh, it waxeth in water, woundeth fearfully, burneth with blood, that is, draws blood and pains, everyone of men, who to it offers any handling. With the eryngium campestre I have no personal acquaintance; it is said to be extinct in some places where it was once found; whether it is to be included, therefore, I know not. "Carices ecþkxꝛecþr," Gl. Pend. p. 149 a., that is, ecokxꝛecþar, somebody's error for colxꝛecþar. "Papilius eolug-fecg," Gl. Cleop. fol. 74 b. Papilius

Colhxsecg—cont.

is unintelligible, Diefenbach takes it to be papyrus; and if so, the translator gave the name of a water plant only. "Papilius slugregg," Gl. M.M. p. 161 a. Papillus .i. illucfeg, Gl. Laud. 567. In the former part of the compound I recognise the ancient holeg, still extant as holly, (Ld. vol. II. pref. p. xviii.), which describes the prickly aspect of the plant. 'Ηπύργιον.

Colone, Elene, gen. -an, fem., *elecampune*, *inula helenium*. Ld. vol. I. p. 382; Lb. I. xv. 6, xxiii. xxvii. xxxi. 7, xxxii. 2, 3, xxxvi. xxxix. 3, xl. liv. lvi. 2, lviii. 2; II. li. 1, 3, lii. 1, liii. lv. lxxv. 3; III. xiv. 2, xxvi. xlvii. lxii. lxiii. lxiv. lxviii. lxxii. 1, 2; Lacn. 12, 23, 24, 25, 28, 50, 59, 89, 111; Διδ. 63. 'Ελένιον.

Copmeleay. Διδ. 54, 63, for γεορμενleay, which see.

Copðæppel, *a cucumber*, *cucumis*. Num. xi. 5. Fruit of the mandragoras, Gl. R. 44.

Copðgealla, gen. -an, masc., "*earthgall*," *centaury*, *erythræa centaureum*. Gl. vol. II.; Hb. xxxv.; Lb. I. xix. xxv. 1, xxxii. 2, xxxvi. lxxx.; II. viii. xx. xxii. xxxix. xli.; Lacn. 59, 90. Κενταύριον.

Copðhnutu, gen. -e, fem., *bunium*. C.D. vol. III. p. 399; MS. Laud. 563, as in Dilnote; and common usage.

Copðyriz, gen. -es, neut., *ground ivy*, *glechoma hederacea*. Gl. vol. II.; Hb. c.; Lb. I. ii. 11; xxxix.; Lacn. 64. Copðium, Διδ. 9.

Copðluiz, *camimelos* vel *cannulea*. Gl. Laud. 567. Is it *lousewort*, *pedicularis*?

Copðmistel, masc., *basil*, *clinopodium vulgare*. Lb. I. xxxvi. See Mistel, Gl. vol. II.

Copðnapola, gen. -an, masc., *earth navel*, *asparagus officinalis*. Hb. xcvi. 1, cxxvi. 2; Lacn. 4, 18, 54. 'Ασφάραγος.

Copðrūma. Gl. vol. II.; Lb. III. xli. *Dodder* perhaps is the better. See Groundsoap.

Copðvealle, *oxylapatium*, Gl. Dun., *sorrel*.

Cop, gen. -es, masc., *yew*, *taxus baccata*, Gl. vol. II., where read "knew."

Copohumele, gen. -an, fem., *the female hop plant*, *humulus lupulus femina*. Lb. III. lxi.

Euforbia, *spurge*. Διδ. 54. Greek.

F.

Fane, Fone, Uane, Fanu, *flower de luce*, *iris florentina*. Lb. lxiii.; III. lxiii.; Lacn. 12, 29, 89. Ireos in the glossaries is the seed. Bodl. 536.

Fabes, Feapes, Feaberries, *gooseberries*, from *ribes grossularia*. Forby, Gerarde.

Feapn, neut., *fern*, *filix*. (Lat.) Hb. lxxviii.; Lb. I. xxiii.; Boet. p. 48, line 31. Πτεπς.

Fenfeapn must be *osmunda regalis*. It delights in banks among marshes. "Salvia fenfeapn," Gl. R. 42. Salvia being sage.

Þæt micle feapn, *the big fern*, *aspidium filix*. Lb. I. lvi.; Ld. vol. I. p. 380.

Fereþyrge, gen. -ean, -ian, fem.?, *feverfue*, *erythræa centaureum*. The word is a Latinism, and applied now to a different plant, *pyrethrum parthenium*. Hb. xxxvi.; Leechd. vol. I. p. 374, 1; Lb. I. xxxiii. xlvii. 3, lxii. 2; II. lxxv. 2; III. lxii.; Lacn. 2, 12, 29, 39, 50, 59, 75, 89, 111. Κενταύριον.

Felðmoþu, gen. -an, fem., *carrot*, *daucus carota*. Gl. vol. II.; Lb. I. xl. 1, xlviii. 2, lxvi.; II. liii.; III. xii. 2, xiv. 2, xxxii.; Lacn. 26, 111. Δαῦκος.

Feldrude, "*field rue*," *thalictrum minus*. "Ruta montana," Gl. Laud. 567. Velde rude, Gl. Harl. 978.

Felðþyrz, gen. -e, fem., *gentiana*. Hb. xvii.; MS. Bodl. 536; Gl. Laud. 553; Some gll. Filago, from the initial letters.

Felbunuop, "field hop," *gentian*. Bradigalo feldhoppe, Graff. iv. 832. See Gl. vol. II. in *felbpypt*. A substitute for hop. Gl. M.M. 154 b; Gl. C. Felbspop Bradigaco (Lye).

Felbpyrma. See *ȝupma*.

Fel terræ, *chlora perfoliata* and *erythraea centaureum*. Lb. I. lv.; II. viii.; III. xiv. 1, xxx. lxiii. Same as Earthgall, Lacn. 39, 40, 111. These plants are akin to gentian.

Felcȝpyrt, gen. -e, fem., *mullein*, *verbascum thapsus*. See Molegn, and Gl. vol. II. "Anadonia felcȝpyrt," MS. St. Johns, "Oxon., 154. "Pamfligos. flosmus "tapsis barbastus. idem. Gallice. mo- "leigne. Anglice feltwort," Gl. Sloane, 5, fol. 8 b, where Flosmus is *Φλόμος*, this herb, and thapsus barbatus is the usual mediæval Latin name. Gl. vol. II.; Hb. lxxiii.

Fenberry, *vaccinium*. Lyte.

Ffendis bitt, *scabiosa succisa*. "Morsus "diaboli," Gl. Bodl. 178.

Fenogrecum, *fenugreek*, *trigonella fœnum græcum*. Lb. II. ii. 1, xxii. fœnum grecum, II. xxiv. xxxii. *Βουκέρας*.

Fepbȝpyrt, an error for Felbȝpyrt. Lb. I. lxxxvii.

Fepbȝþorn, an error for þeþeþorn. Benson's Vocab.

Fica perȝica, *Periwinkle*, *vinca*. In the middle ages *vinca pervinca*. See Uica. Lb. III. viii.

Ficbeam, *Fictreop*, *figtree*, *figus*. Gl. R. p. 46; Æ.G. p. 7, line 48. *Συκή*.

Fipleaȝe, gen. -an, fem., *cinqufoil*, *potentilla reptans*. Hb. iii.; Gl. R. p. 43; Lb. I. xlv. 1; II. xxxviii. li. 3; III. xxii.; Lacn. 9, 29, 52; *Διδ.* 29; vol. III. p. 292. *Πεντάφυλλον*.

Fipȝingre, gen. -an, fem. ?, *five fingers*, *potentilla reptans*. Nemnich, Culpeper. *Διδ.* 52.

Fille, gen. -an, fem., *chervil*, *anthriscus cerefolium*. Gl. vol. II.; Lacn. 45.

ȝubu fille. See Ceapfille.

Finger ferne, *ceterach officinarum* (Turner).

Finul, Finol, gen. -es, masc.; also finule, finuglan, as if fem.; *Fennel*, *Feniculum dulce*. The name makes it a Roman importation, and, by presumption, before Saxon times. Whether we call the plant *fœniculum vulgare* or *anethum fœniculum*, it still seems an importation. The Romans had many posts in Norfolk. Hb. xcvi. 1, cxxvi.; Leechd. vol. I. p. 380, twice; Lb. I. vi. 2, xxvii. 1, xxxii. 2, xxxvii. 1, xxxix. 3. finuglan, xxxix. 3, xlv. 1, lx. 2, lxiii. lxv. finuglan, lxvi.; II. i. 1=p. 178; II. vi. 1, xi. xii. xiv. xvi. 1. þone f. *ibid.* xxviii. xxx. xxxiii. xxxiv. 2, liii. lv. lxv. 5; III. viii. xii. 2, xxvi. xxviii. lxi. lxii. lxiv. lxv. lxvi. lxvii.; Lacn. 4, 12, 23, 29, 35, 36, 38. finule, 45, ix. 46, 59, 64, 79, 80, 89, 111; *Διδ.* 66.

Fyps, gen. -es, pl. -as, masc., *Furze*, *uler Europæus*. þa þornar. ȝ þa ȝyrȝar. ȝ þ ȝearn. þ ealle þa peoð þe he ȝeȝio. Boet. p. 48, cap. xxii. *The thorns and the furzes and the fern and all the weeds, which he can see.* *Διδ.* 7; Gl. Mone. 323 b. The compound Fypsleah, *Furzeley* in C.D. 1117. *Pasture overrun with furze.* In Gl. Brux. 43 b, understand 'Αρκευθίδες ȝyrȝes þerian, where 'Αρκευθίδες are juniper berries. Furze produces no berries.

Flags, *iris* and *gladiolus*. Gl. M.

Fleabane, *pulicaria dysenterica*. Translation of *ψύλλιον*, and assigned to the wrong plant.

Fleax, neut., *Flax*, *linum usitatissimum*. Of ðæpe eorðan cymeð ðæt fleax ðæt bið hȝreȝ hȝeȝ. P.A. fol. 18 b. Related to *Πλέκειν*, *braid*. *Λίνον*.

Fleotȝpyrt. Gl. vol. II. "Fleapȝpyrt pari- "rus." Gl. Cleop. fol. 84, for papyrus. With Gerarde Fleadocke is *Petasites vulgaris*, *Butterburr*.

Fly fo, seems to be *catchfly*, *silene Anglica*, but confused with Fleabane in Gl. See Ragworte.

Foal foot, *tussilago farfara*. "folfote = "coltys fote." MS. Bodl. 536. From the leaf.

Foam dock, *saponaria officinalis*. "Fome "dok." Gl. Harl. 3388; Gl. vol. II. p. 379 a.

Forbitt, *scabiosa succisa*, Mors[us] diaboli, MS. Bodl. 536, which erroneously assigns it a yellow flower. The flower is a blue purple.

Fopnetey polm. Gl. vol. II.

"Foules tayle cauda pulli." Gl. Laud. 553.

Foxes clare, *arctium lappa*. Gl. vol. II.

Foxes rot, *sparganium simplex*. Gl. vol. II.

Foxes gloja, *fox glove, digitalis purpurea*. Hb. cxliv. All. By the gloss Foxes gloue vel wantelee in Gl. Laud. 567, fol. 72 b, compared with Cotgrave in Gantelée, it appears that the same plant was understood by Foxglove in the xii. century as now. In Gl. Rawl. c. 607, Cirotecaria from *χειροθήκη, glove*.

Foxtail grass, *alopecurus*. Lyte. Our folk.

Frencissen hnutu, *walnut*. Δδ. 53.

Fugeles bean, *vetch, vicia cracca*. Gl. M.M. 164 b; Gl. C. 63 d; Gl. Laud. 567. Germ. Vogelwicke, Vogelheu, Dansk Fuglevikker.

Fugeles leac, "viumum." Gl. Mone. 322 a.

Fugeles pise, *larkspur, delphinium*. Gl. Dun.; Gl. Mone. 321 a. corrected. From the spur.

Fulbeam, Fulanbeam, *the black alder, rhamnus frangula*. Gl. vol. II. "Alneum "julæ tpea." Gl. M.M. 153 b; tpeo?

Fuph pudu, *firwood*. "Pinus." Gl. C. fol. 48 d.

G.

Gagel, gageles. Lb. I. xxxvi.; Lacn. 4, 27. Gagelle, Gagille, Gagolle (so MS.), gen. -an, fem., *sweet gale, myrica gale*. Gl. vol. II.

Galbanum, gen. -es, *galbanum, gum of the bubon galbanum*, an African shrub. Lb. II. lxiv. contents; Δδ. 11, 44, 54, 63. Γάβανον.

Gallengap, *Galingale, cyperus*. Lacn. 12. Κόρειπος.

Galluc, masc., *comfrey, symphytum officinale*. Lb. I. xv. 7, xxvii. 1, xxxi. 7, xxxii. 4, xxxviii. 4; III. lxxiii.; Lacn. 4, 59; vol. I. p. 374, 3. Glossaries from similarity of syllables often give "Galla, "galluc," making it Gallnut: that this is false appears by Lacn. 4, which mentions its roots. Σύμφυτον.

Gapclife, gen. -an, *Agrimony, Agrimonia eupatoria*. Hb. xxxii.; Lb. II. li. 2, 3; III. viii. xxx.; Lacn. 4, 14, 107, 111. Identified again with *Agrimony*, Lacn. 107, and vol. III. p. 198, line 25; Gl. vol. II.

Garetpeop, *cornel, cornus sanguinea*: a comparison of Garetþyne (under þyne) makes the reading not doubtful. Lb. I. xxxvi. Κραία.

Gauk pyntill, *arum maculatum*. Gl. Rawl. c. 506. From geac, *a cuckoo*. It has been maintained with more confidence than research, that Cuckoo pint is named "not from any reference to the bird "called cuckoo." The bird and herb come and go together.

Geaces supe, gen. -an, fem., *Cuckoo sorrel, oxalis acetosella*. Lb. I. ii. 13, 23, xxxviii. 10; Lacn. 12. Iaces sure, Gl. Goukesures, Alleluia, payn cucu. Gl. Rawl. c. 607.

[Geaggan tpeop. C.D. 650. Read gealgan tpeop, *gallows tree*.]

Geappe, Geapupe, Gæpupe, Gappe, Gappe, gen. -an, fem., *Yarrow, Achillea millefolium*. Hb. xc.; Lb. I. ii. 22, xv. 5, xxxiii. 1, xxxviii. 5, 9, 11, xl. xlviii. 3, lv. lx. 2, 3, lxxiii.; II. xxxiii. liii. lvi. 1; III. viii. xxx. xxxii. xli. xlv. lxx.; Lacn. 12, 18, 26, 40, 42, 54; vol. III. p. 292.

Seo peabe gappe, *red yarrow, Achillea tomentosa*. Lb. III. lxx; Lacn. 29. By a gentleman who has tested these names

Geappe—*cont.*

of plants, I have been favoured with a suggestion that Red yarrow is the ordinary yarrow when of a pink tinge.

Gelobpyrt, gen. -e, fem., *silverweed*, *potentilla anserina*. Lb. I. xxxii. 3, xxxviii. 4, 6, 7, 11, lxi. "vii. folia Eptafilon," Gl. Laud. 567. "Eptafilon," Gl. Mone, 321 a; Gl. Cleop. fol. 33 a; Eptasillon (*so*), Gl. C.

Geopman leaþ. Gl. vol. II. Add Lb. I. xlv. 2, lxxii.; $\Delta\delta$. 63, vol. I. p. 380. Possibly Geopmen is the prefix Eopmen, *illustrious*.

Gescabpyrt, Gescæbpyrt. Gl. vol. II. "Verbascum," Bodl. 130. As the ancient interpreters were not at one as regards this herb, we may be allowed a conjecture. The word signifies *discrimination wort*. Now in later times there was a Skirewit, or *clearwits*, which commonly glosses *Eruca, rocket*, a pungent plant belonging to the mustards, and it may be meant. *Eruca sativa*.

Geteppyrt. The following gloss is contradictory, "Geribulbum .i. getepurt. pa-rance." Gl. Laud. 567. Read Hieribulbum; warance is madder and the like.

Gingireþ, Gingibeþ, gen. -þpan, *ginger, the roots of amomum zingiber*. Lb. I. xiv. xviii. xxiii.; $\Delta\delta$. 16, 63. *Zγγιβει*.

Gyp, Gyrtreop, *the spruce fir, abies*. Gl. Cleop. fol. 81 d; Gl. R. p. 46.

Githpife, Gyðhpife, Githpife, gen. -an, fem., *cockle, agrostemma githago*. Lb. I. i. 5, xii. xvi. 1, xvii. 2, 3, xxx. xxxviii. 1, twice, xxxviii. 4, 5, 6, 7, 8, 11, xxxix. 3, xl. lxii. 1, lxiii. lxvi.; II. liii.; III. xii. 1, xxvii. xli. liii. lxi. lxv. lxvii.; Lacn. 1, 18, 24, 115.

Gitte, the *gith* of the Romans, *Μελανθιον*, an African plant, from some resemblance to which cockle got the name githago. Called subepne pyrt, foreign, and from Italy. Lb. II. xxxix.

Grð, properly the Roman gith, applied to *cockle*, as MS. Lambeth, 306.

Grðcopn, *the berries of dafne laureola or gnidia*; the equivalent in Apuleius of Hb. cxiii.; Gl. vol. II.; Lb. I. xlviii. 2; II. lix. 3; III. viii. lxx. 3. The purgative character leads to the gloss "Spurgia .i. spurge .i. guþcorn," Gl. Harl. 978, fol. 24 c.

2. *Cockle, agrostemma githago*, Lb. II. lxx., the black seeds of which made it pass for *gith*.

Glæbene, gen. -an, *Gladden, iris pseudacorus*, for *gladiolus*, its leaves being swordshaped. Lb. I. lix.; II. vii. lii. 1; III. xli. lxxvii.; Lacn. 10, 20; gþban, 82; $\Delta\delta$. 52, 63; Hb. xliii. lxxx. "Ακορος.

Glæs, Lb. I. lxxiii., for *Cyneþlæsse*. See *Næþlæs*.

Glappe. Gl. vol. II.; vol. III. p. 292

Glopyrt, gen. -e, fem., *lily of the valley, convallaria maiialis*. Hb. xli.; Gl. vol. II.; Lb. I. xl. "Apollinaris glopyrt," Gl. Mone. 319 b. Apollinaris was otherwise *Hyoscyamus*, with its capsules for bells; but that was given in Hb. v.

Golbe, *marygold, calendula officinalis*. "Sol-sequia," Gl. Brux. 42 b. Similarly Gl. Rawl. c. 506, under C. See *Ymbglidegold*.

Goose grass, *galium aparine*. (Turner, black letter.)

Gopst, Gops, *Gorse, ulex Europæus*. Hb. cxlii. for *Tribulus*. As *Iuniperus*, Lb. I. xxxi. 3. "Uoluma," Gl. C. fol. 64 b. "Iuniperii," Gl. Harl. 978, fol. 25 a. As Hb. Gl. Laud. 567. We may rely on our folk lore.

"Gotis tung, *lingua hircina*." Gl. Harl. 3388.

Gotpofe, gen. -an, *goatweed, Ægopodium podagraria*. The Latin name taken from its ancient designation contains two false etymologies, one that Got stands for goat, the other that it means gout; hence we have a good probability that the true name is before us. Lb. I. xxxi. 7, xxxviii. 3, 5, 9, lxiii. lxxxviii.; II. lii. 1, liii.

Gnæbe, pl. -as, masc., *grass, gramen*.
 "Ulva," Gl. R. p. 42; Gl. Cleop. p. 44 d. "Ulva .i. greðen," Gl. Laud. 567, fol. 72 f. That it is mere *grass*, not *ulva* appears as follows:—Gang nu góber man of þære gnæban dune. M.H. 86 b. *Go now, thou man of God, off that grassy hill.* Anblang gnæbban leagæ. C.D. 624. *Along the grassy ley, pasture.*
 Gnæte pyp. Gl. vol. II; Lb. xlvii. 2. Βολβός μέγας occurs in some copies of Dioskorides II. 203.
 Grundsoþa, *ground soap, saponaria officinalis*. "Cartilago," Gl. C.
 Grundesþylge, -spelge, -spilte, gen. -an, fem., *Groundsel, senecio vulgaris*. Lb. I. ii. 13, xxii. xxvii. 1, xxxi. 7, xxxiii. 4, xxxviii. 3, 5, 6, li. lxix. lxxxiii. 2. lxx. 3; III. viii. 1, 4, 23, 29, 54, 62, 69, 78; Hb. lxxvii. Emend gl. M.M. 163 a; Ld. vol. I, p. 374, 3.

H.

Hæþorn, Hægþorn, gen. -es, masc., *Hawthorn, crataegus oxyacantha*. Hb. xxxvii. 6. Alba spina, Gl. R. p. 48; Gl. M.M. 153 a; Gl. C. fol. 57 d; Lb. I. viii. 2, xxxvi. Ὁξυάκανθα.
 Dænep, Denep, *hemp, cannabis sativa*. Lacn. 29; Hb. xxvi., where it mistranslates χαμαίπτυς chamæpitys, from similarity of names, and the want of tyrannical custom in spelling. The male plant is called carl hemp. Κάναβις.
 Wild hempe, perhaps *urtica cannabina*, perhaps *eupatoria cannabina*. "Cannabis agria," MS. Bodl. 536.
 Water hemp, *Eupatorium cannabinum*. Cotgrave and others.
 Hæneþelle, gen. -an, fem., *Henbane, hyoscyamus*. Lacn. 90; MS. Bodl. 536.

Hæneþol, neut. and masc., *henbane, hyoscyamus*. MS. Ashmole, 1431.
 Hæsel, Hieþel, gen. -es, -les, masc. Gl. vol. II; MS. St. Johns, Oxon. 154; Lacn. 4, 12, 14.
 Hwæt hæsel, *Wich hazel, ulmus montana*. "Saginus." Gl. R. p. 45; E.B. 1887.
 Hæselþyp, gen. -e, fem., *asarabacca, asarum Europæum*. Lyte. Ortus sanitatis. "Azarunda hazel wortele." Gemma Gemmarum. Therefore "Hefelwert" "*viola purpurea*," MS. Ashmole, 1431, must be rejected. Ἀσάρον.
 Hæpen hnyþele, hyþele, gen. -an. Gl. vol. II. add.; Lacn. 29. "Herba britannica blinde nettle," MS. Bod. 130. henepþele, Gl. Laud. 567. For *hemp nettle*?
 Hæð, dat. in -e, *Heath, erica*. Quadr. vi. 20. "Marica vel brogus," Gl. R. p. 46. Ἐρεκή δένδρον ἐστὶ θαμνώδες ὁμοιον μυρική, Dioskor. I. 117. Brogus is another form of bruscus, brushwood. "Merica, Heyde, Unde, Nos volumus" "*bibere nam cara merica movet se*." Gemma Gemmarum. "Brogus hæð, Gl. Sloane, 146. "Thymus," Gl. M.M. 163 b.
 Hæþþeþean þyre, gen. -an, fem., *Heathberry plant*. Gl. vol. II.
 [Hæð þremel], *Heath bramble, rubus cæsius*. (Cotgrave in Catherine).
 Hæocþyp, gen. -e, fem., *Hawkweed, hieracium*. Gl. vol. II. Ἱερᾶκιον?.
 [Halywort (see Dilnote). Haliwort cyclamen (MS. Bodl. 536). Aristogia (Aristolochia rotunda) Hoelwortele (Gemma gemmarum). These are errors; translations of Radix cava, *fumaria bulbosa*.]
 Hæpþyp, gen. -e, fem., *Homewort, sempervivum tectorum*. Lb. I. i. 4, xl. 1; III. xli.; Lacn. 19. Planted on a roof it was supposed to protect from thunder. In MS. Harl. 4986, fol. 28 b, is drawn a fair likeness of *sempervivum tectorum*, named heimwurc for heimwurcz. Akin to Ἀεὶζωον.

Hamoppyp̃t, gen. -e, fem., *black hellebore, helleborus niger*. Hamop̃ which occurs in Dyphamop̃ can only be an herb; and as in Gl. vol. II. the gll. are wrong, (add. Gl. Mone. 322 a,) we must suppose the three German separate glosses in Graff. iv. 954, *Hemera, elleborum, gratiana, melampodium*, to give us the true key. *Melampodium* is *black hellebore* (Dief.), and *gratiana* may refer to its acceptableness as the *Christmas rose*. "*Hemera gentiana*," in Gl. Hoffm. 6, should be read *gratiana*.

Hamop̃, **Omẽp̃**, **Amopẽ**, which is the German and Dutch -ammer, in compounds, the English hammer in yellow hammer, and emberiza, a bird, the bunting, is the gloss in Saxon gll. of Scorellus, squirrel. Such are the errors of our old dictionaries.

Hapan hyge, Haresfoot trefoil, trifolium arvense. Gl. vol. II.

Hapanſpecel, -ſpnecel, viper's bugloss, echium vulgare. Gl. vol. II.; Lb. xxxii. 2, 4, xxxviii. 4, 11, lxiv. lxxxvii.; II. lxv. 5; III. xli. lxi.; Lacn. 29, 82. Hardly *ἔχιον*.

Hare ballockes, orchids. "Satyrion," Grete Herball. (1561).

Harefoot, avens, geum urbanum. "Pes "leporis, auence," Gl. M. So Bot. "Sanamunda auence is an herb that som "men calliþ harefote. he berþ a yelowē "floure." Gl. Sloane, 5.

Hapanpyp̃t, Hapepyp̃t, lepidium latifolium? Lb. III. lxi.

Sio lytele hapepyp̃t, *lepidium sativum?* Lb. I. lxi. 1. Read þa lytlan hapanpyp̃t in Lb. I. lxxxviii. Read sio lytele hapepyp̃t in Lb. II. lxv. 5. It oftenest waxeth in a garden, it hath white blossoms. Lb. I. lxi. 1. *Lepidium* may well be a contraction of *leporidium*. "Collocasia hapep̃nta," Gl. R. p. 42; Read hapep̃nta. The *lepidium* with its pods like mustard would convey a notion of the Egyptian bean. "Harminte co-

Hapanpyp̃t—cont.

"losia," Gl. Laud. 567; the same, corrupt.

Þapbbeam, acer pseudoplatanus. Gl. vol. II.

Hapehune, Horehound. Hb. xlv. See Þune.

Hares lettuce, prenanthes muralis, Gl. vol. II. "*Lactuca leporina*, Anglice, "hare thystyll: lyke sow thystyll but "not endentyd wt out as sow thystyll þ "ybroken dropyth mylk," Gl. Sloane, 135.

Hart rewe "cicorea," Gl. Sloane, 5. *Hypericum*, *Nemnich*.

Haskewort, campanula trachelium. Lyte, Gerarde. From Þap̃. See Þealspyp̃t.

Þeahhealepe, Þeahholope, elecampane, inula helenium. Lb. I. xxxix. 3, lxiii.; II. liii.; Gl. vol. II. See Horsellen.

Þealypudu, gen. -es, masc., Halfwood, calamintha nepeta. Gl. vol. II.

Þealspyp̃t, throatwort, campanula trachelium. Þealspyp̃t *epigurium*. MS. Johns, Oxon. 154; Lacn. 4, 29. See Halspyp̃t, Gl. vol. II., and Haskewort above.

Þegeclife, gen. -an, fem., Hey clivers, galium aparine. Lb. I. ix.; III. viii.; Lacn. 4, 12, 89. *Γέλλιον*.

Þegehymele. See Hymele.

Þegepife, gen. -an, fem., Heyriffe, galium aparine. Lb. I. xxxii. 4, xxiv. xxxii. 2, lxiv.; III. liv. lxi.; Lacn. 15, 50, 82.

Þegþopn, gen. -es, masc., Hawthorn, crataegus oxyacantha. See Hægþopn. C.D. 107, 1094.

Þelbe, gen. -an, fem., tansy, tanacetum vulgare. Lb. I. xxxvi. xli.; Lacn. 4, 89; *Διδ.* 58; Gl. vol. II.

"Helfringwort *consolida media*," Gl. Sloane, 5. The gll. are not agreed as to what is *consolida media*. It is *bugle, aiuga reptans* in Cotgrave, Florio, MS. Bodley, 178. But *meadowort, spiraea ulmaria*, in MS. M. Gl. Rawl. c. 607, with a description which does not match the plant. Helfringwort seems to be *Æbelrepdingpyp̃t*.

Deleleaf. *See* Eleleaf.

Hemlic, gen. -es, masc., also Hymlice, gen. -an, fem. ? *Hemlock, conium maculatum*; -he, Lb. I. xxxi. 6, xxxii. 3, lxxvii.; III. l.; Lacn. 28, 71, 72; Gl. R. p. 43; dat. -lice, Lb. I. lviii. 1; masc. Lacn. 71; Hymblicæ, Gl. M.M. 155 b; Hymlice cicuta, Gl. C.; -lican, Lb. I. i. 6. *Káveiov*.

Water hemlock, *cicuta virosa*. Gl. vol. II.

Hemlock is also, Bodl. 536, Grassula.

Henbane, *hyoscyamus*. Gl. Harl. 978; Douce, 290; Rawl. C. 907.

Hennebelle, Hænnabelle, *Henbane, hyoscyamus*. Hb. v.; Gl. R. p. 40; Lacn. 111. Ὕδς κάπνος.

Heope, a *Hip, Hep* (Cotgr.), *seedvessel of rosa canina*; in French English, *a button*. "Butunus," Gl. R. p. 40. "Butunus." gallice butun. anglie heuppe," Gl. Sloane, 148.

Heopbpmel, gen. -les, masc., *rosa canina*, Lb. II. li. 2. *See* Bpmel.

Heopban, *hards of flax, lini fila utiliora*. "Stuppa," Gl. C. 58 b. "Naptarum" *heopbena*," Gl. Cleop. 65 c. On account of their inflammability.

Heopotbenge, gen. -an, *berries of the buckthorn, baccæ rhamni*. Gl. Cleop. 42 b. "Fragos," a mistake.

Heopotbpembel, gen. -les, masc., *buckthorn, rhamnus cathartica*. Gl. vol. II; Lb. III. xxxix. 1.

Heopotcpop. Gl. vol. II.

Heoptclæppe, gen. -an, fem., *Hartclover, medicago maculata*. Gl. vol. II. "Quer-cula .i. germaundre or herte cloure. "his erbe hap a seed lyk "to a peny." MS. Bodl. 536. That is, like a silver peny, and as round as a peny: which is descriptive of *M. maculata*. Camedris .i. heort [c]leure. Gl. Laud. 567; Hb. xxvi.

Herdys purse, *shepherds purse, capsella bursa pastoris*. Gl. Sloane, 5, fol. 52 d.

Hiepepenu. Lb. II. lxx. 2. Perhaps a corruption of *lepà Borden*.

Higtaper, *Hedgetaper, verbascum thapsus*. Still called *Taper and torches*. *See* Canbelpyppe and Wolegn.

Hllpyppe, gen. -e, fem., *teucrium polium*. Gl. vol. II.; Lacn. 12, 107.

Hymele, Humele, gen. -an, *the hop plant, humulus lupulus*. Gl. vol. II.; Hb. lxxviii.; Lacn. 12.

Eopohumele, *the female hop plant, humulus femina*. Lb. III. lx.

Hegehymele, *hedge hop plant, idem sponte natus*. Gl. Mone. 323 b; Lacn. 4. Volubilis maior in the German gl. is Hopfe. *See* Dief.

Hymele, gen. -an, *Hop trefoil, trifolium procumbens*. Hb. lii. Gl. vol. II.

Hmbbepien. *See* Bpep.

Hmbbpep, *raspberry plant*. *See* Bpep.

Hmbhælepe, -heolope, gen. -an, fem. ?, *water agrimony, Eupatorium cannabinum*. Gl. vol. II. To cure a deer; Hb. lxiii. 7; Lb. I. xv. 2, xxxii. 2, xxxiii. 1, xlvii. 1, lxvi. lxx.; II. li. 2, 4, liii.; III. viii. xiv. 2, xxvi. xxvii. lxiv. lxxvii. lxxviii.; Lacn. 1, 29, 69, 112. Since Ambrosia is a source of much confusion, see as follows:—

"De Eupatorio adulterino. Num hæc herba veteribus Græcis et Latinis cognita fuerit, et quo nomine ab iisdem appellata sit, mihi nondum constare ingenue fateor. Officinæ tamen fere omnes pro Eupatorio vero (cum tamen non sit), haud sine magno errore utuntur. Hinc cum nomen aliud non esset quo illam appellarem, Eupatorium adulterinum nominare placuit, Germanice *Kunigundkraut* vocatur et *Wasserdost*; Gallice *Eupatoire* *bastard* ou *aquatic* ou *Eupatoire des Arabes*, ab origani similitudine et quod iuxta aquas proveniat. Aliis *Hirtzenklee* (hartclover) quod vulnerati cervi sibi hac medeantur herba." Fuchsius de Historia stirpium, p. 266. *Eupatoire* *bastard*, *bastard agrimony*, *water agrimony*, *water hemp*. Cotgrave.

Ðiþþeppyr, gen. -e, fem.; 1. The greater, *chlora perfoliata*. 2. The lesser, *Erythraea centaureum*. Lb. I. ii. 11; II. viii. xviii. xx. xxxix., and especially xl.

Ðlæbbeppyr, gen. -e, fem., *Jacobs ladder?* *Polemonium caeruleum*. Lacn. 9, as Germ. Himmelsleiter. But Skinner makes it *Convallaria polygonatum*.

Ðlenorþeape glosses *Hyssopo* in the Lambeth Psalter, l. 8. Since *teap* is *distillation*, this must be an error.

Ðleomoce, Ðleomoc, gen. -an, fem., *Brooklime* (Brooklem), *veronica beccabunga*. Lb. I. ii. 22, xxxviii. 4; III. xxii. xxix. xxxvii. xxxviii. 1; Lacn. 47, 59; Gl. vol. II.

Ðlin, a sort of maple, *acer platanoides*. C.E. p. 437, line 17. Germ. die Lenne, Linbaum; Dan. Løn; Swed. Lönn; Westgoth, Lün (Nemnich). Mr. Thorpe takes it for *Limb, the linden*, which may be right; there is only this one word for a guide.

Ðnurbeam, gen. -es, masc., *Nut tree, corylus avellana*. Lb. III. viii.; Lacn. 4; Gl. R. p. 47; Gl. M.M. 159 b.

Easterne nutebeam, *almond tree, amygdalus communis*. Gl. Dun. 'Αμυγδαλή.

Ðoc, gen. hocces, *mallow, malva silvestris*. Lb. III. xxxvii. xli. xliii.; Lacn. 25. "*Sea hock*;" vol. III. p. 292. Native to England, as appears by Ðociht; "on "ða hocibtan dic," C.D. 723, *to the mallowy ditch*; and by comparison of leaves with the hollihock it will be the common *mallow*. Correct translation, Lacn. 25.

Ðocleaf, *mallow, malva*. Hocleaf interprets *Malva erratica*, Hb. xli.; and this embraces two kinds, the dwarf mallow, *malva rotundifolia* (Bot.), and the common mallow, *malva silvestris* (Bot.). Fuschius, p. 493. Hocley, MS. St. Johus, Oxon. 154, glossing *malua*. Lb. III. viii.; Lacn. 65; Gl. Cleop. fol. 61 c.

[Ðalhoc?], *hollihock, althea rosea*. "*Althæa malua · holihocce vel uuimauue*," MS. Cott. Vitell. C. iii. fol. 10 b; Gl. Harl. 3388. Wymaue holihoke, Gl. Rawl.

Ðoc—cont.

c. 506. "*Althea · ymalue · holihoc*," Gl. Harl. 978. The Guimauve of the French is meant by these glosses. "*Latoria habet folia quam malua et al- tius crescit*," Gl. Rawl. C. 607, under B.

Ðore, gen. -an, fem., *alehoof, glechoma hederacea*. Lb. I. i. 7, xv. 5, xxxii. 4, xxxviii. 10, 11, xli. lv. lxiii.; II. lii. 1, 3; III. viii.; Lacn. 29.

Bpune hore, the same. Vol. III. p. 292.

Seo peabe hore, the same, its redness being accidental. Lb. I. ii. 19, xxxii. 1, xlvii. 3; II. li. 3, 4; Lacn. 12.

Meþsc hore. Lb. I. xxxviii. 5.

Tunhore. Lb. III. lx. The same cultivated.

Hogfennel, *peukedantum officinale*. Ortus sanitatis, etc.

Seo Ðole cæpse, gen. -an, *field gentian, gentiana campestris*. Lb. I. ii. 17, xxxii. 4, lxiii.; Gl. vol. II.

Ðoleg, *Holly*. See Ðolen. This form remains in our Holly, in the adjectival Holegn and in Ilugreeg.

Ðolen, Ðolegn, masc., *Holly, ilex aquifolius*; masc. Se realpa holen, C.E. p. 437, line 19; *fallow* when cut down; Lb. I. xxxii. 4, xxxviii. 8, 11; II. li. 3; III. xxxix. 2, lxix. 1; Lacn. 63. "*Acri- folius*," Gl. R. 47. "*Vleca*," Gl. St. Joh. Oxon. 154, otherwise *Hulcea*, a word which with *Hulcitum* seems formed from Holey. "*Acrifolus Holegn*," Gl. M.M. Κήλαστρον.

Holigold, "*calendula*" *officinalis*. Gl. Harl. 3388.

Holi roppe, *Eupatorium cannabinum*. "*Cannabis agria · hit is lyke henge 7 hit grows in watry places*," MS. Bodl. 536.

Ðomopreeg. See Seeg. Lb. I. lvi. 2.

Hone sokel, *Honey suckle*: any plant from which honey may be sucked. 1. *Melilotus*, MS. Bodl. 536. 2. *Trifolium pratense*, Laud. 553, and still in use. 3. *Lonicera periclymenum*.

Hopu "lygustra." Gl. Cleop. fol. 57 a; probably *hops*.

- Horestrong, *peucedanum officinale*, Gerard.
 Horwort, *Hoarwort, filago*. Gl. Arundel, 42. Three species are known in England. Hoary.
- Hopselene, gen. -an, fem., *elecampane, inula helenium*; the same as Eh-, or ðeah -elene. Lacn. 111. "Enula i. "horfelne vel enele," MS. Cott. Vitell. C. iii. fol. 10 b; Gl. Laud. 567; Gl. R. 44; Gl. Harl. 978. Gl. St. John, Oxon. 154, p. 79 b. "Lechis call it helenium," Gl. Douce. 290. The declension hopsellenes, Leech. vol. I. p. 378 is faulty.
- "Horsegalle," *Erythraea centaureum*. "Centaurea minor," Gl. Sloane, 5; perhaps a mispronunciation of Earthgall.
- Horsetail, *hippuris* and *equisetum*. (Bot.). ἵππουρις.
- Horspistel, *cichoreum intybus*. "Endyua "or endyve," MS. Bodl. 536. "Endive "is an herbe þat som men callet horspistel," Gl. Douce, 290. Similarly MS. Laud. 553, fol. 10.
- Horworte, *Hoary wort, filago*, MS. Bodley, 536; and *Filago* answers the description, "cottony with a pretty silvery aspect," E.B. 2369.
- Hounds berry, *solanum nigrum*. "Morella "medica Nyghtshade oþer pety morell "oþer hound berry," Gl. Sloane, 5, fol. 38 c. To similar effect MS. Bodl. 536 in Morella. "Morella media Anglice morel "or houndberie in leuys lyke to dwale "but not so myche," Gl. Sloane, 135.
- Þræfnes fot, Þræfnes fot, Þræmnes fot, masc., *Ravensfoot, ranunculus gramineus*. Gl. vol. II; Lb. I. ii. 23; III. xxx. xxxi.; Lacn. 4, 12, 41; vol. I. p. 382; Hb. xxvi. See Ramnes fot and Lodewort, which defines it as a *Ranunculus* with a tuber, not many tubers; but Hb. x. had already named a tubered crowfoot, which produces some difficulty. By "Polipedium "hæmnes fot," in Gl. Iul. 125 a, and Johns, is meant pulli pedium, *pullets foot*.
- Þræfnes leac, *orchis*. "Satyrion," Hb. xvi. *Satyrion = Habenaria*, if you will.
- Þrætele, Þrætelþyrt, *Rattlewort, mederatytle, rhinanthus crista galli* (yellow), and *pedicularis palustris* (red). Lyte, p. 595. "Hierobotane," Gl. Mone, 322 b. "Bobonica hpatele," Gl. Mone, 319 b. "Bobonaca hrate," Gl. Dun. Meddygon Myddfai have Boboniwm, and make it a starwort. The name is derived from the rattling of the seeds in the capsules. (*Germandrea*, Gl. Sloane, 5; MS. Bodl. 536; Gl. Sloane, 1571, that is, *Teucrium chamædrys*, a plant of the same aspect as *Pedicularis*.)
- Þramgealla, *Ramgall, menyanthes trifoliata*. Lb. I. lxv. 1; Hromgealla, II. liii. See Ramgealla.
- Þramsas, pl, *Ramsons, allium ursinum*. "Acitelum hpamsan cpop," Gl. Cleop. fol. 7 c.; Gl. M.M. 153 b; Ramesfan, Gl. R. p. 40; Gl. Rawl. c. 506; Bailey. Σκόροδα.
- Þpeod, gen. -es, neut.?, *Reed, arundo*. Lb. II. li. 3. Uppynnebe gþopnys hpeodes 7 þusca, Beda. 554, 23. The Mæso-gothic Raus is neuter; so is the German Rohr; the Islandic Hreyr is neut. or masc. Κάλαμος. Δρόαξ.
- [Þmðeptunge,] *bugloss, lycopsis arvensis*. "Buglossa reþerne tounge," Gl. Sloane, 5. Βούγλωσσον.
- Hundes cþelcan, *berries of the wayfaring tree, bacca de viburno opulo*. "Colo-cinthide," Gl. Cleop. fol. 17 d. "Jarus "amarus .i. hundes quelke," Gl. Harl. 3388. See Cþelcan.
- Þundes hearþod, *snapdragon, antirrhinum orontium*. Gl. vol. II. So also calfs snoute. Κυνοκεφάλιον? Ἀντίρρινον.
- Þundes micge, gen. -ean, fem., *Hounds mie, cynoglossum officinale*, on authority of Gerarde, p. 659; Lacn. 79. The plant said to be like it seems *atropa belladonna*.
- Þundes tunge, gen. -an, fem., *Houndstongue, cynoglossum officinale*. Gl. vol. II.; Lb. I. xxii. 2, lxii. 2; III. lx. Κυνόγλωσσον.

Þune, Þaphune, gen. -an, fem., *Horehound*, *marrubium vulgare*. The syllable Þap, *hore*, *hoar*, *hoary*, describing the aspect; so that "black horehound" shows how we have forgotten our own language. In *Lacn.* 65 the words are separated, þa hapān hunan. In *Hb.* cl. 3, hæpe hunan. *Lb.* I. iii. 11, xiv. xvi. 2, xxvii. 2, xxviii. xxxi. 1, 7, xli. xlv. 3, xlvii. 3; *II.* viii. xxix. xlvii. li. 1, 3, liii.; *Lacn.* 23, 38, 65, 113; *Δδ.* 51; *Hb.* xlv. Þyte hæpe hunan, *white horehound*, *Leechd.* vol. I. p. 374, an indication thus early of a black horehound, *ballota nigra*; to which also þa hapān hunan refers, *Lacn.* 65. (See *Dioskorid.* on Βαλλωτή or Μέλαν πρῶσιον.) Πρῶσιον.

A red stalked horehound, vol. I. p. 378, 11, is merely an accidental specimen.

Þunufuge, Þunisuce. See *Honeysuckle*. "Ligustrum," *Gl. R.* p. 47; *Gl. Brux.* 41 b.

Þpærend, "Iris illyrica," *Gl. Cleop.* fol. 55 a; *Gl. Mone.* 320.

Þperpe. *Gl.* vol. II.; *Lb.* II. lii. 1.

Siġlþperpe, *heliotropium*. *Gl. Ashmole.* 1431.

Þperphette, Þperphætte, gen. -an, *cucumber*, *cucumis*. *Hb.* cxv.; *Gl. R.* 40; *Lb.* I. xxiii.; *II.* lxxv. 2; *III.* viii. xli. xlvii.; *Lacn.* 21, 52; vol. III. p. 200, line 16; *Gl. Brux.* 40 b. *ἄκρον*.

[Þpæbeam], *White beam*. See *Þpæting-treop*.

Þpæcuba, Þpæceobu, -cuba, gen. *hpætes* *ceodopes*, *cpubuer*, *white cud*, *mastich*, the gum of the *pistacia lentiscus*, chewed for its fragrance, and expensive. *Lb.* I. viii. 2, xiii. xxiii. xlvii. 2; *II.* ii. 1, iii. iv. xiv. xxii. lii. 1; *III.* ii. 6; *Lacn.* 111; *Δδ.* 55, 57, 63. *μαστίχην*. *Clemons Alexandrinus* cites a poet, *Kal μαστίχην τρώγοντες*, of the dandies of his day. *Pæd.* III. 15.

Þpæting treop, *Whitten tree*, *pirus aria*. "Variculus," *Gl. R.* p. 47. Whitten tree is called by *Bailey Sorbus silvestris*. The *pirus aria* has the under surface of

Þpæting treop—cont.

the leaves white, and in the wind they easily shew themselves; it bears service pears. *Lyte*, p. 890, with hesitation, *viburnum*.

I.

Þæppe. See *Geappe*.

Þpæ, gen. *Þpæges*, *Þpæes*, neut., *Ivy*, *hedera helix*, (*Bot.*) *Lb.* I. iii. 7, xxiii. xxxii. 4, xxxvi.; *II.* xxxix. xl. li.; *III.* xxxi. xlvii. *Iue*, *Lacn.* 9, 12, 42. The mention of black ivy, *Lb.* II. li. is because *hedera nigra* was the usual name. *Κισσός?*

Þpætaþo, *ivy tar*, *succus hederae coctus*. *Gl.* vol. II. Add *Lb.* I. lxxvi.

Þpæsecg. See *Colhxsecg*.

Ymbglidegold, *calendula officinalis*. "Cim-balaria," *Gl. Sloane*, 146. *Cim-balaria* is *cotyledon umbilicus* from the form of its leaves; and *Ymbglidegold* means a golden flower that follows the sun, *the marigold*. The *MS.* is too early for the introduction of the sunflower. "Calendula solsequium, sponsa solis. solsecle. goldewort. idem. ruddis. holygold," *Gl. Harl.* 3388, in two hands.

Yne, *onion*, *allium cepæ*. *Yna* *tunef tacen* if þ þu secce þinne (so) *spyþpan hand* *bpa[b]* *lunga oþen þinne innoð*. *Monast. Indic.* fol. 98 b. *The token for the garden of onions is to set the right hand broadway upon the belly*; (if the monk wants to get some onions or to go a gardening). See *Enneleac*.

Isenheapbe, gen. -an, fem.?, *Ironhard*, *centaurea nigra*. "Yrneharde Iasia" (*Iacea nigra*), *Gl. Laud.* 558; *Gerarde*; *Lacn.* 4, 29. Many glossaries make the ironhard *verbena*; but the meaning of the word and the occurrence of both in *Lacn.* 29, negative that. In the course of my own inquiries into the existing names of plants, I met near

Isenheapbe—*cont.*

Tunbridge with "Hiselhorn" (i long) applied to *centaurea nigra*; a relic of the ancient appellation. Knapweed, (Gerarde). An old work partly printed in the *Archæologia*, vol. xxx. p. 409, has "Hyrne hard = Bolleweed = *Jasias nigra*;" and that is *Centaurea Jacea* with *C. nigra*.

Ysopo, -pe, gen. -an, *hyssop*, *hyssopus*. Hb. lvii. 2, cxxxvii. 3; Exod. xii. 22; Lb. II. xxxvii.; Lacn. 14, 28; vol. I. p. 374, 3, 378, 11; Διδ. 54. Ὑσσώπος.

Iuniperus, the juniper, *iuniperus communis*.

Lb. I. xxxi. 3. The native name is lost.

See, however, Cpapenbeam. Ἀρκευθός.

Ip, Yew. See Cop. MS. St. Johns, Oxon. 154; C.E. p. 437, line 18.

L.

Lactuca, lettuce. Latin. Διδ. 48. Pl. -as, Lb. II. xvi. xxiii. -an, II. xxxvii. Ὠρίδαξ.

Ladsap, *laserwort, laserpitium*. Διδ. 11.

Læcpep, *Ribwort, plantago lanceolata*. Also Gl. vol. II.; Lb. I. xxxii. 3, xxxviii. 9.

Læp, gen. -e, fem., a bulrush, *scirpus*. Ld. vol. I. p. 382. "Pirus (read Papyrus), "gladiolus, læp," Gl. R. p. 47. "Scirpus," Gl. Mone. p. 322 b, corrected. "Scirpus Leuer," Gl. Laud. 567. Læppe, accus. fem., Ld. vol. I. p. 382.

Larkesfote, *Larkspur, delphinium*. "Pes "alaudæ," Gl. Harl. 3388.

Laup, Laupbeam, Lapepbeam, gen. -es, masc., the bay, *dafne nobilis*. Æ.G. p. 4, line 42, p. 7, line 48; Gl. R. p. 45; MS. St. Johns, Oxon. 154. Laupes, gen., Lb. I. i. 10; II. ii. xx. xxiv. xxviii. xxx. 2, xxxix. xlvii.; Lacn. 6, 12, 16; laubepge, Lacn. 4; Διδ. 35, 52, 63; vol. I. p. 376, 4; -cpeop, Hb. lxxii. 2; Διδ. 9. Δάφνη.

Lapep, *laver*. Gl. vol. II.

Leac, gen. -es, neut., 1. a wort, *olus, herba*.

2. an alliaceous plant, *bulbus quivis*. 1. Gl. vol. II.; 2. the compounds.

3. *Leek, allium porrum*. Lb. I. xxxii. 3, xxxix. 3; II. xxxii. = p. 234, line 21; Lacn. 14; Διδ. 32, neut., 34, neut., 38, 50; Ld. vol. I. p. 376. Πράσον.

Bpabeleac, probably *leek, allium porrum*, Gl. vol. II. "Serpillum bpabæ "leac," Gl. M.M. 162 a. "Sarpulum," Gl. Mone. 322 a. Serpyllus is described by Dioskorides III. 46, and smells like marjoram.

Cpapeac, *crow garlic, allium ursinum*. Gl. vol. II. Οὐρί 9. 376

Cpopleac, *garden garlic, allium sativum*. Lb. I. ii. 14, 16, iii. 11, xxxix. 3, lviii. 1, 2, lxiii. lxiv.; II. liii.; III. xli. liv. lx. lxi. lxii. lxiv. lxvii. lxviii.; Lacn. 23, 24, 37. Σκόροdon κηκευτόν.

Enneleac, *Ænneleac, Ynneleac, Onion, allium cepæ*. See Yne. Διδ. 13; Gl. Mone. 322 a.; Gl. M.M. 154 a. Κρόμμυον.

Gapleac, *Garlic, allium oleraceum*? Lb. I. ii. 16, xxxi. 1, xlvii. 2, 3, lviii. 1, lxiii. lxiv.; II. xxxii. lvi. 1.; III. xli. lx. lxi. lxx; Lacn. 12, 23, 52, 89; Διδ. 6, 17; vol. I. p. 382. Σκόροdon.

Holleac, *fumaria bulbosa*. Gl. vol. II. "Duricorium," Gl. Cleop. fol. 30 a. Duricorium, *hardskin*, is in Macrobius a fig.

Houseleek, *sempervivum tectorum*. Gl. Rawl. C. 607.

Hypcleac, *onion, allium cepæ*. "Pole-tis," Gl. R. 41. So "Poloten cpapan-leac," Gl. Mone. 322 b. "Alba cepa pteleac," Gl. Laud. 567. Κρόμμυον.

Popleac, *leek, allium porrum*. Lacn. 9. Secpaleac, *chive garlic, allium schænoprasum*. Gl. vol. II.

Sotelec, *sweet leek, allium porrum*. But glosses Seordion in MS. Bodl. 130, mistaking it for Σκόροdon, and approximating to that.

Leaccepse, gen. -an, fem., *erysimum alliaris*. Gl. vol. II.; Lb. III. xv. xix.

- Leahtríc**, pl. -as, masc., *Lettuce, lactuca sativa*. Lb. II. xvi.; III. viii.; Gl. Cleop. 56 a. "corimbus leactropas," Gl. M.M. 156 a, an error. Similarly Gl. Cleop. fol. 18 a. þa gereah heo ænne leahtríc · þa lyfte hi þær 7 hine genam · 7 forgear 7 heo hine mid crister pobe tacne gebletrobe · ac heo hine fpechce bar, G.D. 11 a. *Then she saw a lettuce, and took a fancy to it, and laid hold of it; and forgot to bless it with the sign of the cross, but greedily bit at it.*
- ƿudu leactric**, *lactuca scariola*, Hb. xxxi. Many of the glossators considered *sonchus oleraceus*, *sowthistle*, as a lettuce.
- Leapoppyr**, gen. -e, fem., *Latherwort, saponaria officinalis*. Gl. vol. II.
- [**Leloðre**, *lappathum*, Gl. C.; *lappadium*, Gl. Cleop. fol. 59 d.; *Radinope*, Gl. M.M. 162 a.; *rodinope*, Gl. C. again. Errors for **Leloðre**, *potentilla anserina*.]
- Lemre veneria**, Gl. Bodl. 130, with a drawing as of Gladden. "Venearium genus "herbæ in locis humidis," Dief. Probably *lemke*, *brooklem*; neglecting the picture.
- Leomuc**. See **Þleomoce**.
- Leonrot**, masc., *ladies mantle, alchemilla vulgaris*, Gl. vol. II. Cf. *Cpuba leomaim*. *Alchemilla vulgaris*, O'Reilly's Irish Dictionary, where *cpuba* is *paw*. Not λεοντοπόδιον.
- Libania**, *frankincense*. Lb. II. lxv. 5.
- Labeopn**, *purgative seeds*. Gl. vol. II.; Lb. I. ii. 23, lxiii.; II. lii. 1, 2, 3; III. xli. xlii. xlvii.; Lacn. 18, 19, 21, 22.
- Lychewort**, *pellitory, parietaria officinalis*. "Peritoria .i. peritory or lychewort þis "erbe haþ leues lyke to vyolet but þe "leue of þis erbe byn more scherpe at þe "ende 7 wyl growe on stony walls." MS. Bodl. 536. Qu. *sanguisorba*? overruling this.
- Lilhe**, gen. -an, *Lily, lilium*. Hb. cix.; Id. vol. I. p. 374; III. p. 144; Lb. I. xxxvii. 1, l. lx. 2; II. xxxiv. 2; III. xxix. lxiii.; Lacn. 2, 9, 29, 64. Δείριον.
- Linð**, gen. -e, fem., also **Linbe**, gen. -an, fem., *the linden, tilia Europæa*. "Seno vel tilia," Gl. R. 45; *tilia*, Gl. Cleop. fol. 92 c.; Gl. M.M. 163 b.; Gl. C. fol. 60 d.; C.D. 570. Acc. **Linbe**, C.D. 262; H.A.B. 161. The declension in -an, C.D. 1318., and hence the form **Linben**. In Islandic and O.H.G. feminine. Φιλύρα.
- Ling**, *calluna vulgaris* with *erica*. Cotgrave, Florio, Bailey, Lyng, Dansk. **Ljung**, masc., Swed. Lyng, neut., O. Norse.
- Lingwort**, *angelica* (Bailey).
- Linpyp**, *flax, linum usitatissimum*. Lb. I. xxv. 1; III. lxv. Δλιν.
- Liverwort**, *Eupatorium cannabinum*. "Epa-tica aquatica," Gl. Harl. 3388; Lyte, p. 66.; *Nemnich*; Bailey; Kersey.
- Lithewal**, "gramen d[i]ureticum," Gl. Rawl. C. 607 = *Gromel*, MS. Bodl. 536.
- Liðpyrt**, gen. -e, fem., *dwarf elder, sambucus ebulus*. Gl. vol. II.; Lb. I. lxi.; II. lxv. 5; Lacn. 12; Hb. xxix. The *viburnum lantana*, *lithe* and *pliant*, "lenta "inter viburna," called *marsh elder* (Lyte p. 889), its kindred *opulus* easily being confused with *ebulus*, may however be the true equivalent.
- Lodeworte**, *ranunculus acris* and *gramineus*. "Pes arietis Ramys fote ys an erbe þt is "like to crowefote and sum men callip "him lodeworte and beryth a yelow "floure as dothe crowe fote so a man "shall have unneth knowleche whiche "is crowe fote oþer rammys fote but "this rammys fote hath a knobe in þe "rote and he growt myche in harde "grownde." Gl. Sloane, 5. fol. 45 c. Water crowfoot, Gerarde. See *Rammes fot*. Ηρᾱνης fot.
- Lurestice**, *Lubestice*, *Lubastice*, gen. -es, less frequently -an, *Lorage, Ligusticum levisticum*. Id. vol. I. p. 374; Hb. cxlvi. 3; Lb. I. xxxvii. 2, xlvii. 3, lxii. 2, lxiii.; III. viii. xii. 2, lxii.; Lacn. 2, 4, 29, 79; Διδ. 60, 63. An importation. Λιγυστικόν.

Lungenpyrr, gen. -e, fem., *Lungwort, pulmonaria officinalis*. Gl. vol. II.

2. *Golden lungwort, hieracium pulmonarium*. Gl. vol. II.

3. *Cows lungwort, helleborus niger*. So Gl. M. See Oxnalib, and Setterwort: used as a seton to cure pleuropneumonia; Gl. Rawl. C. 607. But H. albus, Gl. Laud. 536.

Luyræb, psyllion, herba pedicularis (Somner). A translation of ψύλλιον. Lousewort is a name found in Dutch, German, Dansk, Swedish, Kersey (1715), Bailey.

Lustmoce, gen. -an, fem., *lady's smock, cardamine pratensis*. The cop assigned to it is in favour of the interpretation. Gl. vol. II.; but two sorts are implied, Lb. I. xxxix. 3, xxx. xxxviii. 3, 4, 10, 11, xxxix. 3. Compare the termination in Pleomoce.

Lusþopn. C.D. 570. See þopn.

M.

Mæberu, or -pe, *Madder, rubia tinctorum*. Hb. li.; vol. I. p. 397; Lb. II. li. 4. Palma christi paume dieu herba est similis archangelicæ sed folia habet maiora et plus spissa in quinque digitorum [longitudinem] stipitem habet quadratum aliquantulum nigrum. vocatur maderwort, Gl. Harl. 3388.

Felb mæbepe, *field madder, galium*.

But glosses rosmarinus, Gl. Brux. 42 a.

Mæpinge, *mint*. Durham Gospels, meþic, Luke xi. 42.

Þpæt mæpinge, *sweet basil?*, *ocimum basilike?* Læcn. 2.

Maðeðe, Maðoðe, Maðde, gen. -an, fem. 1. *chamomile, anthemis nobilis*. Hb. xxiv.; Gl. vol. II.; Lb. I. xxxii. 3, xxxiii. 1, 2, xxxiv. xxxviii. 3, 6, lxi. 2, lxiv. lxxxviii.; III. viii. lxxi.; Læcn. 6. Aromatic and tonic. 'Αρθεμύς, Χαμαίμηλον, etc.

2. *Maythen, mayweed, anthemis cotula*. Gl. vol. II. Seo Reabe maðeðe, *anthemis tinctoria*. Lb. I. lxiv.; III. liv.

VOL. III.

Maðeðe—cont.

Þpæt maðeðe, *pyrethrum inodorum*, Gl. vol. II. "Optalmon," Gl. Cleop. fol. 71 c.

Þilbe maðeðe, *matricaria chamomilla*. Gl. vol. II.

[Walu in Lye is a false quotation from Gl. R. p. 42, which writes mealpe].

Mæpulþer, -þur, -þop, gen. -þre, fem., *Maple, acer campestre*, Gl. R. p. 46. Acerabulus, Gl. M.M. 153 b.; Lb. I. xxxvi. In C.D. vol. III. p. 381, we read þonne mapulþre, which, as it is put for mapulþreop, neuter is a transcribers error. ða peableþan mapulþre, C.D. 1151, the beating of the bounds having taken place in autumn.

Mæpe, *potentilla*, Gl. vol. II.

Mæpulbe, Mapurfe, gen. -an, *horehound, Marrubium vulgare*. Lb. I. xv. 5, xvi. 2, xix. xxxii. 2, 4, lxii. 1, 2; II. li. 3, twice, liii.; III. iii. 2, ix. xiii. xiv. 1, 2, 3, xvii. xxvi. xlvii. lxiii.; Læcn. 10, 23, 26, 27, 77, 111. Πρδασιον.

Marygold, *calendula officinalis*. "Solse-quium," Gl. Sloane, 5, fol. 46 b; Gl. Harl. 3388; Bodl. 536.

Mæsep, a knotty maple, occurs probably in Mæsepelb, where St. Oswald was killed. Masewyrt. "Pes columbæ," Gl. M.; Gl. Sloane, 1571. Pes columbinæ, Gl. Harl. 3388, probably *columbine*, for Mæpe is *mouse* in titmouse, colmouse.

Mause pee, orobus, Gl. Harl. 3388. *Ervum*.

Mæalpe, gen. -an, fem., *mallow, malva* and *althæa*. II. xvi. xxxiii. Μαλᾶχη.

Mæpsc mealpe, *Marsh mallow, althæa officinalis*. "Hibiscus," Hb. xxxix., a malvaceous shrub, foreign. Lb. II. xxxii.; III. viii. lxiii. Cultivated by herborists on account of its supply of mucilage. "Αλθαία.

Þilbe mealpe, *malva silvestris*. Lb. II. xxiv.—fol. 80 a., as opposed to the official and cultivated sort. Μαλᾶχη ἀγρία.

Mæpsc mearþealla, gen. -an, masc., perhaps *gentiana pneumonanthe*. See Mæþealla. Gl. vol. II.; Læcn. 37.

Y

Mede ratele, *rhinanthus crista galli*. See *Þrætele*.

Webopyrt, Webepyrte, Weobopyrt, gen. -e, fem., *Meadow sweet, spiraea ulmaria*. Gl. vol. II.; Lb. I. xlv. lxi. 2, xxx. xxxiii. 1, xxxviii. 6, 10; Lacn. 4, 14, 18, 29. "Melleuna," Gl. Cleop. fol. 65 b. The Harleian gloss may be taken as an error. Welbe, gen. -an, *orache, atriplex*. Lacn. 4, 77; Gl. Rawl. C. 607. Melde, fem. Germ. = Dutch = Meld Dansk = Molla. Swed. fem. Gl. Harl. 3388; Gl. Sloane, 5. "Arachia melde," Gl. M. *Atriplex domestica* orage or medeles, Gl. Sloane, 185. Gl. Sl. 405. Spelt meedle in Gerarde, as if the vowel were long. 'Ανδραφαξός, 'Ατραφαξός, Χρυσολόχανον; of the last, corruptions are frequent in the gl.

Merce, gen. -es, masc., *Marche, apium graveolens*. Hb. xcvii. with vowel dropped; vol. I., p. 378, 10, cxx. cxxvi. 2, cxxvii. 1; Lb. I. ii. 23, xviii. xxxii. 2, 3, xxxix. 2, 3, xlv. 1, xlvii. 3, xlviii. 2, lxi. 2, lxvi.; II. viii. xi. xviii. xxii. xxiv. xxviii. xxx. xxxiii. xxxix. xliii. li. 1, 3, twice, lii. 3, liii. lv. 2, lix. 9; III. xii. 2, xxviii. xxxviii. 1, lvi. lxiv.; Lacn. 3, 4, 19, 29, 53, 57, 59, 111; Διδ. 68. Μερικι, archaic spelling, Gl. M.M. 153 a. Σέλιον.

Stan merce, *parsley, petroselinum sativum*. An equivalent not employed in Hb. cxxix. An importation.

ȝubu merce, *Wood marche, sanicula Europæa*. Gl. vol. II.; Lb. I. i. 15, xxv. 1, xxxiii. 2; II. li. 3, 4; III. ii. 1, 6, xix. xxxi.; Leechd. vol. I, p. 374, 3; Gl. Harl. 3388, and so Gerarde.

Merpealla, gen. -an, masc., *mare gall, gentiana pneumonanthe*. Lb. II. lxv. 5; Lacn. 29; as Wepscmerpealla.

Metespan, gen. -mmes, masc., the edible mushroom, *agaricus*. "Fungus vel tuber "mettespan," Gl. R. p. 43.

Millefolium, *Milfoil, achillea millefolium*. Διδ. 63.

Winte, gen. -an, fem., *Mint, mentha*. Lb. I. xviii. xxxii. 2, 3, xlviii. 1, 2; II. vi. 2, viii. xi. xli. xxxiii. xxxiv. 1, xxxvii. xxxix. liii.; Lacn. 4, 14, 89, 111; Διδ. 5, 42, 68. 'Ηδβοσμος.

Winte with white blooms, Lacn. 14, *Ocimum basilicum?* "Sisymbrium balsminze," Gl. R. 42. *Sweet basil* is balsemkruud in Dutch. *Menta romana* is wyt mint in Grete Herball (1561).

Bpocminte, *Brookmint, mentha hirsuta*. Hb. cvi.; Lacn. 4.

Hopsminze, *Horsemint, mentha silvestris*. Lacn. 111. Μίσθα, Μίσση.

Speapt minze, *ballota nigra?* Διδ. 52. See Þune.

Myppre, Muppe, gen. -an, fem., *Myrrh*. Quadr. iv. 8, v. 4. Seo myppre þæt he pær ȝa deaðlic, Hom. I. 116, *The myrrh betokened that he was then mortal*. Lb. II. lxx. 3, 4, 5. Μύρρα.

Wynra, *myrtle berries, μύρρα*. Διδ. 23.

Wistel, fem. (see *Acmistel*), English wild basil, *calamintha clinopodium = Cl. vulgare*. Hb. cxix. cxxxvii. 1, where the Greek is *ὄκμιν*. The ocimastrum of Fuchs, p. 850, for it seems to be an English herb, familiar to the gl. Schneider says *ὄκμιν* is not *ocimum basilica*, Bot.

Ɔopðmistel, the same, by way of distinction from *Acmistel*, Lb. I. xxxvi.

Wistel, fem., *Mistletoe, viscum album*. "He growþ on trees," MS. Bodl. 536; but erroneously under "Osinum," not understanding Greek botany. 'Ιξία.

Wisteltan, "Mistlewig," *viscum album*. "Viscerago," Gl. R. p. 43. "Vincus "mistellan," Gl. Cleop. fol. 85 d.

Wyxenplante, *Mixenplant, solanum nigrum*, which is morella minor, and is often found on mixens. Otherwise *nightshade*.

Moderwort, *Mother wort, artemisia*. "Artemisia mugwort mater herbarum," Gl. Harl. 978, corrected. "Artemisia," Gl. M.; Gl. Harl. 3388. "Før þat "shue is moder of all erbis," Gl. Douce, 290.

Wolbecorn, the granular tubers of saxifraga granulata, the same as *Sunbecorn*, and the plant itself. *Lacn.* 18. "Vulnet-rum," *Gl. Mone.* 322 b = *Gl. Brux.* 42 b.

Wolegn, mullein, verbascum thapsus. "Cal-mum or galmum," *Gl. Cleop. fol.* 86 b; *Gl. M.M.* 157 a; *Gl. C.*; also *Galmilla*, *Gl. M.M.* 157 a. Fr. gauge is a pole, such as is used for beating down apples (*Roquefort, Cotgrave*). *Calnum* is a long stick of wax running from a taper; a stillicidium cereum (*Dief.*) "Herba liminaria (luminaria) moleyn. felt-wort," *Gl. Rawl. C.* 506. See *Cambelyp* and *Higtaper*. *Φλόμος*.

Wopbeam, gen. -es, masc., mulberry tree, morus nigra, Mopia. But as the sense of *mora* was sometimes extended to blackberries, this word is loosely *bramble, rubus fruticosus*. "Morus vel rubus," *Gl. R.* p. 46. *Μορία*.

Woppece, the same as Secg, which see. Að. 65.

Wopu, gen. -an, fem. 1. A root, radix. Lb. I. liv.; III. xii. 1, xli. five times, lxiv.

2. *Carrot, daucus cariota. Lb. I. xviii.; II. xxviii.*

Englisc mopu, parsnep, pastinaca sativa. Gl. vol. II.

Fylisc mopu, carrot, daucus cariota. Gl. vol. II. Fealmopu, Lb. I. xlvii. 3.

Fealmopa, Faldmopa, Gl. R. pp. 42, 48.

Woppyr, gen. -e, fem., moor grass, drosera Anglica. Gerarde, Somner, Cotgrave. See Sundew.

Seo smale moppyr, drosera rotundifolia. Lb. I. lviii. 1.

Wucgpyr, gen. -e, fem., Artemisia. Hb. xi. xii. xiii. The ordinary sort, Hb. xi., grows wild in hedges and among bushes. The second, Hb. xii., is grown in our gardens as tarragon, a word which, like τραπεζαντερ, τραντερ, is a corruption of dracunculus. Of the third sort, Hb. xiii., it is truly described as λεπτόφυλλος, whatever the editors of Dioskorides may

Mucgpyr—cont.

hold concerning the genuineness of the article so intitled in his book. *Leechd.* vol. I. p. 380, twice; *Lb. I. xxvi. xxvii. 2, 8, xxxi. 5, xxxii. 4, lxxxvi. 1; II. li. 8, lxxv. 1; III. viii. xxxviii. 1; III. li.; Lacn. 4, 29; 45, 47, 111, where male and female have no reference to fructification. Að. 52. 'Απτεμισια.*

Wynna, Wynna, gen. -an, fem., cicely, myrrhis odorata. Lb. I. i. 2; Lacn. 6, 12. Μυρρίς.

Wus, mouse.

[*Wus eape*], *mouse eur, hieracium pilosella. "Pilosella," Gl. Harl. 978. "Auricula muris proha habet folia et multa aliquantulum pilosa. idem est "quod mouset," Gl. Harl. 3888. Name Gl. Bodl. 536.*

Mouse pease, tares. "Orobus," Gl. Laud. 558. "Οροβος.

Mouse tayle, little stone croppe, sedum. Turner (black letter).

N.

Næbeppyr, gen. -e, fem., adderwort, polygonum bistorta. Hb. vi.; Lb. I. xlv. 3; Lacn. 9; Gl. vol. II. In Hb. cxxxi. the account is too marvellous.

2. *Bugloss, echium vulgare. "Dra-gancia addytwortē ys an erbe þ som "manne calliþ dragans ober serpentary "þis erbe is like to be colour of an "nadder all spraklyd." Gl. Sloane 5, fol. 18 b.*

Næglæs. Lb. I. xli. for Cunæglæffe. The Saxons cut off initial syllables of foreign words, as Biseop, Coniac.

Næp, masc., rape, brassica napus. Leechd. vol. I. p. 382; Lb. II. xxiv.; III. viii.; Lacn. 12, 52; Að. 10, 61. An importation, for "Nap silvatica pilbe næp," Gl. R. p. 44, is a mere translation.

Napb, gen. -es, *Nápðos*, *valerian*. Hb. lxxx. 5, cxxxii. 3; Quad. vi. 16, where eap translates *spica*, which is now in this plant spike.

Nepte, Nepte, gen. -an, fem.?, *nepeta cattaria*. Hb. xcv.; Lb. I. xx. xxxii. 2, xlvi. 2, lxvi.; II. li. 3; III. xiii. xvii. xxvi. lxiv.; Lacn. 111.

Netele, Netele, worse Netel, gen. -an, fem., *nettle*, *urtica*. Hb. cxvi. 3, clxxviii.; Quadr. v. 11; Lb. I. xxxviii. 5, lviii. 1, lxxx. 1; II. xxx.; III. vii.; Lacn. 89. 'Ακαλήφη.

Seo Blinbe netele, *blind nettle*, *archangel*; *galeobdolon luteum* (yellow), and *lamium album* (white). E.B. 768. "Arch-angelica," Gl. St. Johns, Oxon. 154, which reads netele not netel. So Gl. Dun. "Archangelica · blind netele · flores "habet albos." Gl. Harl. 3388. Archangelica, Gl. Rawl. C. 607; Gl. M.; MS. Bodl. 178; Lb. I. xxiii.

[Dumb netele], *dumb nettle*, *galeopsis tetrahit*. "Canbasia doum nethele," Gl. Laud. 553.

Seo micle popþys netle, seo gpeate netle, *the big nettle*, *urtica dioica*. Lb. I. xlvii. xxxvi.

Seo Reade netele, *red nettle*, *lamium purpureum*. E.B. 769, 2550, without modernisms; Lb. I. xv. 5, xxiv. xxxii. 4, xxxviii. 3, xxxix. 2, xl. xlvii. 2, 3, l. 2, lviii. 2; II. viii. xxv. xxx. 2, xxxiii. li. 4, liv.; III. xxvi.; Lacn. 23, 57, 75.

Seo smale netele, *the small nettle*, *urtica urens*. Lb. I. xxvi.

Nihtscabu, -ba [for -sceabuþe? and fem.? Cf. *nyctare*, -an], *nightshade*: 1. *atropa belladonna*; 2. *solanum nigrum*; 3. *solanum dulcamara*. Tradition. "Strumus "vel uva lupina nihtscaba," Gl. R. p. 41, where strumus is *datura stramonium* with its black cherry, and *uva lupina* is *A. belladonna*.

Noeblede, Nesebledeles [Niesblæb, *sneeze leaf*], *sneezewort*, *Achillea ptarmica*. But popularly, *A. millefolium*, and so Gl. Harl. 3388. MS. Ashmole 1431. fol. 35 c.

O.

Oke appell, *oak apple*, *galla*. Gl. Harl. 3388. *Κηκίς*.

Oleastrum þ ʒr pilbe elebeam, *oleaster*, *that is, wild olive tree*, Lb. I. xxxvii. 2.

Olyarþum, *alexanders*, *smyrnium olusatrum*. Hb. clxxiii. 3; Lb. II. xxxiv. 2. 'Ἰπποσέλινον. Whether the moderns in writing *olus atrum*, *black potherb*, be correct, I doubt.

Omppe, gen. -an, fem., *dock*, *rumex*. Gl. vol. II.; Lb. I. viii. 2, xii. xxxii. 2, 3, 4, xli. xlii. lxxxviii.; II. liii.; III. xxvi.; Lacn. 12, 14, opppan, 23, 60. *Δάκθυον*.

Fen omppe, *water dock*, *rumex aquaticus* = *hydrolapathum*. Lb. I. xxxix. 3.

Sunb omppe, *rumex maritimus*. Lb. I. xlvii. 1.

Onpeb, Gl. vol. II.

Ontpe, Antpe, gen. -an, *radish*?, *raphanis sativa*. So read Mone. Gl. 322 a: this entry does not appear at all in the other collation. Gl. Brux.; Lb. I. xxxi. 7, xxxii. 2, where it occurs with omppe, 4, xxxviii. 7, xxxix. 3, xlviii. 2, lviii. 2, lxxxiii.; II. li. 3, liii.; III. xiii. lxiv. lxviii.; Lacn. 39, 62. 'Ραφανίς.

Openæpp, *medlar*, *fruit of the mespilus germanica*. Gl. R. p. 46. *Μέσπιλον*.

Oproptane, *artemisia abrotanon*. Lacn. 29. See Approtane. 'Αβρότανον.

Orfgebr̃de *erbitum* (which seems to be the same word), Gl. Laud. 567. Orf is *cattle*.

Orþane, *origanum vulgare*. Hb. cxxiv. clvi. 2; Lacn. 4; *Διδ.* 16. 'Ορείγανον.

Oxeye; Oxes eye glosses butalmos, *Βουφθαλμος*, in MS. Bodl. 130. *Chrysanthemum*?

Oxtongue, *lycopsis arvensis*. "Buglossa." MS. Bodl. 536; gloss in MS. Bodl. 130.

Oxanslyppe, gen. -an, *oxlip*, *primula elatior*. Lb. I. ii. 15; Lacn. 42.

Oxnahb, neut., *oxheal*, *helleborus fetidus* and *viridis*. Lb. I. ii. 21, x. Otherwise, *setterwort*. "The same thrust into "the eares of Oxen, Sheepe or other "cattell, helpeth the same against the "disease of the lungs, as Plinie and "Columella writeth, for it draweth all "the corruption and grieve of the lungs "into the eares. And in the time of "pestilence, if one put this roote into the "bodies of any, it draweth to that part "all the corruption and venomous infection of the bodie. Therefore assoone "as any strange or sodden grieve taketh "the cattell, the people of the countrey "do put it straight waies into some part "of a beast, wheras it may do least hurt, "and within short space all the grieve "will come to that place, and by that "means the beast is saued." Lyte, p. 409, on bastard hellebore. "TO SETTER, "to cut the Dewlap of an Ox or Cow, "into which they put *Helleboraster*, by "which an Issue is made which causes "ill Humours to vent themselves." Bailey. The Saxon leech did not administer it internally.

P.

Palm, *Παμτερορ*, *the palm*. Gl. R. p. 46. *Φολνιξ*.
 Panic, gen. -es, *panicum*. Διδ. 51, 54, 63. *Κέγχρος*?
 Pappewort, papwort, *mercurialis*. MS. Bodl. 536; Gl. Sloane 5, fol. 34 d; Gl. Laud. 553; Gerarde.
 Penygrass, penywort, *umbilicus cotyledon*. "Cimbalaria," Gl. Bodl. 178; Gl. Rawl. C. 607; Gl. Sloane, 5. See Hb. xlv.
 Pepsoc, gen. -es, *a peach*, *malum persicum*. Lacn. 89. Persogge, Διδ. 31.
 Pepsocτερορ, *a peach tree*, *persica vulgaris*. Gl. R. 46. *Ι.ερσέα*.

Petepsilie, *Πετορ*-, gen. -an, *parsley*, *apium petroselinum*. Hb. cxxix.; Lb. II. xxii. xxx. 1, xxxii. xxxix.; III. xii. 2, xx.; Lacn. 29, 111. *Πετροσέλιον*.
 Pintelwort, *cuckoo pint*. Name in MS. Bodl. 130. "Απορ. ♀
 Πιντερορ, *a pinetree*, *pinus*. Lb. II. xxiv. lix. 10; Διδ. 16, 51. *Πεύκη*? *Πιτρία*?
 Pmhnutu, fem., pl. hnyte, Lb. II. ii. 2, *nuts of the stone pine*, *pinus pinea*. *Πιτρίς*. Πιντρύπενου hnutum, Hb. cxxxiv. 2.
 Pipeneale, *pimpernel*: 1. *sanguisorba officinalis*; 2. *poterium sanguisorba* (Lyte, p. 153, Cotgrave, Florio); 3. *anagallis* (Lyte, p. 63, Cotgrave).
 Pipop, Pipep, Blac pipop, gen. -es, *pepper*, *piper*, *Πέπερι*, *piper nigrum*. Hb. lii. 2, xciv. 14, clx. clxxxiv. 3; Quadr. v. 4; Lb. I. viii. 2, xxi. xxiii. xxxii. 2, xxxiii. xxxvi. xxxix. 3, xlvii. 1, 2, l. 2, liv. lviii. 3, lxviii.; II. ii. 2, iii. vi. 1, 2, masc., vii. xii. xv. xxiv. xxv. xxx., blac p., p. 234, line 2, xxxix. xlv. li. 3, lii. 1, liii. lix. 6, 8, 9; III. ii. 6, 89, 111; Διδ. 15, 34, 36, 50, 51, 63; Ld. vol. I. p. 374, 2, 376, 4, p. 380.
 Lang pipop, *long pepper*, *piper longum*. Lb. II. vii.; Dioskor. II. 189.
 Pypetpe, *Pepeτpeo*, *Pepeτpo*. gen. -an, *bertram*, *pyrethrum parthenium*. Ld. vol. I. p. 376; Lacn. 12; Διδ. 50. *Παρθέριον*.
 Pypge, *Pypige*, gen. -an, fem., *pear tree*, Fr. *poirée*, *pirus communis*. Æ.G. p. 5, foot; Gl. R. 46; C.D. 570. *Πιργετον*, C.D. 129, and several Pirtons. "Απιος.
 Pise, Pyse, gen. -an, gen. pl. -ena, *a pea*; properly *a peas*, plural *peason*; *pisum sativum*. Hb. cxl. 1, 2, clxxxi. 1; Lb. II. ii. 2, xiii. xvi. xxiv. xxvi. xxxix. xliii. xlix. lvi. 4, pycsan, lix. 14; pefan, Gl. Laud. 567. An importation. *Πισός*.
 Plumτερορ, gen. -es, neut., *plum tree*, *prunus insititia*, Gl. C. fol. 49 a.; Lb. III. v. Plumleba, Lb. II. xxx. 2. Plumsep for seap, Διδ. 49. An importation. *Κοκκυμυλέα*.

Pollegie, Polleie, gen. -an, *pennyroyal*, *mentha pulegium*. Hb. xxi. 4; Lb. I. lxiv.; II. lxv. 5; III. xv. xxx. xxxvii. xli. lxiii. lxv. lxix. 3, lxx. 1; Lacn. 2, 14, 29, 40, 65, 69, 70, 87, 88; Διδ. 80, 51; Ld. vol. d. p. 374, 1, p. 380. Βληχώ, Γλήχων.

Popell=cokell. Gl. Harl. 3388, in *Nigella*, etc.

Popis, *poppy*, *papaver*: understand þpīc popis, *P. somniferum*, as Hb. liv. cvi.; Lb. I. lxxxii., suðerne p.; II. xxiii. xxxii. Μήκων.

Baso popis, *scarlet poppy*, *papaver rhæas*. Gl. Brux. 40 a.

Pop, gen., *Poppes*, *leek*, *porrum* (Lat.), *allium porrum* (Bot.). Lb. I. xxxv.; II. vii. xxx. 2, lvi. 4, lix. 9. Ππόρον.

Pputene, *artemisia abrotanum*. Lb. II. xxxiii. Ἀβρότανον.

Privet, gen. -es, *privet*, *ligustrum vulgare*. See *Pruyetes* floban, Chron. 755, and *Privet* five miles N.W. Petersfield. Hardly Κήλαστρος.

R.

Ræbie, Hæbie, gen. -es, masc., *radish*, *rhaphanis sativa*. Ld. vol. I. p. 382; Lb. I. xxi. xxxvi. xxxix. 3, xlv. 1, xlvi. 2, xlviii. 2; II. vi. xxvii. xxviii. li. 3, 4, lv. 2, masc. lix. 13; III. xi. xiv. 2, xxvi. xxviii. xlvii. lvii.; Lacn. 12, 23, hji. 24, 25, 28, 29, 35, 43, 52, hji. masc., 59, 73, 77, 89, suðerne, 115. An importation. Παπαίς.

Ragu, Rage, *lichen*, Λειχήν. Gl. vol. II.; Lb. I. xxxviii. 8, slahbornpage, lxiii. lxxviii. Becepage, II. li. 3; III. lxii.

Ragworte, *senecio jacobæa*. "Ragworte" oper flyfo berthe yelowæ flouris like "tansy and stynketh foule," Gl. Sloane 5, fol. 46 a.

2. *Orchis*. Lyte, p. 249.

Ramejan, *ramsons*, *allium ursinum*. See þpamsan.

Ramgealla, þpamgealla, Gl. vol. II., *menyanthes trifoliata*. Lb. I. li. lxv. 1.

Ramnes fot, *ravensfoot*, *ranunculus gramineus*, and *acris*. For þpæmnes fot. See *Lodeworte*, where Gl. Sloane should have *corvi* pes. "Apium emoroidarum" (which is *pilewort*, *R. ficaria*) vel pes "corui. idem. ramys fote," Gl. Harl. 3388. Βαρράχιον.

Ratele, Medratele. See þpætele. *Quercula* in gl. is Χαμαίφυς.

Reob. See þpæob, *reed*.

Ribbe, gen. -an, fem., *ribwort*, *plantago lanceolata*. Hb. xxviii. xeviii.; Ld. vol. I. p. 380; Lb. I. ii. 22, iii. 8, xxiii. xxvii. 1, xxxviii. 5, 9, 11, xlv. lx. 2, lxii. 2; III. xxxiv. lxxii. 1; Lacn. 12, 29, 55; vol. III. p. 292. Gl. Harl. 3388. Ἀρνόγλωσσον.

Ryben. Gl. vol. II.

Rige, Ryge, gen. -es, *rye*, *secale cereale*, Lb. I. iv. 6; lyge, Gl. Mone. 322 b, and Gl. Brux. 42 b; pyge, Gl. M.M. 162 b; pyge, Gl. C. fol. 57 a; Gl. Laud. 567.

Risce, Resce, Rixe, gen. -an, gen. pl., *piscina*, also, dropping vowel, *Ræsc*, *Risc*, a *rush*, *iuncus*. Hom. II. 402; pefce, Gl. Iul. A. 11. fol. 125 b, where pisc is in the St. Johns copy; pīxum, Exod. ii. 5; pīcsa, Lb. II. xxxii.; eapīxena, Διδ. 52; Risc, Gl. R. p. 42; pæsc, Gl. C. fol. 47 b; Æpīsc, Gl. R. p. 42; Eapīrc, Gl. R. p. 42. Σχοῖνος.

Rodewort, Rodelwort, Ruddis, Rodes, *calendula officinalis*, *marygold*. "Solsequi" um Rodelwort oper marygoldys," Gl. Sloane, fol. 46 b.; Gl. Harl. 3338; Gl. M., in *Calendula*.

Romanisc pūb, *cinnamon*. Ld. vol. I. p. 376. 4.

Rore, gen. -an, *rose*, *rosa*. Hb. c. 2, ci. 3, cxxxix. 3, cxlv. 4, cxlvii. 2, clviii. 6, clxix. 3, clxxi. 3; Quad. ii. 15; Lb. II. ii. 2, xxxii. lvi. 4; Lacn. 59, 89; Ld. vol. III. p. 144; Gl. R. p. 39. Ρόδον.

Rowan tree, *the service tree, sorbus* or *pirus aucuparia*. See Syppre. Islandic Reynir, Ræynir; Dan. Rønne; Norw. Rogn. Ok í því bili bar hann at landi, ok fékk tekit reynirum nokkvorn. *Eodem momento ad ripam delatus, locum nactus est sorbis obsitum*, etc. Snorra Edda. Skald skaparmal. vol. I. p. 288, and what follows; also p. 334; also vol. II. p. 483. "Oa.

Rube, gen. -an, *rue, ruta graveolens*. Hb. xci.; Lb. I. i. 2, i. 8, xvi. 2, xviii. xix. xxi. xxxix. 3, lxiv. lxxi.; II. iv. v. vi. 1, viii. xi. xviii. xxii. xxiv. xxviii. xxx. 2, xxxii. xxxiii. xxxiv. xxxix. xliv. xlvii., twice, li. 3, thrice, lv. 2, lxv. 2; III. i. ii. 6, xiv. 1, xxiii. xxxi. xxxiv. lxii. lxiv. lxvi. lxix. 2; Lacn. 4, 5, 8, 12, 14, 23, 29, 38, 39, 59, 64, 65, 89, 111, 114; Διδ. 9, 13, 16, 17, 23, 36, 60; Hb. lxxx. 5; cxxx. 2, clii. 1, where it translates πηγανον, clxxx.; Ld. vol. I. p. 374, 3. Πηγανον.

Rubimoln, *water pepper, polygonum hydropiper*. Gl. vol. II.

S

Sæppe, *the spruce fir, abies*. Cf. Fr. le faux sapin. "Abies," Gl. Cleop. fol. 81 d; Gl. M.M. 153 b. 'Ελδτη?

Sæpaup, *seaweed, fucus*. "Alga," Gl. R. p. 42. poap, Gl. M.M. 153 b, corrected.

Sæþeue, Suðeuge, gen. -an, fem., *savory, satureia hortensis*. Gl. vol. II; Lacn. 29, 111.

Sapne, Sapnæ, Sabina, Sayene, Saume, gen. -an, *savine, iuniperus sabina*. Hb. lxxxvii.; Ld. vol. I. p. 378, 10; I. xxxix. 3, xlvii. 3; II. xli. lxv. 4; III. viii.; Lacn. 14, 29, 43, 50, 57, 59, 89; Διδ. 15. Βραθύς.

Safran, *saffron*. See Cnoh. Διδ. 23.

Salue, Sealue, gen. -an, *sage, salvia*. Hb. ciii.; Lb. I. xxix. xxxii. 4, xlvii. 3, lxii. 2; II. xv. 2, lxv. 4; III. lxii. lxxi. lxxii. 2; Lacn. 4, 12, 14, 29, 59, 64, 89, 111; Διδ. 63. An importation. 'Ελε-λσφακον.

Saltwort, *salsola*. Cotgrave in Salicor.

Scaefærne, *ceterach officinarum*. Turner.

[Scalbhhyllas vel sonbhyllas, *alga*, Gl. C. Scalbhulas, *paupilius*, are errors. Scealbhyrelas, *fruteta, thickets*, occurs in G.D. See Gl. M.M. 153 b, and Scealban epunle in HID. fol. 16 a.]

Scamonia, *scammony, succus induratus convolvuli scamoniæ*, from Aleppo. Lb. II. lii. 3. How tested, II. lix. 4. Σκαμωνία, Σκαμωνία.

Schokke, *brankursine, acanthus*. Gl. Rawl. C. 607.

Skirewit, *rocket, eruca sativa*. "Eruca," Gl. Laud. 553; Gl. Rawl. C. 607; Gl. Sloane, 5. fol. 50 b, corrected. It is a mustard. Others otherwise.

Scrubgrass, *equisetum*, employed to polish fire irons. Dickinsons Gl.

Se holy, *sea holly, eryngium maritimum*. Gl. Sloane, 5. Sea pistel, Gl. Harl.

Se needles, *erodium moschatum*. "Acus" "muscata .i. se nildis (so) folia multa" "et fissa habet, florem indum et subru-" "brum fere crescit sicut malum terræ." Gl. Rawl. C. 607.

Sealh, Salh, Seal, gen. -es, masc., *the willow, salix*. Gl. vol. II.; Lb. I. xxxvi. xxxviii. 11; III. xvi.; Lacn. 12; Gl. C. fol. 54 d; salch, Gl. M.M. 162 a. Οισίνη.

Reab seal, *red willow, salix rubra*. Lacn. 89.

Shavegrass, *equisetum*, Gerarde. See Scrubgrass and Scaya in Gl. Dun.

Secg, gen. -es, masc. and neut., *sedge, carex*. Lb. I. viii. 1, xxxiii. xxxi. 9, xxxix. 3; III. lxvii.; Lacn. 23; neuter in Æ.G. page 13, line 48, two MSS.

Colhxrecg, which see. It shews secg and carex to have different limits.

Secg—cont.

Domoppreç, "hammer sedge." See

Domoppyp, also Gl. vol. II.

Mopsecg, "moorsedge," any sedge.

Δδ. 65.

Reab secg, "red sedge," Lb. I. xxxix.

3.

Selpæte, Gl. vol. II. "felbeza senecion,"
Gl. Hoffm. 24.

Senep, Senop, Sinop, gen. -es, masc.,
mustard, sinapi. Lb. I. i. 8, 12; masc.,
II. vi. 1, vii.; Δδ. 10, 16; Gl. R. p.
43. Νᾶρυ, Σίναρι.

Seoponleafe, tormentilla. Hb. cxviii.

Setterwort, helleborus niger and H. viridis.
See Oxnalib. "Elleborus albus," Gl.
Rawl. C. 506.

Sidepape, zedoary, the root of kampfseria
rotunda. Lacn. 4, among foreign drugs.

Sigelpheopra, -re, gen. -an, masc. and fem.;
if the later English idea were the same as
the earlier, this would be the marygold.
From Solsequium the French have Soufai,
the marigold, and souls aquatique, lysi-
machia. Marygold has also the "round
seed." A yellow flower seems agreed
on in the earliest gll. Hb. l. cxxxvii.;
Gl. vol. II.; Lb. I. cxxxviii. 7, fem., xlv.
2; III. viii., masc., xxxii. xxxiii. 1;
Lacn. 29; Gl. Cleop. fol. 36 a.

Sigle, gen. -an, rye, secale cereale. Lb. I.
liv.

Sigsonte, Gl. vol. II.

Sylbeam, C.D. 570, and the reading of the
MS. = Sealh?

Sylfhele, selfheal, sanicula, Gl. Dun., Bailey.
Prunella in modern books.

Sinfulle, gen. -an, houseleek, sempervivum
tectorum, also sedum. Gl. vol. II. cxxv.;
Lb. I. iii. 11, xxxi. 3, xlvii. 3; II. xii.
lix. 14; III. lx.; vol. III. p. 292.

Singpene, gen. -an, fem., singreen, sedum.
Gl. vol. II.; Hb. xlix.; Lb. I. viii. 2,
xv. 2, xxxii. 4, xxxvi. xxxviii. 5, 6,
xl. xlv. 2, lxxiv.; III. lx. An
ἀειζωον.

Syppe, gen. -an, fem., Syppteop, the ser-
vice tree, Lat. sorbus, pirus domestica,
Bot., very rare in England, and pirus
aucuparia, Bot., very common. C.D.
118; C.D. vol. III. p. 379; C.D. 1134;
C.D. vol. VI. p. 234; H.A.B. vol. I. p.
93.

The Bot. affix the name of "true ser-
vice tree" to the pirus domestica only.
Yet our best authority, the founder, after
the wort gatherers, of this science, Theo-
frastos, speaks expressly of "Oa which
have the fruit round, as in pirus, or
rather sorbus aucuparia. "They differ,"
says he, "in the fruits; some produce a
round, some a prolonged, some an egg
shaped fruit." Thus his definition is
not limited to the pirus or sorbus domes-
tica, but includes the aucuparia. At the
same time he excludes the pirus aria, P.
terminalis, and any other such by his
strict description of the leaf. The "Oa
whether male or female has a leaf with
the leafstalk long and sinew like; the
leaflets spring in rows from the sides of
the leafstalk, like fins, so that the leaf
being one, it has lobes divided down to
the leafstalk; moreover the several leaf-
lets are distant from each other a some-
what considerable distance; and the
tree sheds its leaves not partially, but
the whole finny series at once." . . .
All have, at the extremity of the leaf-
stalk, one odd leaflet, so that the whole
number of leaflets makes an odd num-
ber." Theof. ed. Schneider, p.

By these words this author draws a dis-
tinction between the service and pear
families, which modern observers have
overruled. Yet it is clear, that by ancient
authorities, the rowan tree was a service
tree, as well as the rare pirus domestica,
and the whitten tree was not.

[Susas, C.D. 406. = vol. VI. p. 232, not to
be confounded with the Susca of the gll.,
which is chisel.]

Sypapdes pyp, siccards wort, sanicula Eu-
ropæa. Ld. vol. III. p. 4, note.

Slahþopn, gen. -es, masc., the sloethorn, *prunus communis*, var. *spinosa*: otherwise the blackthorn, "spina nigra" of gl. Slah is the fruit, as in the present volume, not the wood. Lb. I. xxxvi. xxxviii. 11, xlv. lxi. 2, lxviii.; II. li. 3; III. xxxix. 1, xlvii.; Lacn. 85. Slachþ, Gl. M.M. 159 b; slagħð, Gl. C. fol. 43 a. As late as Gl. Harl. 3388, a paper MS., we find "Acasia est succus prunellarum" "[im]maturarum, greneslane wose" (xpenpa slana pos).

Slapie, Slapige, Slapege, gen. -an, fem. ? *salvia sclarea*. Lacn. 4, 111. "Slare-gia," MS. St. Johns, Oxon. 154.

Slepwort, *lactuca*, Gl. Harl. 3388. L. leporina, MS. Bodl. 130.

Slite, *cyclamen hederæfolium*. Hb. xviii., etc.

Smeþingþyrt, a mallow? The mallows are good vulneraries. "Crispa," Gl. R. p. 41. "Malua crupa," Gl. Iul. fol. 125 a, and St. Johns. See the following.

Smeþopþyrt, "*arietolochia*." Hb. xx.; Lb. I. lviii 2; III. xlvii.; Gl. vol. II.

2. "*Mercurialis*," Gl. vol. II. Add Smerdok *mercurialis*, Gl. Rawl. C. 607.

Neither of these plants have any smeariness about them.

[Sniðstþeo, Gl. C. fol. 57 a.; Cf. Gl. M.M. 163 a, is chisel.]

Softe, *verbascum thapsus*. Gl. Harl. 978.

Solosece, *heliotropium Europæum*. Hb. lxxvi.; Gl. vol. II.

Solsequium. Lacn. 4. See Sigilþeopþa. Solsequium is marygold, MS. Lambeth, 306; an interpretation against which Turner rightly protests.

Sorell, *rumex acetosa*. "Oxylapatium," Gl. Rawl. C. 506.

Sparuþwe tonke, *sparrow tongue*, *polygnum aviculare*. "Centodium" for Centinodia, MS. Bodl. 536; Laud. 553. Lingua passeris centinodium, Gl. M. Poligonia, Grete Herball.

Spekuel. "Meum in duch Bearwurtz. I "never sawe this herbe in Englande

Spekuel—cont.

"sauyng once at saynte Oswaldes, "where as the inhabiten called it spek-uel." Turner.

Speþeþyrt, *spearwort*, *ranunculus flammula*? MS. Bodl. 536; in Gl. vol. II. perhaps means *sagittaria*, but Lyte, p. 495, like all others, makes the flowers yellow.

2. *Inula helenium*. Hb. xvii.; Gl. vol. II.

Spewing wort, *asarum Europæum*. Gl. Arundel, 42.

Sppacen, black alder, *rhamnus frangula*. Gl. vol. II. In Brabant Sporckenhout (Dodoens).

Stæþþyrt, *statice*. Gl. vol. II.

Stancþop, gen. -es, *stonecrop*, "stone wort," *sedum*, All. *Crassula*, Gl. Rawl. C. 607, from the thick substance of the leaves. See Fuchsius, p. 760; Lyte.; Gl. Sloane, 5, fol. 50 a. Lacn. 110.

Stanwort, *linaria cymbalaria*. Lyte. p. 88. It haunts walls.

Stanche, *capsella bursa pastoris*, Gl. Rawl. c. 607, being esteemed a blood stancher in bloody fluxes. See Lyte, p. 89; Gl. Sloane, 5, fol. 52 d. Stancheblod, MS. Arundel, 42.

Standerweks, *Standweks*, *orchids*. "Satyrion," MS. Bodl. 536. "Venerem, "etiam si omnino manu teneatur radix, "stimulari" (Plinius). So Petron. Satyr. viii. xx. "Standilwelkis," Gl. Sloane, 5, fol. 50 d. So Gl. Sloane, 135, fol. 111 b. Correct Gl. Harl. 3388 in Saturation.

Stedrewort, *cowslip*. "Pygla maior .i. "pygyll or stedrewort . . . it "wyl make a mon to have lust to wo-mon." MS. Bodl. 536.

Sterwort, *starwort*, *stellaria*. Gl. Laud. 553.

Sticwort, *stichwort*, *stellaria*. See *Æþel-reþþingþyrt*, Gl. vol. II.

Stime, *nettle*, Lacn. 45; a name referring to its caustic qualities. The Latin *Vrtica* is the same thing as *Vstica*, and the Bot. call it *Vrtica urens*.

Strīde, *nettle*, Lacn. 45; a name referring to the stout hempy fibres of its stem.

Stoansuke, *parsley*. Gl. Harl. 978.

Strælypyrt, doubtful. Gl. vol. II.; Lb. I. xxxviii. 9.

Steapbeþian, *strawberries*, sometimes put, Lacn. 2, for the plant Speapbeþian piæ, *fragaria vesca*. Hb. xxxviii.; Gl. Harl. 3388; Lb. III. xli. lxiii.; Lacn. 4, 14, 29.

Stewwert, *oxalis acetosella*. "Alleluia. panis cuculi. i. wodesure. i. stub-wert," Gl. M. Lyte, Gerarde. Stub is a small stump, and a piece of ground full of such stumps, a recently cut copse. Gl. Sloane, 135; Gl. Harl. 3840.

Sugebistel, *sow thistle*, *sonchus oleraceus*. MS. Bodl. 130, 536.

Sunbcopn, gen. -es, neut., *saxifraga granulata*. Hb. xcix.; Lb. III. xx. lvi.; Lacn. 18; Gl. vol. II.; Gl. R. p. 41.

Sunbeap, *sundew*, *drosera*, "most covered with Dew when the Sun lies hottest on it." Cotgrave in Rosée.

Sunnan copn, *gromel*, *lithospermum officinale*. Hb. clxxx., with additions to vol. I. Milium solis.

[Sun tpeop origia, Gl. Cleop. fol. 86 d. I conjecture *Oryza sum tpeop*].

Supe, gen. -an, fem., *sorrel*, *rumex acetosa*, Boys are familiar with its sourness. Also *oralis*. Lb. I. xlv. lviii. 2; II. li. 3.

Geaces supe, *Iacessupe*, *cuckoo sour*, *oxalis acetosella*, a trefoil. "Trifolium," Gl. R. p. 39; Lb. I. xlv. 2; III. xlviii.

Connes supe, *rumex acetosa*. Lb. I. li.

Pubu supe, *oxalis a.* Gl. M.

Supeþne pind, *cinnamon*. Gl. Dun. Kuvd-mæmon.

Supeþne pubu, *southernwood*, *artemisia abrotanum*. Hb. cxxxv.; MS. St. Johns, Oxon. 154; Lacn. 12, 14, 52, 107.

Spam, pl. spammas, masc., *mushrooms* and *toadstools*, *volvi*, *fungi*. Gl. R. p. 139; Gl. Mone. 321 a; Að. 19, 66. Múkn̄s.

Spaen pyrt, unknown. Gl. vol. II.

Spegles æppel, *beetle nut*? Gl. vol. II.; add. Lb. II. lxv. 5; III. ii. 4, 6, xiv. 1;

Spegles æppel—cont.

Að. 49. In Gl. Sloane, 146, we find "Arsenicocistis spelles æppel," of which I could make nothing. The leaves Φύλλα, of the *piper betle*, are chewed in India.

Swines fennel, *kogweed*, *peucedanum officinale*. Gl. Laud. 553. Πευκέδαρον or -os.

Swines grass. 1. *Quitch*, *triticum repens*. MS. Bodl. 130. 2. *Knotgrass*, *polygonum aviculare*. MS. Bodl. 553, fol. 8. 3. *Wartwort*, *coronopus ruellii*. E.B. 1660.

Swines thistell, *sonchus oleraceus*. Gl. Harl. 3388.

T.

Tæsel, Tæsl, *teazel*, *dipsacus*. If under cultivation, *D. fullonum*. Αίλακος.

Ƴilbe tæsel, } *Dipsacus silvestris*.
Ƴulpes tæsel. } Hb. clvi.; MS. Harl. 3388.

[Teappan tpeop. C.D. 1142; H.A.B. vol. I. p. 116. Not, perhaps, a specific name.]

Tepebuntina, *turpentine*, from the *terebinthus*, considered as a wort. Lb. II. xxx.

Teterwert, *celandine*, *chelidonium maius*. Gl. M., MS. Bodl. 536; Gl. Harl. 3388; Gl. Laud, 553; Gl. Sloane, 135. Lyte, Gerarde. The juice is copious and acrid.

Thryft, *sedum*. Turner (black letter).

Todeflax, *toad flax*, *linaria*. Lyte, Cotgrave, &c. *Todwede* as *centaurea jacea*, in Gl. Harl. 3388, is perhaps an error.

Totheworte, *capsella bursa pastoris*. Gl. Sloane, 5, fol. 52 d.

Truelove, *Paris quadrifolia*. The Wright's chaste wife, time of Edward IV. All.

[Ƴpaltiga. MS. Cot. Iul. A. 11, fol. 126 a; printed twaltiga in Wright's Glossaries. Read palmtpiga from the St. Johns copy].

Tungilsnpyrt, *white hellebore*, *veratrum album*. Gl. vol. II.

- Tungpypt. See Tungilnpypt. Lb. I. xxviii.
 Tunsingpypt. See Tungilnpypt. Hb. cxl.
 [Tylæfe, Tpylæbe.] *twayblade*, *orchis bifolia*, against Gl. Dun.

U.

- Uman. Lb. II. lvi. 1. Read hunan?
 Unpyrtpræbe, *waytrodden*, *polygonum aviculare*, which grows with great obstinacy in trodden paths. Hb. xix. Read centinodia weghetrede, Gl. Mone. 286 b; and see 291 a. See Appolligonius, Gl. Dun. "Proserpinaca is Germ. Wäg-
 "grass or Wägdritt," says Humelberg in his edition of Apuleius. The galiums will not bear the tread. Πολύγονον.
 Uouelle, *wolde*, *reseda luteola*. Germ. Wouw. Lb. II. li. 3.
 Up, *yew*. MS. St. Johns, Oxon. 154. See Eop.

V.

- Valeriana, gen. -an, *allheal*, *valerian*. Laen. 4; Δδ. 68.
 Uica perueca, *periwinckle*, *vinea*. Laen. 29. See Fica.
 Vulgago, *asarabacca*, *asarum Europæum*. Δδ. 62; Gl. Rawl. C. 607, corrected by itself; Gl. Harl. 3388; Gl. Sloane, 664. "Ασαρον.

W.

- Wab, gen. -es, neut., *woad*, *isatis tinctoria*, neut. Æ.G. p. 14, line 12. "Sandix," Gl. R. p. 44, alluding to Vergilius Eclog. IV. 45; the interpretation of that word being even now uncertain. Wæad, Gl. M.M. 163 a, corrected. Lb. I. xxxviii. 5, lx. 5; II. li. 3. See Hb. lxxi. "Waað fucus," Gl. Laud. 567; C.D. III. p. 390, no. 1292. "Ισάρις.

Wætenpypt, *waterwort*, *callitriche verna*? Hb. xlviii. *Callitriche*, as in Fuchsius, Florio, is maidenhair, which is not fond of water, Gl. vol. II.

Wayfaring tree, *viburnum lantana*. Cotgrave, Florio. The twigs, leafstalks, and leaves are covered with a dust, like a wayfarer. It is called sometimes in German the mealy beam. I do not see that Gerarde was author of the name above.

Wæalmopu. See Mopu.

Wæalpypt, Wæalpypt, gen. -e, fem., *dwarf elder*, *sambucus ebulus*. Hb. xciii.; Lb. I. xxiii. xxiv. xxviii. xxxvi. xliii. xlvii. 2, 3; II. li. 1, 3; Laen. 43, 47. Some glosses say *endive*, a foreign salad, but the translator of the Herbarium was generally a competent botanist, and puts *ellenpypt*, *elderwort*, as a synonym.

Wæbe beþge, "*madberry*," *veratrum album*. Hb. cxl. Στρόχνος μαδικός of Dioskorides. "Elleborus, poebe beþge," Gl. C. "Helleborus .i. yediberige," Gl. Laud. 567, so.

Wægbæbe, gen. -an, fem., *waybroad*, *plantago*. Hb. ii.; Lb. I. xvii. 3, xxvii. 1, 3, xxxii. 3, 4, xxxiii. xxxvii. xxxviii. 1, 2, xxxix. 3, xlv. 1, 3, xlviii. lviii. 2, lxii. 1, 2, lxx. lxix.; II. ii. 2, xxvi. xxxviii. liii. lvi. 2, 4; III. i. vi. viii. li. liii. lxxi.; Laen. 6, 12, 45, where it is mother of worts, 59, 75, 115; Δδ. 15, 19, 66. 'Αρνόγλωσσον.

See pupe wægbæbe, *the rough waybroad*, *plantago media*, formerly *P. incana*, hoary *P.* in Flora Britannica. Lb. I. xli.; II. lxx.

See smeþe wægbæbe, *the smooth waybroad*, *plantago maior*. Lb. III. lxii.

Wenpypt is of two sorts, as below. Lb. I. vi. 6, xx. two, xxvi. 7, lviii. 2; III. xiii. xiv. 2, xxx. xlix.

See cluphtce p., *the bulbed wenwort*, *ranunculus ficaria*, bulbed and acrid. Lb. I. lviii. 1, 2, lxii. 1; II. li. 8, where cluphtan is truly printed, lii. 1, where it grows on old lands, liii. lv.; III. xxxi. xli. twice; Laen. 25, 35.

ƿenpypt—cont.

Seo cneohƿe ƿenpypt, "the kneed
"wenwort," probably *coronopus ruellii*
or *wartwort*; covered with warts and
wens, and full of knots. Lb. I. lxiv.

Seo smale ƿenpypt, Lacn. 40.

ƿeoce, gen. -an, *witch elm* or *hazel*, *ulmus montana*. Gl. vol. II.

[The gloss Papyrus ƿeoce has been misunderstood. Lye furnished a reference to the following passage, explaining it correctly: "Omnes lampades ecclesie implevit aqua, atque ex more in medio papyrus posuit, quas allato igne succendit, sicque aqua arsit in lampadibus ac si oleum fuisset." Gregorii Dialogi, I. 5. *He filled all the church lamps with water, and put a wick in the middle, then he fetched fire and lighted them, and the water in the lamps burned, as if it had been oil.* So papyrus means *wick*, *peoce*. And "flag" or *rush* also the paper made of it," is a puerile error].

ƿeoðobend, *withywind*, *convolvulus*. Lb. III. viii. See ƿububend.

ƿergula, *the crab*, fruit of the *Pirus malus silvestris*. Lacn. 45. Now called *Varrjus*, in Halliwell Wharre.

ƿermob, ƿermob, ƿærmob, gen. -es, masc., *wormwood*, *artemisia absinthium*. Hb. xlv. 3, xciv. 8, cii. cxii. 13; Gl. Brux. 41 a; Leechd. vol. I., p. 374 d (of two kinds), p. 378, 10, vol. III. p. 198; Lb. I. i. 2, ii. 21, iii. 12, xix. xxviii. xxxvi. xxxix. 3, xli. xlv. 1, xlvii. 1, 3, lii. lviii. 2, lxi. 1, 3, lxii. 1, 2; southern, II. ii. 1, 3, iii. v. x. xvi. 1, xviii. xx. xxii. xxiv. southern, xxxiii. xxxix. li. 1, lii. 1, liii. lv. 1, 2, masc., lxv. 5; III. ii. 1, iii. 2, xiv. 1, 2, xxi. xvii. xxviii. xxx. masc., xxxi. xli. lxi. lxii. lxiii. lxiv.; of two kinds, Lacn. 2, 12, 23, 25, 26, 28, 29, 39, 40. Se hapa p., *the hoary wormwood*, Lacn. 43; ƿyrmob, 71, 72, 77, 111; Δδ. 27, 52, 57, 60, 63. An importation. 'Αψιδιον.

ƿermob—cont.

Se ƿula ƿermob, *foul wormwood*, *artemisia campestris*. Lb. III. viii.

Suðerne ƿermob. See above.

Weyhore, *filago*. Gl. Sloane, 5, fol. 5 b.

ƿilbe næp, næp, *bryony*, *bryonia dioica*. MS. Bodl. 130; Gl. Harl. 3388; Gl. Rawl. C. 607; Gl. M.; wrong in Gl. R. p. 44.

Wilding tree, *malus silvestris*, Lat. Gerard.

ƿilg. ƿelig, gen., *peliges*, *pelies*, masc., *willow*, *salix*. Lb. I. lxxxvii. 1, 2; Lacn. 12; H.A.B. vol. 1. p. 220; masc. C.D. 655. 'Ιτέα.

ƿyllecwæppe, see Gl. vol. II., but overrule these testimonies. See Cæpse.

ƿindelstreap, gen. -es, neut., *windle straw*, *cynosurus cristatus*, *agrostis spica venti*. Gl. vol. II.

ƿingeapb, properly *vineyard*, used for *vine*. Math. xxi. 39; G.D. fol. 170 a, fol. 156 a.

Blac ƿingeapb, *black bryony*, *tamus communis*. "Brabrasca vel ampelos male" [ἄμπελος μέλαινα]. Gl. R. p. 39.

ƿilbe ƿingeapb, *wild vine*, "*labrusca*." Gl. R. p. 39, so MS.

Hƿit ƿilbe ƿingeapb, *old man's beard*, *clematis vitalba*. "Brionia vel ampelos leuce, g." [ἄμπελος λευκή, Græce], Gl. R. p. 39.

ƿintreop, gen. -es, neut., *the vine*, *vitis*. Gl. R. p. 48; Gl. St. Johns, Oxon. p. 80 a; Æ.G. p. 4, line 42; Gl. M.M. 159 a. "Ἀμπελος.

ƿip, ƿiptreop, *myrtle*, *myrtus*. Gl. Cleop. fol. 61 c; ƿip with accent, fol. 82 a; uup, Gl. C.; Gl. M.M. 159 a, corrected; Lb. I. xxix. 2, xxxvi. xxxviii. 11; III. xxxix. 1. ƿiprumb, Lacn. 12, 29. Μύρτος.

ƿyrmƿypte, *wormwort*, *sedum album* or *villosum*. Lb. I. xxxviii. 6, xxxix. 3, lvii.; III. ii. 5.

ƿistle, *a hollow reed of any sort*, *fistula*. Gl. Cleop. fol. 11 b, 81 b, for *avena*; but in the Vergilian sense, "*nusam*" "*meditavis avena*."

Fistle—cont.

Fudu fistle, hpiacle, a hemlock stem, *cicuta caulis*. Fobe p. *cicuta*, Gl. Mone. Gl. M.M. 156 a; Gl. C. Æ.G. p. 9, line 25. Σύπρυξ.

Fitmæpes pypc. Gl. vol. II.

Fide-, Fido-pinbe, gen. -an, withywind, *convolvulus*. Gl. vol. II. Fido-pinbe, Gl. R. p. 46. *Caprifolium*, weþerwynde, Gl. M.

Fidig, gen., pides, masc., a withy, *salix*. Lb. I. xxxvi. xxxviii. 11, lxxiv.; C.D. 487, 703; Gl. R. p. 48. 'Iréa.

Wodebrone, woodbrown, bugle, *ainga reptans*. Gl. M.; Gl. Harl. 3388.

Woderoue, woodruff, *asperula odorata*. "Herba muscata, herba citrina," Gl. Harl. 3388.

Wodesure, woodsour, *oxalis acetosella*. "Panis cuculi," Gl. M. Lyte.

Wolde, *reseda luteola*. "Lucia. flores habet croceos," Gl. Harl. 3388.

[Fotcreop, C.D. 595, for pohe treop, crooked tree.]

Fpætte, gen. -es, crosswort, *galium cruciatum*. Gl. vol. II.

Fudu, gen. es, masc., wood. 1. *Lignum*. 2. *Silva*. 3. *Arbor*.

Suðepne pubu, southern wood, *artemisia abrotanum*. Gl. R. p. 44. 'Αβρόταρον.

Fububend, gen. -es, masc. -binde, gen. -an, fem., woodbind. Hb. clxxii; Lb. I. ii. 21; III. ii. 1, xxx. xxxi.; Lacn. 12, 42. *Caprifolium*, Gl. Bodl. 553, which means *lonicera*, Bot. Viticella, Gl. Mone. 322 b. "So doth the woodbine the sweet honeysuckle gently entwist." Mids. N.D., Act. iv. 1, 46.

Fubupille. See Ceppille.

Fudu lectpic, masc., wood lettuce, *lactuca scariola*. Hb. xxxi.; Lacn. 2; Gl. vol. II.

Fubupore, hpoce, gen. -an, *asfodelus ramosus*. Hb. xxxiii. liii.; Lb. I. viii. 2, xxi. xxxvii. 1, xxxviii. 6, xlv. 2; III. xxix. xxxii. xxxiii. 1, 2; Lacn. 5, 12, 29, 69, 111. 'Ασφόδελος.

Fubupore, hpoce—cont.

2. Woodruff, *asperula odorata*. Gl. vol. II. See Woderoue.

Fubupose, woodrose, *rosa canina*. Gl. vol. II.

Fubupeaxe, gen. -an, woodwazen, *genista tinctoria*. Lb. I. xxiv. xlvii. 2; III. xxx., where pubupeax is truly printed as in MS. Lacn. 29, which see, 40, peobup. 41, 43.

Fudu þistel, wood thistle, *cnicus lanceolatus*. Hb. cxi.

Fulres camb, wolfs comb, *dipsacus silvestris*. Hb. xxvi. The cultivated sort was till lately used to comb the nap of cloth.

Se bpaba pulres camb, glosses Camemelon alba, Gl. Brux. 41 a; it is probably fullers teazle, *dipsacus fullonum*.

Wulves fist, *lycoperdon*. "Fungus," Gl. Harl. 978. Παρδειν is not the exact idea, but βδειν.

Fulres tæal, wolfs teazle, *dipsacus silvestris*. As wolfs comb.

Wulnes tuers, "camelio alba," Gl. Laud. 567. Here occurs the broad word treop. See Quad. viii. 8. The teazle is doubtless meant.

Fupme. Gl. vol. II. "Luto pupmaman," so, Gl. Cleop. fol. 57 d, 107 a. "Murice" "pypman," fol. 95 a.

Felpupma, "origanum," Gl. Cleop. fol. 71 c, for felb-.

Fupmille, Fupmele, "origanum uupmilla," Gl. M.M. 160 a; Iye; Gl. Laud. 567.

p.

Peoppypc, pyoppypc, ploughmans spike-nard, *inula conyza*. Gl. vol. II.; Lb. I. xxxii. 4; III. xxx.; Lacn. 40.

Pypne, gen. -an, fem., a thornbush, *dumus*. Seo blace pypne, the blackthorn, sloethorn. C.D. 1368; Exod. iii. 2, 3, 4; C.D. 1218.

bypne—cont.

Gatebypne, *the cornel, cornus sanguinea*.

The same as Gätetpéop. The same being described as a tree and a thorn, though it be not spiny. Gatentree is *Cornus* we are told by Miss Anne Pratt. pistel, pistil, gen., pistles, *thistle, carduus cricus*.

Milk thistell, Gl. Harl. 8888, under *Lactuca agrestis*. *Sonchus oleraceus*.

Se sceappe pistel, *the sharp thistle*. Lb. III. xii.

Þudu pistel, any sort wild. Lb. III. lxx. 2; Lacn. 39.

Þulres pistel, perhaps as *pulres tæsl*. MS. Laud. 553.

Þureþistel, þuþistel, *sow thistle, sonchus oleraceus*. "Lactuca," Gl. Cleop. fol. 56 a; Gl. MM. 158 b; Gl. C.; Lb. III. viii.

þopn, gen. -es, masc., *a thorn*. 1 *Spina, aculeus*. 2. *Planta spinosa*, quod et laxius quam hodie dicebatur. Gl. R. p. 48.

Appelþopn, *the crab tree, pirus malus*, though not spiny; "lignum pomiferum," C.D. 460.

Blac þopn. See Slahþopn.

Þægþopn. See H.

Lasþopn, *the spindle tree, euonymus europæus*, though not spiny. Luizenboom in Dutch (Nemnich). C.D. 570.

Þeoce þopn, *a wich elm not grown beyond a bush, ulmus montana in arborem non everta*. C.D. 1265, etc.

Þereþopn, þeranþopn, gen. -es, masc., *blackthorn, rhamnus cathartica*. *Ramnus ðeoceþopn*, Gl. C. fol. 52 d; theban

þopn—cont.

þhopn, Gl. M.M. 162 a; thethorā, Gl. Harl. 3388; Gl. vol. II.; Lb. III. viii. lxiv. lxvii.; Lacn. 82.

Thorow wax, *bupleurum rotundifolium*, because the stems grow through the leaves.

Þpulefe, *a trefoil, trifolium*. Gl. R. p. 39.

Þung, pl. -as, masc. 1. *Any poisonous plant*. 2. *Wolfsbane, aconitum*. Gl. M.M. 153 a; Gl. R. p. 43; Gl. Cleop. fol. 7 c; Lb. I. xxxii. 4, lxxxiv. þone miclan þung, lxxxvii.; II. li. 2; III. xxvi. xxxix. 2. The frequent gloss Cōxa is an error for Toxa, which stands for Toxicum, *poison*. 'Ακόνιτον.

Þunopclæppe, gen. -an, fem., *thunder clover*. Gl. vol. II.; Lacn. 2; Leechd. vol. I. p. 374, 1.

Þunoppypt, *thunder wort, sempervivum tectorum*. Gl. vol. II.; Lb. I. xlvii. 2.

[Þup or þun, Gl. Cleop. 82 b, *rubus*, an error for þopn, or þypne.]

3.

þekysters, *itchers, orchids*. MS. Bodl. 178, 536; Gl. Arundel, 42. *Satyrion*, Gl. Sloane, 5, fol. 50 d. Cf. *Zaruplæis*. Set down for *Aram maculatum* in Gl. Rawl. C. 506, under I. So by one hand in Gl. Harl. 8388, under *Pes vitali*; but also under *Saturion*, "rekesters."

þek pintel. Gl. Sloane, 5. See Caekoo pint.

GLOSSARY.

GLOSSARY.

A.

- Agemoge**, *egg mixture*, "Ogastrum," for **Æggemang**, Lacn. 48. Ogastrum seems to be egg-astrum.
- Abeþb**, **Abepeð** interprets *astutus, callidus*, Id. vol. III. pp. 186, 188, 192.
- Acoþþian**, præter -obe, part. p. -oð, *recover, e morbo consurgere*. Id. III. p. 184.
- Æþpe**, Gl. vol. II.; add. Lb. II. vii. xxii. = fol. 78 b, xlii. In I. lxxii. geotend æþpe, accusative, may be neuter, or the vowel in geotenbe may have been dropped.
- Ægeþþelman**, fem., *film of an egg, membrana vitellum complectens*. Lb. I. xi. See Filmen.
- Ægmopan**, plur., *eyeroots, nervi quibus oculus cum cerebro connectitur*. Δδ. 23. See Mopu, root, fem.
- Ængancundes**, adv., *oppositingly, adversus*. Lacn. 45.
- Æpn**, neut., plur. **Æpenu**, *a house, chamber, domicilium, camera*. Lacn. 68, 75, in which latter æpnu pyxð seems a probable correction. **Æt** þþiran eapne, Beda. 646, 31. *At Casa Candida*; at *Whit Ern*. On þ domeþn, John xviii. 28.
- Æchþega**, for þþæt þþega. Lb. II. lix. 9, 11.
- Æcstillan**, -ede, *to still, componere*. Lb. I. xxvi.

VOL. III.

Alomaltz, probably neuter, *malt used in making ale, brasium ad cerevisiam conficiendam*. Lacn. 37. Mealt makes gen. -es, dat. -e, Lb. I. xv. 2, xxxi. 7. No other indication of the gender occurs, but Germ. malz is neuter.

Almesman, an *almsman, eleemosynarius*. Id. vol. I. p. 400. Estates were often charged with gifts to almsmen, who are not necessarily mendicants.

Ancleop, gen. -es, neut., *ancla, talus*. Lb. I. xlvii. 2. **Onð alban gescþōne**. 7 reo pæs rið niðer oð ða ancleopa, D.D. p. 454, 15, *Robed in an alb, which was long, reaching down to the ancles*. But "talo" "tenus, oð ða ancleop," **Æ.G.** p. 48, line 9 (collated), has something to perplex, perhaps a plural instead of a singular.

Andþlita, **Andþlaza**, gen. -an, masc., 1. *face*; 2. *forehead*; it translates "frons." Hb. lxxv. 6, ci. 2, and is rubbed with the temples. Occ. Paris Psalter, Ps. xcvi. 12, ci. 2, 8.

Ansteallet, *one stalked*. Lacn. 107, as an-steleb.

Ansund, adj., *entire, solid*. Id. III. p. 232.

Apsape, gen. -an, fem., *verdigris*. Lacn. 13. Gender as Sape.

Ascaran, præter. **Ascar**, pp. **Ascaræn**, **Ascearen**, *to shave off, rescare, scindere*, Lb. I. xxxviii. 5, xxxix. 3. See II. lxxvi. The præter. **Scor** occurs Beda I. i.

Z

Attopcoppe, is drawn with eight legs and wings, in MS. V. of the Herbarium, and an engraving has already been somewhere published, from the MS. It seems most probable that the artist, Saxon or Roman, who first invented this picture, had in view and wished to realize the *κρανοκόλαπτα φαλάγγια*, mentioned in Dioskorides. *Περσέα δένδρον ἐστὶν ἐν Αἰγύπτῳ καρπὸν φέρον ἐδάδιμον, εὐστόμαχον· ἐφ' οὗ καὶ τὰ λεγόμενα κρανοκόλαπτα φαλάγγια ἐβρίσκειται*, i. 187. *The peach is a tree found in Egypt, bearing a fruit good to eat, a tonic: and on it the tarantulas called kranokolapta are found.* Again, *Phalangiorum genera quidem plura sunt . . . quartum cranocolaptes*. Aetius *Tetrabibl.* IV. i. 18, col 619. *Quantum deinde cranocolaptes sublongum et viride, stimulumque iuxta collum habet, atque si in quem irruat, locos circa caput quaerit.* Ibid. *Of phalangia there are more sorts than one. The fourth sort is green and longish, it has its sting near its neck, and in attack it aims at the head.* The most noticeable passage is from Nikander, *Theriaca*, 759.

Φράξο δ' Αἰγύπτῳ τὰ τε τρέφει οὐλοὺς αἶα

Κνώδαλα, φαλλάνη ἐναλίγκια, τὴν περὶ λύχνους

Ἀκρόνυχος δειπνητὸς ἀπῆλασε παιφίσσουςαν

Στεγνὰ δέ οἱ πτερὰ πάντα καὶ ἔγχνοα τοῖα κοίτης

Ἡ καὶ ἀπὸ σπληνδοῦ φαίνεται, ὅστις ἐπαύρη.

Τῷ ἱέλος περσεῖος ὑποτρέφεται πετάλοις

Τοῦ καὶ σμερδαλέον νεύει κάρη αἰὲν ὀποδρᾶξ

Ἑσκληκὸς, νηδὺς δὲ βαρύνεται αὐτὰρ ὁ κέντρον

Αὐχένι τ' ἀκροτάτῃ κεφαλῇ τ' ἐνεμάξατο φωτὸς

Ῥεῖα δὲ κεν θανάτῳ καὶ αὐτίκα μοῖραν ἐφείη.

A prose version will, for the present, be enough for these rattling hexameters.

Attopcoppe—cont.

Consider next the creatures which the mischief bearing land of Egypt produces, like the moth which in early evening a diner drives away as it dashes at the lamps; this one has wings of one piece, and fluffy as with dust. It is found under the leaves of the peach, lowers its head, looks fierce, has a cumbrous belly, a sting which it inflicts on mans neck and head, even to instant death. As is plain from what has been cited above, this is the *κρανοκόλαπτης*, as also Nikanders scholiast observes, and it suits well the drawing of the attopcoppe. Whether eight legs with wings (four says the scholiast) are familiar to modern entomologists I do not know.

B.

Bæð, pl. Bæpu also Bæð, neut., a bath, balneum. Lb. I. xxxi. xxxii. contents, II. xxvii. text.

Bápr, gen. -es, boar, aper, Quadr. viii. 1, 2, 3, 4, 5, 6, 8, 9, 10, 12, 13; Hb. cxxxi. 2; Æ.G. p. 7, line 15; Lb. vol. III. p. 15 (not bear).

Bedðian, make up a bed, sternere lectum. Æ.G. p. 30, line 36; Διδ. 65.

Bedðgepribu, plural, bedding, apparatus lectuli. Lb. III. xxxiv. A compound of Beð, bed and Gepæbu, furniture, apparatus. Ne her Crist him to læðan mobigne steban mið gylbenum gepæbum gepneat-pobne. Hom. I. 210. *Christ bid them not lead to him a spirited steed fretted with golden trappings.* Miner hopper mið minon gepædon, MS. p. 11. *I bequeath my horse with my trappings.* The adjective Gepyb is immediately connected with this, it means prepared. And *Woirer nam healf þæt blōð . and ðýbe on gepýbe orcaþ.* Exodus xxiv. 6. *Ac ic óngyte þeah þæt þa rōþlbe lustras ne sint callunga ayyreþalobe of ðinum mode*

Beðgeþu—cont.

beah se ƷpaƷ ƷeƷyð sī. B.L. fol. 29 a. *But I understand that the lusts of the world are not entirely eradicated from thy mind, though the grave be prepared.*

Beopma, gen. -an, masc., *barm, fermentum ex cerevisia*. Ld. vol. I. p. 398. Though as an expression for fermentum, leaven, sour dough, the same word occurs, yet it seems not likely that Saxon bread was ever leavened with sour dough.

Bepen, adj., of *bere, hordeaceus*. Lb. I. iv. 3, ix. 4, li. lxxii.; II. xl. lvi. 4; III. x. xiv. 2, 3, xxvi. xxxviii. 1; Lacn. 106.

Bepstan, to burst out into eruption, Hb. xc. 7. Cf. Ʒeþeþst. So Se þielm Ʒær Innoðer ut aþieþrð. P.A. 15 b. *The heat of the inwards breaks out in the leprosy of uncleanness.*

Blapan, Blopan, præt. Bleop, p. part. † Blopen; to blow, blossom, efflorescere. Ld. vol. III. p. 274. Треопа he ðeþ Ʒæþlice blopan. Ʒ eft þaþe aƷeapian. MS. pp. 16. *Trees he, Antichrist, will cause suddenly to bloom and again quickly to be sear.* (An allusion to the incomprehensible trick played by the Indian jugglers now, which was known to the ancients, and is mentioned in the Clementis Recognitiones.) Beophte blican. blopan Ʒ Ʒpopan. C.E. p. 417, line 6. *Brightly glisten, bloom and grow.* (This riddle seems to describe a sithe.) Wð blopenðum pƷpƷum Ʒ Ʒpennysse eall aƷylleð. Hom. II. 352. *Quite filled with blossoming worts and verdure.* Ʒubu Ʒceal on Ʒolban. blædum blopan. MS. Cott. Tiber. B. i. fol. 113 a. *Wood shall on earth with fruits bloom.* (The printed copies of this piece are full of errors). GƷeop Ʒ bleop Ʒ bæp hnyte. Hom. II. 8. *Aarons rod grew and bloomed and bare nuts.* Geblopen, Lb. I. lxxii. Oð þ h becomon to Ʒumum ænheum Ʒelba ƷæƷne geblopen (so). M.H. fol 99 b. *Till they came to a lonely field beautifully covered with blossoms.* Smolt Ʒær re ƷiƷe pong. Ʒ rele nipe. ƷæƷep

Blapan—cont.

ƷuƷla Ʒeopð. Ʒolbe Ʒeblopen. Ʒeacaf Ʒeap bubon. C.E. p. 146, line 23. *Serene was the glorious plain and his dwelling new; fair was the birds song flowery the earth, cuckoos announced the opening year.*

Bobig, neut., *body, corpus*; of a plough, Ld. vol. I. p. 402. Opposed to head; He næƷbon þ heafod to þam bodige. M.H. 203 a. *They had not the head belonging to the body.* Ge his Ʒet Ʒe hƷ heafod Ʒe eac eall Ʒæt bobig. P.A. 45 b. *Either his feet or his head or even all his body.* Equivalent to stature. On bobige heah, Beda, 540, line 7, *tall of stature.* Ʒ habbað beah an bobig, Wanley Catal. p. 169 a, *and yet have one body.*

BƷaccas, pl. masc., *breeches, femoralia*. Ld. vol. III. p. 198. Lyes citation of BƷac gives a wrong reference.

BƷec, fem., *breech, nates*. Lb. I. lxxi.

BƷuƷcabl, gen. -e, fem., probably *epilepsy*, as BƷæccobu. Lacn. 50.

BuƷan, præt., Bębe, bowed, inclinavit se. Lacn. 45. Verbs had two forms: thus, Fop = Feþe.

C.

Capta, gen. -an, fem., *paper, a piece of paper, a deed, charta*. Ane captan myð hym. Ʒeo Ʒær þuƷ aƷƷƷen. Euangel. Nicod. p. 10, line 5. *A paper with him which was thus written.* Lb. II. xix.

Ceole, Ciole, fem., gen. -an, *throat, jowl, guttur*, Βρόγχια. Lb. I. iv. 6, xii. lix.; Δδ. 37, 41, 65. ƷƷe Ʒæt Ʒinpe ceolen. S.S. 264, 54. *Set that down to thy gullet.* The pretended masculine form of this word in Lye is a mistake from Spelm. Psalm cxviii. 103.

CƷƷƷet, gen. -es, *a cupping glass, cucurbitula*: in the plural. Δδ. 51.

Cypnel. Gl. vol. II; $\Delta\delta$. 31. See the variations in $\Delta\delta$. 63 = p. 134, line 23. Lb. II. xxxiii. xxxv. xxxix.; Hb. iv. 2, xiv. 2, lxxv. 5.

Cleopian, p. -ede, -obe, pp. -eb, -ob, *cleave, hærere*. Quad. i. 7. *þa þe him on cleoprað*. C.E. 364, line 20. *win tunge ys gecleofod to minum gomum*. Paris P's. xxi. 13.

Clympan, *lumps*. $\Delta\delta$. 63. See C.E. 426, 18; Germ., Klump, masc., and the Icelandic and Swedish equivalents are masculine.

Clyne, *lump*, $\Delta\delta$. 63. "Massas, clyno; massa, clyno; massam, clyne; Gl. Cleop. Gl. C.

Clipen, Cleopen, gen. -es, neut., *a clew, a ball, globus, glomus*. Lb. I. xlviii. 2. *þrý munecar xerapon rpylce an bypnende clipen*. M.H. 192 b. *Three monks saw as it were a fiery ball*. Romanan gerapon rþpen cleapen reallan of heornum 7 oþpe sipe gilden cleopen. SH. p. 30. *Wen gesapon seinan ræplice æt his hnolle spulce rypen clypen*. Hom. II. p. 514. *Men saw suddenly shine at the top of his head a fiery ball*. þa yrþlan . . . geclungne to cleopenne. C.E. 213, line 17, *The ashes adhering into a ball*.

Cob, gen. cobbes, masc., *a cod, a pod, siliqua*. $\Delta\delta$. 44. *He fæbbe hur spin 7 ge-seah þ ða æton þa beancobbas*, G.D. fol. 186 b., MS. O. where C. has belgas. *He fed his swine and saw that they ate the beancods*. Also *Pera, bag*. Chron. 1131. Matth. x. 10, Mark vi. 8, Luke ix. 3. Whether the passage of the Chronicle will bear the interpretation into seems open to question. Examples of this with a dative do not occur to me; and in the expression in hur mycele cobbe, there can be no question, but we have a dative with mycele for micelum: by turning *creep into every corner in his big sack*, this difficulty disappears.

Copop, *copper, cuprum*. Lacn. 16.

Copp, *a corn, clavus*, on the toe. Lacn. 96.

Coðu, gen. -e, -a, fem., *disease, ægritudo*. Lb. xxxv. 1; II. xxxii. "Oscedo muð-
"coðu," Gl. Cleop. fol. 69 d. *Frām ðæpe coðe him gehælbe*. Hom. I. p. 400. *Healed him of the disease*. Seo coðu þe læcas hatað papalism. Hom. II. p. 546. *The disease which leeches call paralysis*. Chron. 1043, 1086. The forms coð, and a masc. coða, have no foundation but Lyes unfinished work.

Cþarian, -obe, -ob, *to crave, to summon*, D.D. p. 171. Laws of Cnut, lxx. Id. III. p. 288.

Cpop, gen. -es, also -an; masc., *a bunch in flowers, of blooms or berries, racemus*; the singular nom., cpoppa, I do not find. Cpop, Lb. I. xxxviii. 3; II. xl.; III. i. lxiii.; cpoppas, Hb. c. 3, cvi.; Lb. I. lviii. 4, marginal; cpoppa, Lb. I. iii. 9; xxi. xxxiv. 2, xxxvi. xxxviii. 4, 5; II. xx. xxii. xxx. xxxix. xlvii. li. 2. Cpoppena, II. xxiv. = fol. 80 a; II. li.

Cuclepe, Cuclep, gen. -es, masc., *a spoonful; cochleare*; a Latinism. The termination varies. Lb. I. xlviii., fol. 46 a; II. i. 1 = p. 178; vii. xxiv. twice, xli. twice, xlv. lv.; III. xii. 2.

Cuppe, gen. -an, fem., *a cup, poculum*; H.D. 33 d; Lb. II. lxiv; Lacn. 110. See also Sopcuppe, C.D. 593, fem.

Cpeoppa, *turn, converti, acescere*. Lacn. 90. Cf. Cippan.

Cpicbeamen, adj., *made of quickbeam, populeus*. Lacn. 12.

D.

Dægþepne, accusative, *a days space, twenty four hours, diei spatium*, yet without any such idea of scientific accuracy (approximation to exactness) as now prevails. Lb. II. xxxix. li. Cf. Nihtr-epne.

Deðrepnes, gen. -se, fem., *tenderness*, Lb. II. xxxii.—cont. = Teðþepnes.

Dæpstan, plur., *dregs, feces*. Lb. I. ii. 23.
See Dpæsta. Dæpstan, Spel. Psalm
xxxix. 2, margin.

Doh, *dough, mæga*, Διδ. 10.

Dot, gen. -es, masc., *a dot, punctum*; ap-
plied to the speck at the head of a boil,
Lacn. 53.

Dpæsta, -tan, plur., *dregs, feces*. Lb. I.
xxxix. 2, 3; II. lxxv. 5; III. xxxviii.;
Spelm. Ps. lxxiv. 8, margin. The ter-
mination -ta is probably equal to -tan.
Dpæst occurs, Spelm. Psalm. lxxiv. 8, as
nom. sing.

Dpuf, *fever, febris*, gender varies. Æch-
þan honða his 7 foplet hæ sio dpuf.
Rushworð Gospel, Matth. viii. 15. On
ðam dpufe. Chron. 1086.

Dpunce, Gl. vol. II.; Lb. II. vi. 1, xix.

Dpunca, gen. -an, masc., *a drink, a potion*,
potus, potio. Lb. II. xxvii. xxxiii. xxxv.
xiv.

Dpogan, accus., *ordure, stercus*. Lb. III.
xxxvi. Hence Somner speculatively
puts the nom. Dpoge.

Dpopa, gen. -an, masc., see Gl. vol. II.
The passage, vol. I. p. 376, warned me
not to suggest *gutta, gout*, but, perhaps,
that sense is reconcilable with the text.

Dposne, gen. -e, fem., *dregs, feces*; hæc
"fæx, þar dporna." Æ.G. p. 14, line
13. Of þenne dporna, *de luto facis*.
Spelm. Psalm xxxix. 2. Dposne [h]y
nȳr aiblube, *fæx eius non est inanita*.
Spelm. Psalm lxxiv. 8, marginal read-
ing. *Vsque ad faces biberunt*, hi brun-
con oð ða dporna. Æ.G. p. 47, line 50;
Lb. II. lvi. 1.

E.

Eac is constructed with a dative, Lb. II.
xxvii. = p. 222, line 19.

Calla, Gl. vol. II.; add Hb. cli. 2, cxlvi. 2.

Calles, adv., *in all, in summa*. Lb. I. xxvi.
contents, xxxii. contents, xlv. contents,
lxiv. contents, II. xxxix. contents. SS.
p. 182, often.

Eapreðe, Eapreðe, *difficult, a difficulty*,
whether as substantive or adjective has
properly final e. "*Difficilis, eapreðe*."
Æ.G. p. 5, line 2. (This is the true text
of Lyes citation, from whom every
careless follower copies.) Eapreðe Sciut,
fol. 25 b. = sect. xi. (Lyes citation again,
similarly repeated by ignorance.) Lb. II.
xxi.; C.E. p. 87, line 21. But e is drop-
ped in Gð. p. 68.

Eapunnenbe, *beaming*. Lacn. 45, p. 36.
Cf. Eapenbel, *iubar*, C.E. p. 7, line 20.
Eapenbil, *iubar*, Gl. M.M. p. 158 a.
Wanley Catal. p. 280, col. a (fol. 9),
Earendelis, Luciferi.

Easteþne (with final vowel), *eastern, orien-
talis*. Ld. vol. III. p. 274. Cædm., if
Cædm., p. 17, line 6 of MS.

Eaðgeare, adj., *easy to get, facilis nactu*.
Vol. III. p. 162.

Eaðe, Eðe, Yðe, adj., *easy, facilis*. Nó þ
yðe býð to beþleonne. BW. 2009. *That
will not be easy to flee*. Næf þ yðe ceap.
BW. 4822. *That is not an easy busi-
ness*. Ne þæs þ eðe fið. BW. 5164.
That was not an easy enterprise. Ne bið
þæp eþe þin spop on to þinbanne. Paris
Psalt. lxxviii. 16. Sceal ic eapð numan
þa me eðe nis mib Cebapungum. Paris
Psalt. cxix. 5. This word is here in-
serted to shew that the nominative was
written with a final vowel.

Eceð, gen. -es, neut. and masc., *vinegar*,
acetum; a Latinism. Lb. I. iv. b; III.
vii.; Lacn. 17.

Eln, gen. -e, fem., *an ell*, from the elbow to
the shoulder, *vlua*. Leechd. vol. I. pref.
p. lxxi., plur., elna. 2. *An ell* in mea-
surement; *vlua* inter mensuras. Matth.
vi. 27. Hom. II. p. 464. Anpe elne
þpab. P.A. f. 41 b. *One ell* broad.

Emniht, fem., also with gen. -es, *equi-
nor*. Ld. vol. III. p. 238, 240, 256.
vii. niht æfteþ emnihtef ðæge. D.D.

Emniht—cont.

p. 188. *Seven days after the day of the equinox.*

Ende, *rump, nates.* See Epsenbu, which makes the gender, perhaps, neuter. See Endpepc.

Ende, gen. -es, masc.; 1. *end, finis*; 2. *end, land within limits, fines.* The former signification does not require illustration. The latter occurs Lehd. vol. III. p. 258. Eallne þone east ende; Chron. p. 316, line 31. Ofeþ ealne þyrne norð ende; *ib.* p. 314, line 17. On ælcum ende mines anpealbes; D.D. p. 16, line 18. Si aucuns uescunte u prouost mesfait as humes de sa ende. D.D. p. 201, line 21. *If any viscount or provost has mistreated men of his district.* In charters it is the word for the common arable plot of land, divided by roads and paths of sward into separate properties. The few yards at the furrows ends next the boundary hedge are the Anbhearob, or Endhead, a word which often occurs in boundaries. Some of these fields, six or eight hundred acres a piece, still remain in the eastern counties of England. Tempe, rcæbuge andar; Gl. M.M. p. 162 b; *shadowy districts.* On sēghpýlcan ende; D.D. p. 132, xxvi.; *in every district.* So D.D. p. 162, iv.; MS. CCC. 419, p. 101; G.D. fol. 228 b.

-end, -eb, as terminations, are exchangeable in many Saxon passages, and that not without parallel in the kindred tongues; for the Latin -and, -end, in the gerund is active, and in the participle is passive; -tus is passive in transitives and active in deponents; so in Hellenic, *ros* is of either sense; *ῥωπρός* is either *suspect* or *suspicious.* Untienbe, Lehd. vol. III. p. 198, is the same as untiebe, *untied, solutos.* To fumum gelyreban rniðe, in St. Swiðhun, p. 1 of facsimile, is equal to gelyrenban, *believing, a believer, one of the faithful.* þæron tpegen cýningar on cþyr gelyrebe. Abdon and Sennes, MS. Cantab. p. 384. *There were two*

End—cont.

kings believing in Christ, in Christum credentes. Seoron gebroðra rpyðe gelyrebe; Maccabees, two MSS.; *seven brethren, strong believers.* Sum carepe þær on þam dagum cþyrten 7 gelyreð; MH. fol. 156 a. *In those days there was an emperor, a Christian, and believing.*

Endpepc, masc., *endward, pain in the buttocks, dolor natium.* Lacn. 69.

Eosen, *kidneys.* See Gescincio.

Ece, fem., dative. Lacn. III. Uncertain.

Is it *water, stream, aqua, flumen*, as in Exanceasteþ, *Exeter, Exannuða, Exmouth.* A cognate form exists in the stream running by Shefford, Beds, the Iz, Ise, and in the Iseburne which flows into the Avon at Evesham. The Kelto-manians will hardly claim Ysa, fem., *amnis*, in the various words for river. Skaldskaparmal. Snorra Edda, vol. I. p. 575; also Eddubrot, vol. II. p. 479, 622. Uirð, Uirge, in Gædhelic, *river, water*, is masculine.

Epsenbu, *the buttocks, nates.* Leechd. vol. I. pref. p. lxxi. Nates eapfenba, Gl. Cleop. 66 b. Since ende, *end*, is masc., we expected the same gender here, but neither of these gives enbas.

F.

Fætels, *a vessel, vas*, by termination, and Joshua ix. 5, masc. Constructed neuter *πρὸς τὸ σημαίνόμενον*; Lacn. 16. The passage Tpegen fætels full ealað, O.T. p. 256, line 5, is ambiguous testimony to gender, see Ld. vol. II. pref. p. xxxvii.

Feoph, gen. -es, neuter, *life, vita.* Lb. II. li. 1. Þonne hum þ feopg losað; C.E. 311, 19. *When his life perishes.* Þæfde feoph eþico; C.E. 392, 11. *I had a living soul.* Plur. þa feoph; G.D. 199 a. But it occurs masc. in Ealne þiban feoph, *eternity*; C.E. 27, line 31.

Feopm?, gen. -e, fem., *feast, epula; food, cibus; proffit, fructus.* To ðæpe ecan feopme; Hom. II. 372. Sum man

Feopm—*cont.*

pophre mycele feopme; Luke xiv. 16. So Hom. II. 370, with *geapcobe* for *pophre*. Similarly Judges xvi. 27. Ða spiðe lytle fopme ðapa boca pufton. Pref. P.A. fol. 1 b. *And got little benefit from the books.* The nom. I have not found; Lyes citation from Hickes Dissert. Epist. p. 51, should have given *feopme*. Lchd. vol. III. p. . Another declension seems to be on record in *Fopman fulle to fpean honð picene gepwcan.* C.E. 339, 8. *Full rent to their lords hands forthwith present* is Thorpes translation.

Fēðere, Fæðere, Fīðere, gen. -e, fem., *feather, wing, pen; penna, pluma, ala.* Hb. cxxii. 1. Num þine feðere; Luke xvi. 6; Lb. I. xviii. xxxix. 3. Gif his oðer fīðere forð bið; Hom. II. p. 318. *If one of its wings is broken.* Ða pup-ðon þa gýpða punðoplice gehnexobe feplice on heora handum fpiloe hit fæ-ðepa pæpon. M.H. fol. 219 b. *Then they the rods became soft in their hands, as if they had been feathers.* Se forcum tpebeð fīðpu pinða; Paris Ps. ciii. 4. *Who with his feet treadeth the wings of the winds.* Ic hæbbe fīðpu fuge fpiſtran; Boet. p. 184 b; also in the dative twice, *ibid.* *I have wings swifter than a bird.* Terminations in -u are as much feminine as neuter. The Lambeth Psalter has fýðepena, *alarum*, fol. 20 a; fīðepa, fol. 45 a.

Fēðorþypste, a *brush, penicillus.* Læcn. 29. Where if the construction be by apposition we have an accusative; but such a sense is usually expressed by *to feðorþypste* in the dative.

Fīflæpped, adj., *having five lobes, quinque fibras habens.* Lb. II. xvii.

Fylleseoc, adj., *epileptic.* So defined Quad. v. 12.

Filmen, gen. -es, fem., a *film, membrana.* And ge emfribað þ fletc eoppes fylmener. Gen. xvii. 11, *præputii*, similarly verse 14. Ða mið ðirum popðum reollon spylce fylmena of hī eagum.

Filmen—*cont.*

Hom. I. p. 386. *Then with these words there fell as it were films from his eyes.* See *Ægepfeleman*. Lb. II. xxi. xxx. xxxvi. and contents. fīo fylmen, Lb. p. 242. Some feminines assume another gender, and employ it most frequently in the genitive case. Omentum fylmen, Gl. R. 74. Omenta vel membrana (read *membranæ*) fylmena, Gl. R. 31.

Fylne reads Fylle. Lb. I. iv. 6.

Fypan, *to castrate, castrare.* Ld. III. 184, for *arypan* and that for *unfypan* (from *fyp, man, vir*), *to unman.*

Fīxenhyb, gen. -e, fem., *vixen hide, pellis vulpeculæ.* Quad. iii. 15.

Fleah, Flie, dat. flic, neut., *dimness, a white spot in the eye, albugo.* Ðuph ðone æpl ðæf eagan mon mæg gereon gif him ðæt fleah on ne gæð, gif hine ðonne ðæt fleah mið ealle orefegæð. ðonne ne mæg he noht gereon. P.A. fol. 15 b. *Pupilla namque oculi nigra videt, albuginem tolerans nil videt.* Ðæs eagan pæpon mið fleo 7 mið ðimnerfe tpef monð orefegan. Gð. p. 96. *Whose eyes had been for a twelvemonth overspread with cataract and dimness.* Lb. I. ii. 14, 15; III. ii. 4, 6. Nu mun hpeðer iſ hpeoh heop fīpum fceoh nybbyrgum neah gepiteð nihtef in fleah. C.E. 354. *Now my breast is tempestuous; my household at times shy of me, and, present at my misfortunes, departeth into the dimness of night.* (?) See Job. xxx.

Fleb, præst. 3 sing. of *fleon, fled, aufugit*, Læcn. 76. Perhaps for *flect.* *Thor had a dwelling on the mountain.*

Flepsan, a *flux, fluxus.* Að. 20. Dative.

Flyne, Flene, gen. -an, fem., *batter*, Lb. I. xxxviii. 11.

Flysma, *bran, surfures?* Að. 52.

Flyte, Flete, gen. -an, fem., *cream, cremor lactis.* Lb. I. xxxiv. 1. Properly what floats on the surface. See Gl. vol. II., and On gobe flete, Lb. III. x. They say in Essex "plough fleet," that is on the surface only. So Gl. vol. II., and Lb.

Flyte—*cont.*

II. li. 1, where occurs a proof it is from milk.

Flohtenƿot, adj., *webfooted*, quasi *πλεκτόπους*. S.S.pp. 442 a. Lb. I. xxxiv.

Fnesan, *sneeze*, see *Gejnesan*.

Fopclýsan, -ebe, -eb, *to close up with inconvenience, obturare*. Διδ. 17.

Fotspop, neut., *spoor, track of foot, vestigium*. Lb. vol. III. p. 286. þæt fot-spupe þe ƿæs undeƿnæðen hƿ ƿote . þ ƿæs eall of ƿeab ƿolbe. Chron. 1070, the (*solea*) *sandal underneath his feet*.

Fƿecne, adj., *dangerous, periculosus*. Ld. vol. III. pp. 156, 158, 166, 170; Beow. 4491.

Fƿeht, Fƿiht, Fƿiht, *divination, auspici-um*, as interpreted D.R. 97. See Ld. vol. I. pref. p. xlv.

Fƿiclo, gen. -e, and -o, fem., *excessive appetite, fames*, Βουλμία. Lb. II. xvi. 2.

Fulluht, Fulƿiht, Fulƿiht, gen. -es, neut., the genitive is also found in -e; *baptism*. Bæð þ fulluht ƿƿylce hit ƿeðð ƿƿ ealpa þæra ƿorða. D.D. p. 431, line 1. *That baptism will be as it were a pledge of all those words*. Ne mæg he næƿƿie ƿober þenunge ƿeƿlan næðer ne þ fulluht. D.D. 460, xli. *He never can defile the service of God nor baptism*. And þæt tacn ƿæs ða ƿa micel on ƿeleafullum mannum ƿa micel ƿa nu is þ halge fulluht. Hom. I. p. 94. *And circumcision was then as great a sacrament among believers as holy baptism is now*. ƿuƿ þ halge fulluht. Hom. I. p. 208. *By holy baptism*. I. 304, 306, 312. Ðƿanon com Iohanne þæt fulluht? Hom. II. 46. *Whence came baptism to John?* Neuter also thrice on p. 48; and elsewhere. The fullƿihtre bæð of Beda, p. 507, line 23; p. 525, line 30, etc., etc., is to be compared with C.E. p. 470, line 1.

Fuðum, adv., *just, even, nuperrime, vel*. Lb. II. xlv. Ne mæge ƿe hƿeƿpan ƿuðon ænne ƿƿƿ binnon ðinum clyƿan. Hom. II. p. 416. *We may not touch even an insect within thy chamber*.

G.

Gælsa, gen. -an, *lust, libido*. þa on ƿeste-num ƿunigende ƿopulðlice éstas ƿ gælsan mið stƿecum mode ƿ stiðum lƿe ƿop-ƿæbon. Hom. I. p. 544. *They dwelling in wildernesses trampled with strenuous mood and rigorous life on worldly delicacies and lusts*. Se hehsta stæpe is on mægðháðer mannum . þa ðe ƿƿam cild-háde clænlice ƿobe þeopigende ealle mið-baneapðlice gælsan ƿophógað. Hom. II. 70. *The highest grade consists of virgin persons, who from childhood in purity serving God despise all earthly lusts*. On ƿalƿƿƿe gælsan. Sc. fol. 40 b. *In prostitutione libidinis*.

Gæten, adj., *of goat, caprinus*. Hb. lxxv. 7; Quad. vi. 15.

Gæƿgetal, neut., *tale of years, annorum series*. Lb. II. lix. 11, for *geapgetal*. Getal is neut. Læpan þ gætal ðær hal-gan ƿæƿer ƿ ƿpeller. Beda. p. 598, 5. *Seriem sacra historia*.

Galbop, Gæalbop, neut., *incantation, carmen magicum*. Ld. vol. I. p. 400. ƿuƿ þ éƿƿtisee ƿalbƿu, Exod. vii. 11. Lb. III. xxiv. lxiii.; Lacn. 29, 46. þa þe cunnan ƿalbepa ƿalan. MSp. p. 15. *Those who know how to sing charms*. Whether *Præstigiis ƿalbpas*, Gl. Monc. 376 a, be correctly given is doubtful.

Gar, gen. gæte, gæte, dat. gæt, acc. gæt, plur. gæt, gæt, fem.; *goat, capra*. (Nom.) ƿa ƿa gar bƿð on ƿelæbð on ƿƿu. Sc. fol. 38 b. *Sicut caprea inducitur in laqueum*. (Gen.) Quad. vi., throughout. Lb. I. vii. xxxi. 5. (Acc.) And ane þƿƿƿntƿe gar. Genesis xv. 9. (Dat.) Quad. vi. 10. Plur., Ld. p. 206, line 2, p. 214, line 1. Ða gæt on his ƿuðƿan. Hom. II. p. 106. *The goats on his left*. ƿa ƿule ƿƿa gæt. C.E. p. 75, line 34. *As foul as goats*. In Hb. lxxv. 7, gætana is gætenc, gætenum;

Gaz—*cont.*

the plur. gen. is *gata*. The speculative dictionary makers put down the word as masculine or feminine. The male animal Caper is *Bucca*, and no support remains for their notion but the name of the place Gateshead. The *Capræ caput* of Beda (iii. 21) obtains for its translation *þre-gheafob*, *Roehead*, and Somners authority is null.

Gebepst, masc.?, *eruption, papillæ, exanthema*. Lb. I. xxxix. 2.

Gebypðeb, adj., *bearded, barbatus*. Ld. vol. III. p. 201.

Geblab, masc.?, *blister, vesica in cute*. Lactn. 43.

Gebpæceo, *cough*, Gl. vol. II., appears to be a plural like *Geylceo*, the singular of which, *þ geylce*, is found in matter unpublished.

Gebpoc, *fragment*, Gl. vol. II., seems neuter, gathering from *Scipgebpocu*, which is found in unpublished texts.

Geyele?, adj., *sensitive, delicatellus*. Lb. II. i. 1 = p. 176, line 8.

Geyloge, obl. case, Lactn. 45, p. 34, seems *endemic infection, disease flying from one to another*.

Geynesan, *sneeze, sternutare*. Lb. II. lix. 9.

Gehnyeneb, *twitched, vellicatus*. Lb. II. xlv. 1. Compare Gl. vol. II., in *gehnæcan*.

Gehpeleb, *turned to ratten, in pus conversus*. For *ðam ðæt popym ðæt ðæp inne gehpeleb bið* *gif hit bið ut poplæton*. P.A. fol. 51 a. *Nam cum putredo, quæ interius fervet, eiicitur*. III. xiv. See *þpeligan*.

Geypnan, -apn, -upnen, and gepunnen, *coagulate, coire in coagulum*, Lb. II. lii. 3. Hence Runnet, any substance (as *galium rerum*, or part of a calf's stomach) which makes milk curdle.

Geleþpeb, *lathered, in spumam conversum*, Lb. I. i. 4; Lactn. 1. See *Leapop*, *Lyþpan*, Gl. vol. II.

Gelyhtan, *be relieved, levari*, Lactn. 67.

Gelm, Gilm, gen. -es, masc., *a sheaf, manipulus*. Lb. I. xlviii.; Lactn. 114. *Ɔoppe gilmaj Ɔtobon ymbutan Ɔ abugon to minum Ɔceafe*. Genesis xxxvii. 7.

Gemepeb, *married, affectus, corruptus*. Lactn. 116. See *Lye* in *Ɔyppan*. It may otherwise be *famed, fama elatus*, as *gemæpeb*.

Genumen, *tainted, corruptus*, used of milk. Lb. I. lxvii. Did he translate *corruptum* instead of *corruptum*?

Gepoptian, -abe, -ad, *bray, contundere*. Lactn. 2, where correct the version. *þe Ɔpæð ðeah ðu popƆige ðone byreƆan on pilan Ɔpa mon Ɔorn ðeð mid pulƆtæje*. P.A. fol. 49 b. "*Dixit etiam si contu-deris stultum in pila, quasi ptisanas feriente desuper pilo*." (Proverbs xxvii. 22.

Gepibe, in *þeopgepibe*, Lactn. 111. See the passage. Cf. O.H.G. Garidan, *contorquere, distorquere*. It may mean *apparatus*, that is, *all the symptoms*, as in *Bebbgepibe*.

Gescy, dat., *gescý, neut., plur. of the same form, a pair of shoes, par solearum*. *Sume hí cupon heopa gescý*. Hom. I. 404. *Some chewed their shoes*. *þƆƆt sind gescý buzon ðeabpa nytena hyða?* Hom. II. 280. *What are shoes but dead beasts hides?* *Gescy to híƆ Ɔotum*. Luke xv. 22. *A pair of shoes for his feet*. *þam se cining fealde híƆ agen gescý*. G.D. fol. 196 a. *To him the king gave his own pair of shoes*. *Do þin gescý of þinum Ɔotnm*. Exod. iii. 5. And *Ge* is *Con*. Ld. III. p. 200.

Gescincio, Iescenco, Gihsing, Iesen, Gosen, *the fat about the kidneys, arungia*, a word frequent in authors of the middle ages, and itself of Gothic origin with a Latin termination. Ld. vol. I. pref. p. lxx. lxxii. The form, like *Geylceo*, *Gebpæceo*, is neuter plural, and the word may have in early times signified the kidneys themselves. Cf. *Scencan*, *to skink, to pour wine or beer*.

Getæsan, Tæsan, præt. -ebe, p.p. -eb, *to tease wool, carpere*. Æ.G. p. 31, line

Getæsan—*cont.*

21; Hb. clxxviii. 6; Δδ. 43. Other significations are deduced from *Carpere*, but do not belong to *Tæsan*.

Getempsub, *finely sifted, tenuissime cribratum*. Δδ. 63. *Temse*, a *fine hair sieve*, is a word still in use. *Temseb*, *Lindisfarne Mark ii. 26*.

Getyppan, *reduce to tar, ad picem redigere*. Lacn. 13.

Gepealben, *adj., small, inconsiderable, mediocris, parvus*. *Mib ealpe bæpe fæpbe . buton fype gepealbenum bæle eastepeapber þær folceþ*. Chron. 894. *With all the troops he could levy except a very small part of the people of the east of England*. *De for þearmunga mib gepealbenan fultume on þone ende hannibaleþ folceþ*. O.T. IV. ix. = p. 414, line 28. *He went secretly with a small force against the extremity of Hannibals line; where marching secretly with an overwhelming force is scarce possible. The Latin offers no equivalent word in the passage. Sum epcebiacon com eac hylum to maupe . þa næfbon hí nán pín buton on anum gepealbenum butpuce*. M.H. fol. 41 a. *An archdeacon came also once to Maurus, and they had no wine except in a tiny bottle. In uno parvissimo vasculo, quod ad sellam pendere consuevit. (Vita Mauri.) He mýð úf [pýpeð] spá spá mýð fumum gepealnum tolum (so for gepealbenum)*. BL. fol. 28 a. *God worketh with us as with some insignificant tools (what he willeth). Spa nacobe spa spa he hi æpeft gemette . butan gepealben þær tofhtenan hpægley þe hipe æp zornmur hipe to peapþ*. Maria Ægyptiaca (facsimile). Another MS. has *gepealban. As naked as when he fell in with her at first, except a little bit of the torn garment which Zosimus had previously thrown to her*. These passages, as far as they have as yet been published, have hitherto been translated against the grain. *Butan gepealben seems faulty for butan gepealbenum bæle*.

Gepyppan, -pte, -pt, *recover, convalescere*. Ld. vol. 1. p. lxxviii. and note. *Gif he eþt gepuppð. D.D. p. 462. xlvii. If he recovers again. Mib þý he eþt gepyppce. Gð. p. 86. With that he recovered again. Suelce hie æþ lægen on lengþe meb-tpymneþre 7 hie ðeah gepieþpten. P.A. fol. 43 a, where O. writes gepyppce. As if they had lain in long ill health and notwithstanding had recovered. In this passage the verb is perhaps reflexive, *se recuperare*, as in the following; *Nær he fæge þa gic ac he hýne gepýppce. BW. 5944. He was not say then yet, but he recovered*.*

Gepyppðe, *amount, content, id quod quid capit, summa, quod quid facit. τὸ γίγνόμενον*. Lacn. 12 (p. 14), 53.

Gepolecan?, ebe, eb, *make lukewarm, tepere facere*. Lb. I. li. 5, 8. Cf. *plece*, Lb. I. ii. 1. Distinguish from *Tepeo ic placige, Æ.G. p. 28, line 39*. Yet the terminations eb and e are not safe foundations.

Giccan, *to hick, to hicket, to hiccup, singultire*, is better in Lacn. 70 than the version given.

Giccan, *to itch, prurire*. Lacn. 111.

Gihāng. See *Gescincio*.

Gingipeþ, *gen. -þpan, -þpan, ginger, zinziberi*; Lb. I. xiv. xviii. xxiii. *gingibep*; Δδ. 16, 63.

Gypð, *gen. -e, fem., 1. a rod, a wand, virga; 2. a yard, pedes tres*. Lb. II. lxxv. *Seo ðrige gypð þe næþ on eorðan aplantob. Hom. II. 8. The dry rod which was not planted in earth. Bep aaponeþ gypbe into þam getelbe . þ heo ri gehealben. Numbers xvii. 10. Ðonne iþreo feopðe pæþ þær cingep . 7 þroþðe half gypð to þillane. Textus Roffensis, p. 379. Next, the fourth pier is the kings, and he has to plank three yards and a half. Read þillanne*.

Gypðels, a *masc. termination, girdle, cingulum*. Lb. II. lx. contents.

Gleb, pl. Gleba, *a gleed, pruna*. The gender, whether feminine or neuter, is not determined by any original authority before me. C.E. p. 62, line 4; p. 64, line 29; p. 445, line 24. M.H. fol. 165 b; Hom. I. 430; Lb. I. xxxi. 7; II. lix. 2, 5. B.W. 4617, 4662, 5297, 5346, 6075, 6221; Gl. R. 30; C.E. p. 412, line 23, with the same text, p. 471, line 3; C.E. p. 197, line 10, gleba (nið) Gr.; Cædm. ? 197, line 5, MS.; Paris Ps. xvii. 12, cxix. 4, cxxxix. 10, cxl. 2, ss. p. 137, line 97; C.E. p. 265 ult.; Elene. 2601.

Gop, gen. -es, neut. ? *dung, finus, latamen*. Exodus xxix. 14. Lyes Lex. Hb. ix. 3. Ic þær goper runu gonge hƿæðra þone pe ƿiƿel ƿopðum nemnað; C.E. 426, 11. (Reading Ia.) *The son of much is in its gait quicker, which we beetle name in words.* (Th.) But Lchd. vol. III. p. 36 ult. seems to require *verjuice, succus malianiani*, or perhaps *pulp, offa, pulpa*.
Gƿut, indecl. fem., *grout*. Gl. vol. II. Add Lb. I. xxxi. 7, and so translate xxxix. 2. Remove Boet. p. 94 to article next below. Add Lb. III. lix.

Gƿut, Gƿeot, Gƿot, neut., pl. Gƿycca, dat. -um, *grit, groat, mica*; pl. *groats, coarse meal, polentum*. Lb. I. lxi. 1. Boet. p. 94, 3. Lb. II. xix. xxii. xxvi. xxxix. Hic ƿurpƿur þær gƿycca; Æ.G. p. 10, line 46. Het ða ðelƿan hƿ byrgene ƿið þ ƿeoƿob 7 þ gƿeot utapegan. Hom. I. 74. *Ordered his grave to be dug opposite the altar, and the grit to be removed.* In the Gl. vol. II. these two articles were one, and further information may still make them the same.

H.

Þælan, Lchd. III. p. 186, is the gloss. of "castrare."

Þamacgað, *convalescet*. Lch. III. p. 184, suspect.

Þæpepn, gen. -es, masc., *a crab, cancer*, as hæbeppn and hƿeppn. Lb. I. iv. 2.

Þaten, *heated, calefactus*, Lb. II. xxv. = fol. 81 b, may be an error of the penman for Þate, Þatum, *hot*, but a few variations from the prevalent forms of verbs are occasionally found; just as patristic Greek gives *ἐλεψα* instead of *ἐλεπον*, for example, and N.T. ἀπεκρίθη for ἀπεκρίνατο, and the best poets ἀπέκτανεν where prose has ἀπέκτεινεν. Thus Benæmeb, Benemð, is a parallel form with Benumen, as may be seen in Lye. Oððe ƿæpe benæmeb ƿurðreiper 7 æhta; M.H. fol. 11 b. *Or should be deprived of dignity and possessions.* See Begðe.

Þam, pl. Þamma, *ham, poples*. Gl. Cot. in Lye; Lb. I. xxvi. Graff makes the ohg. feminine.

Þelp, fem., but in the genitive, like some other feminines, it takes -es, in a varied gender; *help, auxilium*. Þý æp on nanpe hēlpe nēƿon naðep ne heom selrum nane goobe. BL. fol. 55 a. *They were formerly of no advantage to their friends and no good to themselves.* Abæbe þa helpe ðær halgan monner geðingða; G.D. fol. 176 b. *Prayed the help of the holy mens intercessions.* But the following varies, — Oðpum mannum on ƿriðe micelan hylpe beon; D.D. 471. *Be a very great help to other men.* Helpys benan, *petitorum auxilii*; Paris Psalter, ci. 2. Hēlpes bebæleb, MS. Cott. Nero A. i. fol. 73, *deprived of help.* þe helpeƿ betƿt be-hoƿað; DD. 176, lxix. *Who best deserve help.* Senbe to þam halgan hƿ helpeƿ biððenbe; M.H. 196 b. *Sent to the saint asking his help.* Sumer helpes biððenbe, M.H. 197 b, *asking some aid.* Paris Psalter, cv. 24; Bed. 534, line 34; 536, line 35; Oros. III. ii.; Lb. II. xlviii.

Heopð, masc. ?, gen. -es, *hearth, focus*. Lb. I. iii. 12; II. xxviii. Be ælcon ƿƿugan heopðe; D.D. p. 157, xi. *By every free hearth.* Æt ælcum heopðe; Hom. II. 262. *From every hearth.* Ge-

Heopð—*cont.*

nom on ðam ríbeð heopðe þær byrter
ðæl; G.D. 214 a. *Took part of the dust
on the altar hearth.* Þpeopþað nu ærter
heopðe; C.E. p. 196, line 18. *They
walk up and down now about the heated
floor.* The German heerd is masc.

Þeipðbylg, gen. -es, masc., *the orchis bag,
scrotum.* Quad. v. 10.

Þlamæsse, gen. -an, fem., *Lammas, missa
in qua benedictio panis fiebat*; Lammas
Day is Aug. 1. Þlamæsse, Lb. I. lxxii.,
where the true sense seems to require
Þlamæsse bæg, as in Lchd. vol. III. p.
292:—

And þær rýmle reup.
ymb reoron niht þær.
rumepe geburðeb.
peobmonað on tun.
pel hpæt þrúngeð.
Agyrtur.
ypmenðeobum.
hlarmærjan bæg.

Menologium, fol. 111 b.

*And about seven days after the feast of
St. James, there comes to town, adorned
with summer beauty, the Weedmonth,
August. It brings to mighty nations
Lammas day.* We learn from Lchd.
vol. III. p. 292, that hlarmæsse derives
its name from the blessing of bread on
that day. No trace of a benison of bread
is to be found in the Tridentine nor in the
Salisbury missal for either the first or
the second of August. A work called
"Thesaurus Benedictionum a Gelasio di
"Cilia," Ratisbon, 1756, informs us that
bread is blessed according to modern
Roman custom on the feast of St. Agatha
(Feb. 5), of St. Blaise (Feb. 3), St.
Erhard (Feb. 9), St. Nicolaus of Tolent-
tino (Sept. 10), and in Cœna Domini
(the Thursday in Holy Week). The
Saxon rituals with which I am acquainted,
including the splendid Benedictional of
the Duke of Devonshire, published in the
Archæologia, vol. xxiv., and many un-

Þlamæsse—*cont.*

published portions of the Saxon brevia-
ries and missals, including one fragment,
which I found in the binding of a monas-
tic chartulary, give no distinct informa-
tion on the subject. The Durham Ritual,
p. 99, contains a form for blessing the
first bread of the harvest, since the words
mention "creaturam istam panis novi,"
and "abundans in annum alimentum,"
nourishment for the year. The kalends
of August (p. 63), however, have no di-
rections for the use of this collect. The
Promptorium Parvulorum puts Lammas
Day on the feast of St. Peter ad Vincula,
which is Aug. 1; and Mr. Albert Way
in his note remarks that "In the Sarum
Manual it is called Benedictio novo-
rum fructuum," but the Sarum Manual
furnishes no date nor mark of time for
reading that collect, which also differs
from the Durham prayer, and is less like
the occasion.

Þland, Þlonð, gen. -es, neut., *stale, lant,
urina.* Lb. I. iii. 5; lxxxviii. 1.

Þnæp. See Næp.

Þnecca, -an, masc., *the back of the neck,
cervix.* Fram þam forpolmum of [read
of] þone hneccan; Deut. xxviii. 35.
Δδ. 42, where, exactly, spupa, speopa, is
neck. Occiput, hnecca, Cot. 145, in Lye.
Cervix vel iugulum, hnecca; Gl. R. 72.
*Cuius cervicem inclinat humilitas, þær
hneccan ahýlt eadmoðnýr.* Sc. fol. 10 a.

Þnesce, Þnesce, with final vowel, adj.,
nesh, tender. Lb. I. xxxv. p. 84. Δδ. 43.
Þpæt bið heapð. hpæt hnesce; Hom.
II. p. 372. *What is hard, what tender.*
Þpæt getacnað ðonne ðæt plære buton
unwæðð peope 7 hnerce; P.A. fol. 44 b.
*Well, what does the flesh betoken but
work unstable and nesh?* And him hlaf
7 rcan on gerhðe bu gepeopðað rpeac
7 hnesce; Elene. 1223. *And bread and
a stone before his sight both are, a hard
and a soft.* Þonne hýr tpið býð hnerce;
Matth. xxiv. 32.

Ðnuru, with final vowel, gen. -e, fem., pl. hnyze, *nut, nut.* Æ.G. p. 14, line 8. Greop 7 bleop 7 bæp hnyze. Hom. II. 8. *Grew and blew and bare nuts.*

Ðociht, adj., *full of mallows, malvis consitus.* C.D. 723; H.D. Cf. Hoc in names of plants.

Ðohrcanca, gen. -an, masc., *hock shank, crus posterior.* Lb. I. ii. 23.

Ðolh, Ðeoloc, gen. -es, neut., *a hollow, cavum, caverna.* Ʒel hit Ʒær gecueben ðæt ðæt holh Ʒeolbe beon on ðæm Ʒeobude anpe elne bpab 7 anpe elne lang. P.A. fol. 41 b. *Well was it said that the hollow in the altar must be one ell broad and one ell long.* In þam Ʒær Ʒ holg ðær neapƷan ƷeƷæƷer. G.D. fol. 211 b. *In which was the hollow of that narrow den.* Lb. II. xxi., compared with the contents.

Ðpægel, gen. -es, neut., *raiment, vestis;* Joh. xiii. 4. Goodwins Andrew, p. 6, line 27. Paris Psalter, xlv. 10; Lb. I. vi. 3; III. xxxviii. 2. It is not found masculine.

Ðpeapemus, gen. -e, fem., *a bat, vespertilio;* Lb. II. xxxiii. = p. 236.

ÐpeƷn, ÐpæƷn, masc., *a crab, cancer.* Lb. III. ii. 1, 3; Lacn. 2, where it accompanies salmon. Ac Ʒe hpeƷn ðe Ʒume menn hatað epabba ne ƷeƷð naht geƷaðlice mið tƷam heafbun. Wanley, p. 168 a. *But the hreƷn, which some men call a crab, goeth not orderly with two heads.* See ÐæƷeƷn.

ÐpeƷan, *to half cook, semicoquere.* Lb. II. lii. 3. The word rere, *half done.* "Rear" (corruptly pronounced rare), early, "soon; meat underroasted, boiled, or "broiled, is said to be rear or rare, from "being taken too soon off the fire." Grose.

ÐuƷ, gen. -es, masc., *uvula,* Δδ. 36, uue 65. Erroneously sublingua Mo. 317 a.

Ðpelian, pret. -obe, part. -ob, *to turn to rat-ten, in pus converti.* Lb. II. lix. 9. Þanon se anbƷa hpelað, inde inuidus contabescit. Sc. fol. 35 b. Gehpelian; Lb. II. xxii.

Ðpesan, præ. Ʒpeos, *to wheeze, cum strepitu anhelare, tussire.* Δδ. 58. Ʒe hƷiðobe 7 eƷeƷlice hpeos. Hom. I. p. 86. *He was fevered and wheezed awfully.* Mr. Thorpe, as in translating sometimes happens, was hasty in this place. Πυρετός and ὀρθόπνοια are the original words; Iosephus, Bell. Iud. p. 140, ed. Haver-camp. Perhaps hpeorað or hpeƷað may be read in Lehd. vol. II. p. 258; line 7.

ÐƷitel, gen. hƷicles, masc., *a cloak, pallium.* Lb. I. xxxii. 2. Ða eode ðeƷ bƷoðeƷ Ʒume ðæƷe Ʒ he Ʒolbe hiƷ Ʒeopan 7 hƷitelar. Ða ðe he on cumena bupe bƷucenbe ƷæƷ, on Ʒæ ƷacƷan 7 Ʒeopmian. Beda, p. 610, line 10. *Hic cum quadam die lenas sive saga quibus in hospitale utebatur, in mari lavasset.* ƷƷæƷ þa Sem 7 Iayeth bydon anne hƷitel on hiƷa Ʒeulþa. Genesis ix. 23.

I.

Yce, Ice, gen. -es, masc.?, *a frog, a poisonous frog, rana palustris, Βάτραχος ἑλειος.* Lb. I. xxxv., where see note. SnelƷo þonne ƷegƷƷƷƷƷ 7 Ʒen yce. C.E. p. 426, line 8. *Swifter than the worm and frog.* Lye cites ycan, from Psalm civ. 28, Spelman, where the printed text has ƷƷoƷan. Parruca yce, Gl. Cleop. fol. 74 b.

Iesen, Iesenco, see Gescmicio.

InnelƷe, neut., *the bowels, intestina, viscera.* Lb. III. xxxvii. lxxiii.

InneƷeapbe, adj., neut. sing., taken substantively, *the inwards, viscera.* Ða ƷeƷanb him ut eall his inneƷeapbe. Hom. I. 290. EƷað Ʒ heaƷob 7 Ða ƷeƷ 7 Ʒ inneƷeapbe. Hom. II. 264. *Eat the head and the feet and the inwards.* Similarly Hom. II. 280.

-ihtc, -iht, with or without final vowel, as termination; *see* Lb. II. xlii., line 1. So lvil. contents, the construction is, Si furunculosum est. *ƿæy* reo eopðe to ðær heapð 7 to ðær 7canihte. Beda, p. 605, line 27, unless here the -e be due to the feminine.

Yntse, gen. -an, fem., *an ounce, uncia*. Lb. I. xvii. 1; II. xii.; Lacn. 114; O.T. p. 410, line 33, in all which passages the adjective is feminine. Hb. i. 18.

Isen, gen. -es, neut., *iron, ferrum*. Lb. II. xlv. In p. 216, line 1, *glopenbe*=*glo-penbum*. In Lb. II. lxxv. 5, the most natural construction would be to take 7ren 7pat together, as a compound idea, but Ironsweat is a riddle to me.

Ysope, Ysopo, gen. -an, fem., *hyssop, ὕσσωπος*. Oð þæt he com to ðæpe lycan ysopan. Hom. II. 578. Solomon spake of trees from the cedar till he came to the little *hyssop*.

L.

Læð, gen. -es, *a lathe as in Kent, fines intra comitatum*. Ld. vol. III. p. 290.

Leað, gen. -es, neut., *lead, plumbum*. On pecga opum a7er 7 7rep7er. leader 7 reol77er. Beda, p. 473, line 23. *In ores of the metals brass and iron, lead and silver. He blet7robe þ leað 7 læg him on uppan. 7 þ leað 7earð acolob*. M.H. 71 b. *He blessed the lead and lay upon it, and the lead was cooled. þæt leað ðonne 7f he77g7e ðonne ænig oðer and-peopc*. P.A. fol. 50 a. *Lead is heavier than any other substance*.

Leopepa, Leopep, plur., perhaps neut., *tissues, muscles, flesh, pernas*. Iorica. levr. *gena*, Durham ritual, p. 4, line 1.

Leopepa—cont.

I was radder of rode than rose in the zon,
Now I am a graceless gast and grisly I gron,
My leuer, as the lele, lonched on hight.

Sir Gawayne and Sir Gologras, ii. 24. (Jamieson.)

leuer, *flesh*; lele, *lily*; by lonched I understand *blanched*. The reading of Sir F. Madden's edition, "The Awntyrs of Arthure" xiii., is, my lyre als the "lely lufely to syghte."

Lencten, gen. -es, masc., *spring, ver*. Lb. I. lxxii.; II. xxx.=p. 228. line 8.

Liff7s, adj., *livery, ad iecur pertinens*. Lb. II. xl.

Lahran (præt. -te, past p. -t ?), *to lighten, levare*. Lb. II. xlv. contents, *lht*, 3 sing. pres.

Lundlaga, gen. -an, masc., *a kidney, ren*. þone 7ýrel 7 þæpe 77pe nett 7 tpegen lunblagan. Exod. xxix. 13 and 22; Levit. viii. 25.

M.

Mægan, Mærgan, præt. mægte, *to mash, macerare*. Að. 58, 63=p. 134, line 8. Maschyn, Prompt. Parv. p. 328. Hence Maxp77r.

Mæ77epung, fem., gen. -e, *a bewitching, probably by incantation*. Lacn. 45. "Fascinatio," Gl. Cleop. *See also Somner*. The author of William and the Werwolf used Malscrid, for *maundered, went in maze*.

Mælt, Mæalt, malt, *brasium*, probably neuter as in Icelandic, Swedish, German. *See Alomalt*, Lacn. 37.

Meapu, masc., neut., adj., *meappe, fem., gen. -pes, tender, tener, delicatus*. Masc. Hb. cii. 2; neut., þonne 77 t7ig byð meapu. Mark xiii. 28; fem., Lb. I. xxxv. 1, xxxix. 3=p. 102. Wan byð me77pe 7esceap7.

Deapu—cont.

- Paris Ps. cxliii. 5. *Man is a tender creature.* This is a remaining trace of the old feminine termination, as pointed out in vol. I. pref. p. cii. Comparative mearpuppe. Lb. p. 84.
- Welo, Welu, Wela, neut., gen. -laper, *meal*, neut., Boet. p. 91, line 23. Lb. I. v.; I. xxxviii. 5, has a masc. part. Lacn. 8.
- Wymelo, Lacn. 18: powder of myrtle berries was used in medicine. (Salmon, p. 872.)
- Wycele, fem., dat., *bigness, magnitudo.* Hb. xlix. 1.
- Wibhryr, masc., *the midriff, diaphragma*, is constructed masc., Lb. II. lvi. 4, and written midbryr, Hb. iii. 6. But bryr is neuter. To this word refer the glosses Onenzemudhryr, Gl. Cleop. fol. 80a, for Omentum, which is not exactly midriff; Ila, midhryr mōðanpearb, Gl. C. fol. 33 b, in archaic spelling.
- Wyxen, gen. -e, fem., *a mixen, sterquilinum.* Hb. xiv. 1. Þe þær pylepe. 7 hearbe þreo pununga on þære nýðemeytan pleynges þær heopa gangpyt. 7 heopa myxen. Sigewulf Interrog. 49 = cv. *Noah's ark had five stories, and three dwellings: on the lowest story was their cesspool and their mixen.* Ic delfo ymb ða ilca 7 ic sendo mixenne. Rushworth, Luke xiii. 8, here *dung.* Ne on eopðo ne in feltune 7 mixenne ðoppæst is. Rushw. Luke xiv. 35.
- Woldan (obl. cas.), *poll, vertex capitis.* Lacn. 56.
- Womaca, *sal ammoniac*, by eliding A., as in Womacryc for Ammonitryc, in Genesis. Lb. I. xxiii.
- Wus, gen. muse, pl. mys, fem., *mouse, mus.* Lb. III. xxv.; Æ.G. p. 12, line 19. Gyr ge nu gerapen hpeice mur þæt þære hlayopb orep oppe mys. Boet. p. 32. *If now you should see some mouse that should be lord over other mice.* Donne reo mur pib bone mon. Ibid. *Than the mouse against the man.*

N.

- Næbbpe, Næbpe, gen. -an, fem. 1. *adder, snake, anguis.* 2. Gorgon, Hb. clxxxii.; Scorpion, cxvi. 6.
- Nane þinga, *by no means, nequidquam.* Lb. I. xxxvi.
- Neap, masc., HANAP, *cup, poculum*; Ld. vol. I. p. 374. Naph. Gl. Hoff 39.
- Nihtenpe, Neahcepe, *the space of a night, unius noctis spatium.* Lb. I. ii. 15, lxxii.; II. lix. 13; Lacn. 15. -nessum, vol. III. p. 290.

O.

- Orepfryllo, neut., *overfullness, repletio.* Lb. I. li.; II. xxxvi.
- Orepgeape, adj., *of more than a year old, non unius anni.* Lb. I. vi. 3. In that passage the word is accusative singular feminine: however, the analogy of tpi-pintpe, *biennis*, with the like, and of tpy-rete, *bipes*, with many others, shews that the nominative has a final vowel.
- Orepheperan, præt. -ebe, p.p. -eb, *to over-roof, tectum superimponere.* Lb. I. xxxii. 2.
- Orepalop, neut., *an overcoat, sagum, mstruga.* Ld. III. p. 200, lines 5, 6.
- Oplæce, Oplece, gen. -an, fem., *the sacramental oblata, panis eucharisticus.* Lacn. 56. Behealbe he þ þyr opletan ne beon eald bacene ne yfele berepene. D.D. p. 450. *Let the priest have a care that his wafers be not old baked nor ill cared for.* Benediccu þa rona asende ane opletan 7 het mid þære mærytan for ðam mynecenum. Hom. II. 174. *Benedictus then soon sent a piece of the eucharistic bread, and ordered mass to be celebrated with that for the nuns.* An obly, Prompt. Parv., where Mr. Way illustrates.

Ojstanban, præt. -stob, p.p. -stanben, to form a mass, condescere. Lb. II. xli. See also Lye.

Onflygnum = Onfleogendum. Lacn 45 = p. 36.

Opne, adj., harmful, Lacn. 13, 111. Hence it appears that in Unopnlic, the un is depreciatory, as in Undom, evil doom; Ungelimp, misfortune; Ungetima, mischance; Unpeber, bad weather; Unland, waste land; Unlæce, a bad leech; Unlætcu, misconduct; Unlibbe, poison; Unræd, bad counsel; Unsið, an unlucky journey; Untimnes, ill season; Unppitepe, a bad writer; some of which words are yet in MS. Namon, him ealbe geſcey. 7 unopnlic ƿepuð. 7 ƿenie hlafas. Josh. ix. 5. But unopne is good, in Dunnepe þa cƿæð. ðeƿoð acƿehte. unopne ceopl. Death of Byrhtnoð, p. 139. D. then spake, waked the dart, blameless churl.

Ostephlay, gen. -es, masc., an oyster patty, crustula ostreacea, si ita dicere licet. This word would have required no illustration, but for the hasty remarks of a critic, who consents to be misled by a book which takes Oyster for Easter. On p. 211, vol. II., I had silently set aside this absurd blunder by indicating in the note that the Saxon Ostephlayas was an inexact equivalent to the Ὀστράκωδερμα of the original. The entire passage, which I will now give from the other edition of 1556, will shew that the words correspond. Τὰ δὲ ὡὰ παραιτεῖσθαι δεῖ, διὰ τὸ παχύχυμον αὐτῶν καὶ φυσῶδες. τοὺς δὲ ψίχας ἢ ἐψηθέντας ἢ πλυθέντας λαμβάνειν, ἀλλὰ μὴ πολλούς, τὰ δὲ ἅλλα πάντα σιτῶδη παραιτεῖσθαι δεῖ, οἷον σεμίδαλι, ἱτρίον, καὶ τὸν καλούμενον πολτὸν, καὶ τοὺς πλακούντας, καὶ τὰ λιπαρὰ καὶ τὰ δστράκωδερμα. Alexander of Tralles, cd. 1556, p. 390 foot, 391 top. Omitting what he omits, these are the very words of the Saxons eclectic version.

Ostorscel, gen. -scylle, fem., oystershell, ostrea tegmen. Quadr. ii. 20. See Scel.

Oxumelle, -lli, masc., oxymel, ὀξύμελι, a drink of water, vinegar, and honey. Lb. II. xxxix. xl. xliii. lix. 12. The preparation of it is described, II. lix. 13.

Oðhylbe, adj., content. Ld. vol. III. p. 188.

P.

Penne, pin in the eye, oculorum morbus. Ld. vol. I. p. 374, 1.

Pic, gen. -es, neut., pitch, pix. Gl. vol. II. 1)luttor pic, resin, resina. Lb. I. iv. 3, xxxi. 5. Rysel for resina is a Saxon mistake by a glossator, not worth an entry in the lexica.

Pyhment, pigmentum. Διδ. 63.

Pipe, gen. -an, a pipe, tuba. Lb. I. liii.; II. xxii. = p. 208 ult.; II. xxxviii. xlv. 1.

Pilas, hairs, pilos. Hb. clxxiii. 1. An dormitabat Saxo?

Piða, gen. -an, masc., pith, medulla (arboris). Διδ. 12. Deahƿiſgað on hiera mober ƿinde monix ƿóð ƿeone to ƿyn-canne. Ac on ðam piðan bið oðer geƿyðeð. P.A. fol. 13 a. In the rind of their mind propose to work many a good work; but somewhat else is hidden in the pith. Þe onginþ of ðam ƿƿyrcrnum. and ƿƿa upƿearðer ƿreþ of þone ƿtemn. 7 riððan anðlang ðær ƿiþan. 7 anðlang þære ƿinde of ðone helm. Boet. p. 90. It begins from the roots and so grows upwards up to the stem, and afterwards along the pith and along the rind to the head.

Pohha, gen. -an, masc., a pouch, pera, Lacn. 64, is used in the medical sense, sinus. Lb. I. lxiv.; II. xxii.

Posling, gen. -es, masc., a morsel, mica, portiuncula. Hb. I. 20.

R.

- Ræprung, fem., gen. -e, *interval*. Ræprjan, *intercept*. "Intercæptum, apæpreb;" Gl. M.M. p. 157 b, 22. "Intercæptum est, pæpreb pær;" id. 37.
- Reaban, *the tonsils*. Lchd. vol. I. pref. p. lxxii. p. lxxiv. Tolia vel porunula; Gl. R. 74. Scamma in homine fe pube on þam men; Gl. R. 76.
- Renys, plur., *the kidneys, renes*, a Latinism. Δ.δ. 65.
- Rigen, adj., *of rye, ex secali confectus*. Lb. I. lxxii. lxxiii.; II. xxxii.
- Rynian, Lb. I. xxxii. 2.
- Rysele, Rysle, Rysel, gen. -es, masc., *fat, adeps*; has the final vowel in nominative and accusative. Lb. I. iii. 2, 4; iv. 5; xii. xx. xxi. xxxii. 3, 4=p. 80, xxxviii. 3, lx. 2; II. ii. 1, lix. 5; III. xviii.; Exod. xxix. 22. But is read without final vowel Exod. xxii. 18, xxix. 13; Æ.G. MS. Iul. A. 11, fol. 120 a.
- Riðan, Δ.δ. 51=p. 118, line 1, for ʝriðan, *to writhe, torquere*; præt. ppað, p.p. ppriden.
- Rocce, mib pocce, *with rochet*. Lchd. vol. III. p. 200. Gender not ascertained.
- Rosen, adj., *of rose, roseus*. Hb. clxxi. 2.
- Runl, Lacn. 45=p. 36; that is, ʝrunol, *foul perhaps, graveolens forsan*, as in Sturlunga Sögur, þattr. I. xiii. 4. Hrunill giörest þefer af hropum idrum. MS. also ed. 1817, p. 21, note. *A foul smell is produced.*

S.

- Sæl, gen. -es, masc., *season, tempus commodum*. Hb. xviii. 4. Perhaps the word is always masculine; sæle in Paris Paal-

Sæl—cont.

- ter, cxxiii. 4, being for sælas, Leechd. vol. I. pref. p. xcix., and seo sæl in Cædmon (if Cædmon), MS. p. 59, line 20, an error of the penman.
- Saltstan, gen. -es, masc., *a lump of rock-salt, salis massa*. Lchd. vol. I. p. 374, 2.
- Sammelt, part., *half digested, de cibo semi-digesto*. Lb. II. vii.
- Sceab, gen. -es, masc., *scab, scabies*. Soðlice ʝe hæfð ʝingalne sceabb? ʝe ðe næbbe ne ablinð angeftcæððignerre. F.A. fol. 15 b. *And he hath a perpetual scab, who never ceaseth from unsteadiness*. Sceab, Hb. clxxxi. 3.
- Sceapoðan, Scearðan, gender not ascertained; *shavings,amenta*. Lb. I. xxxix. 3, where ascaen is faithfully given from the MS. Ða ʝceapþan ðýbe on pæter, Bed. p. 474, line 38, where the Latin is *ipsam rasuram*. Sponar ʝ ʝceapþan numað, Bed. p. 524, line 31, *astulas excidere solent*. Ða gehalgode ic pæter. ʝ ʝceapþan ðýbe on. Beda. p. 539, line 5, *astulam*. Nothing here determines the gender, *ipsam rasuram*, a collective, would be rendered by a plural.
- Sceappung, gen. -e, fem., *a scarifying, incisura in cute*. Lb. II. xlix. contents.
- Scpepan, præt. scpæp, p.p. scpepen, *to scrape, radere*. Lb. II. xlvii. lii. 1, twice. Ascpæp ðone pypms of his lice. Hom. II. p. 452. *Job scraped the ratten off his body with a potsherd.*
- Sepoyel, gen. -es, *scrofula*. Lacn. 95.
- Sculþop, gen. -es, masc., plur., Scylþpu (like Broðop, Gebpoðpu), *shoulder, scapula*. Lb. II. xvii. Opep ða ʝeýlþpu hý ðaccube. G.D. fol. 154 b (as misbound). *He smacked her over the shoulders*. The original root of this word is Scilb, masc., *a shoulder blade, a shield* (as of a boar). If ʝe ʝeýlþ uran pæcpum ʝeʝegeb opep þær ʝugler bæc. C.E. p. 219, line 17. *The shoulder above is set with ornaments over the birds back,*

Sculbop—*cont.*

though birds have no shoulder blades, so called.—

“Some of his bones in Warwiċk yett

“Within the castle there doe lye;

“One of his shield bones to this day

“Hangs in the citey of Coventry.”

(Halliwell.)

We are thus carried back to a day when blade bones were shields, clypei.

Seax, gen. -es, neut., *knife, cutter*. C.E. p. 408, line 2; Lb. II. lxv.; III. lxii. *Þæt stænene sex*, Hom. I. 98, *the stone knife*. We read ȝ hȝpe feaxe geteah bpað bpūnecg, B.W. MS. fol. 164 a, line 4, where the slovenly MS. must not be trusted for feaxe instead feax, but the construction is neuter. I cannot put faith in J. M. K.s masc. and fem. Stænene sex, Joshua v. 2, is plural.

Seolh, *see* p. 34. *ðar onrænde reolh. Hoc pomum misit phoca.*

Sestep, gen. -tipes, masc., *sextarius*. Of uncertain capacity, *see* Lb. p. 298, with the note on p. 299; also *Δδ.* 16, also Thorpes citations for a horse load and for thirty two ounces in his Glossary to the Chronicle.

Sindep? *sinder, scoria*, *Δδ.* 45, which makes the accusative sinðpun for sinðpan, but it is not very trustworthy. *Israhela folc ȝ ȝeopðen nū me to finðpum*. P.A. fol. 50 a. *The people of Israel is now in my sight turned to sinðers*. *See also* C.E. p. 408, line 3, *ȝinðpum beȝpunðen, ground to sinðers*.

Sipian, -ode, -oð; 1. *steep, macerari*, Lb. II. xli.; 2. *be tardy, moras ducere*, Lehd. vol. III. pp. 150, 151.

Shpung, gen. -e, fem., *visciditv*. Lb. II. xxxviii.

Slop, as in slopseller. *See* Oȝepslop.

Slupan, p.p. slopen, with to, *to be paralysed, paralyysi laborare*. *toslupað*, Lb. II. lix. 1.

ȝearð se lichama eal toslopen; Hom. I. 86. *His body was all paralysed. ȝearð*

Slupan—*cont.*

heopa heopre toslopen; Josh. v. 1. *Their courage was paralysed*. To slopenum limum; M.H. fol. 40 b. *With paralysed limbs*.

Smeþupan, præf. -ebe, p.p. -eð, *to smear, vngere*. Lb. I. lxxxvii. 2. To be divided Smeþup-an, as is also Smeþep -iȝ. The genitive of the substantive is found as Smeþopeȝ in Paris Psalt. lxii. 5, etc.

Snæbelþeapm, *see* þeapm, Gl. vol. II. and vol. I. pref. p. lxxii.

Sorȝe, adj., with final vowel, *soft, mollis, lenis*. *Þe ȝær ȝȝiðe ȝoð ȝ ȝorȝe man*. Chron. A.D. 1114. *He was a very good and mild man*. *Æ.G.* p. 11, line 34.

Spætung, gen. -e, fem., *spitting, sputi proiection*. Lb. II. 1.

Spatl, gen. -es, neut., *spittle, sputum*. Lb. I. i. 16, xv.; III. xxiv. *ða spæclu a-ðroȝon ȝpe speapran ȝyltas*. Hom. II. 248. *The spittles washed away our swart guilts*.

Spic, gen. -es, neut.; 1. *bacon, perna, larium*; 2. *lard, arvina*. 1. *Bacon*, defined, *Æ.G.* p. 9, line 47. *Nolbe ȝopȝpelgan ðær ȝȝiceȝ ȝnæð*. M.H. fol. 139 a. *Refused to swallow the piece of bacon*. C.D. 692. 2. *Lard*; Lacn. 116.

Spip, *the spike of a reed, spica arundinis*. Lb. II. li. 3.

Spipe, *a vomit, vomitus*. Lb. I. xviii.

Spipða, Speopða, gen. -an, masc.; 1. *vomit, reiectamen*; 2. *vomiting, vomitus*. Lb. II. xii. lix. 13. *Drincan oð speopðan*, Hom. II. 292, *to drink till spewing*.

Sponge, Spinge, Spjunge, gen. -an, fem., *a sponge, spongia*. Lb. II. xv. *Beȝȝpte ane spincȝan*, Hom. II. 256, *dipped a sponge*. John xix. 29. But the plural is sponge, Lb. III. ii. 6, twice, and true to MS.

Sppȝttan, præf. -tȝe, p.p. -tȝ, *to sprout, germinare*, also actively. Lb. I. lxxii. *To ðȝ he sppȝtt ȝ he mið cȝȝlbum ȝopȝȝȝe ȝȝa hȝæt ȝȝa he æȝ ȝȝȝȝȝe*. Hom. I. p. 614. *It sprouteth in order*

Sppytan—cont.

to consume with decay what it before sprouted. We find also Asppetgan. Third sing. pres, Sppit, Sppitt. Lye has other citations.

Stiece, gen. -es, neut., *piece, pars minutior.*

Laen. 3. Eac him gebypeð rum land-rycece for his gefpince. D.D. 188.

He should also have a bit of land in re-

payment of his labour. þ him man hmlcer landrycece geann. D.D. 189.

That some bit of land be granted him. On unapimeblicu rycceu. G.D. fol. 18 a.

In countless pieces. Þe peallende to-

bærst on feoper sticca. þa feoper sticca clifobon þo feoper stanum. Hom. I.

380. He fell and broke into four pieces : the four pieces clave to four stones. Ge-

nam ða sticcu þær toclofenan hwiðbopes. Hom. II. 154. Took the pieces of the

cloven sieve. Þæt hán þær toðæleb on to sticco. G.D. fol. 178 a. The bone

was divided into two pieces. And this plural in -eo or -io is most exact.

Stiem, Stem, gen. -es, (constr. with ðam,) *glow, fiery exhalation.* Lb. I. ii. 1; II.

lix. 10. Prompt. Parv.; Havelok 590.

Stirpcian, "stirpare," Ld. vol. III. p. 184, for extirpare.

Stuf[e], *chamber, sudarium.* Δδ. 16, in Stufbæð, *hot air bath, vapour bath.* The

Islandic Stufa, Stofa is fem.

Supan, third sing. pres. Sypð, præst. Sæp, to sup, sip, sorbere. Hb. iii. 2, 3; Lb. I.

vi. 5, xxxix. 3; II. lii. 3. Þe sæp of ðæm calce. M.H. fol. 16 a. *He sipped*

out of the chalice.

Supe?, Sope?, gen. -an, a sip, haustus. Lb. I. xxxix. 3=p. 102, lxii. 1.

Suðerne (with final vowel), adj., *southern, meridionalis.* Lb. II. vi. 1, where cymen is neuter; II. xxiii. = p. 212; II. xxviii. =

fol. 84 a; II. xxxix. xliii.; Ld. vol. III. p. 274.

Speoran, vol. I. pref. p. lxxiv. of MS. fol. 155, glosses maprem, which is to be

understood as marsupium; comparing Þepðbylg.

T.

Tæran, præst. -ebe, p.p. -eb, to teaze (technically), *carpere*, and in no other sense as far as we yet know. Æ.G. p. 31, line 22; Δδ. 43.

Teaƿop, neut., *vermillion, minium*, which it interprets, MS. Cott. Iul. A. 11, fol. 122 b.; Δδ. 11, where þ teaƿio seems more likely. Lb. I. xiii. The word seems to mean only vermillion.

Tigele, Tiegle, gen. -an, fem., a tile, tegula. Genim ðe ane tigelan. P.A. fol. 31 b. *Take thee a tile. Ða halgan lapeopar ymbrittað ða tieglaan ðe ƿio buƿg hieƿu-raleam on atieƿpeb bið. Ibid. The holy doctors sit round the tile on which the city Jerusalem is painted with vermillion.*

Tin, adj. (for tinen), tin, stanneus. Lb. p. 236, line 5.

Trynaca, gen. -an, masc., triacle, theriacum. a compound medicine. Lb. II. lxiv.

Trype, gen. -an, resin, bitumen. Hb. clii. 1, þηρίνη. Separate the last four passages under Tapu in Gl. vol. II.

Tit, gen. tittes, masc, a teat, mamilla. Hb. lxxxix 3; Ld. vol. I. p. lxxiv.; titta, Hb. xix. 4.

Tol, gen. -es, neut., tool, instrumentum. Æteopað his gesihðum eal þ ƿita tol.

Hom. I. 424. *Exhibit to his sight all*

your apparatus of torture. Geapcian eal þ ƿinung tol. Hom. I. 428. To

prepare all the torment machinery. Gif þu þin tol aheƿt ofep hƿt. hit bið beƿm-

ten. Exod. xx. 25. Plural tol. Sylle him man tol to his peopce. D.D. 186.

He must be provided with tools for his work; in the Latin, tela. Ðir ƿint þa

lapa ƿ þa tól. D.D. 477. These are the doctrines and tools. So Æ.G. p. 19, line

58.

Toslupan. See Slupan.

Trēmere, Τρήμερre, gen. -e and -an, fem., a *tremissis*, a coin of the lower empire, the third part of a solidus, and of the weight of about twenty-two grains; it is however used in the Hb. for a drachma, the weight of which is about fifty-six grains. Hb. i. 2, 5, 13, 16, 17, 18, 20, xvii. 2, lxxviii. 1; Lacn. 59. Another form is þrēmys, which *see*.

Tuxl, gen. -es, masc., *tusk*, *dens prolixior*, *caninus*. Lb. I. xxxix. 4. *Tux* is the same, and masc. *Canini vel colomelli*. manner *tuxar*, Gl. R. 71.

Tryðæl, masc.?, a *double part* or *proportion*, *duplum*. Lb. I. vi. 3, viii. 2.

U.

Uht, gen. -es, masc., *the last hour of night*, *tempus antelucanum*. Lb. p. 346. *Uht* *sc̅r̅ælum* ⁊ *eac* *mib* *longsceaftum* *gpe-* *pum* *ofscotabon* ⁊ *hīc* *ofplogon* ⁊ *acp̅e-* *ledon* *þa* *hīc* *wæg* *foran* *to* *uhtes*. N. p. 15, fol. 107 a. *We with arrows and with longshafted spears shot at it and struck it and killed it when it was near morning.*

Uneaðe, **Uneðe**, adj. (with final vowel), *difficult*, *difficilis*. Lb. II. i. 1, p. 174. *þa* *ðuhte* *me* *gryðe* *heapð* ⁊ *uneaðe*. G.D. fol. 249 a. *So it seemed to me very hard and difficult.* *Nis* *þ* *uneaðe* *eal-* *pealban* *gode* *to* *gep̅emmanne*. St. Andrew, 410. *That is not difficult for Almighty God to accomplish.* The passage Lb. p. 242, line 6, has been taken as corrupt: if sound, it will be, *the belly is not small, and is uneasy.* The words which were before the Saxon writers eyes were probably these: ἡ θερμὴ, ὡς εἴρηται, αὐξάνεται ἐν σπλῆνι, ἄλλως τε ἐν τοῖς πληθωρικοῖς σώμασιν, ὀδυνωμένοις καὶ ἐνοχλουμένοις ὑγρῇ τοῦ μορίου ἐκείνου παρὰ φύσιν ἀΐξηθέντος, χρώμα δὲ οὐ παντε- λῶς μέλαν, ἀλλὰ ὑποκείμενον καὶ μολι-

Uneaðe—*cont.*

βδαιὼν συμβαίνει. (p. 437, ed. 1556.) *The hot distemper, as has been said, increases in the spleen, especially in plethoric constitutions, which derive pain and disorder from the swelling of that member grown beyond its natural size; and the colour is not entirely black, but dull and leaden.* It is in conformity with the habit and the philosophy of the Saxon renderer to turn such words to a somewhat alien sense. *Micge* *bīþ* *hal*, does not occur at all, but, on the other hand, the Saxon explains, as well as expresses, plethoric.

Ungebege, adj., *unquiet*, "*inquietus*." Ld. vol. III. p. 192.

Ungehearbud, adj., *not come to a head*, *ad maturitatem nondum perductus*. Hb. iv. 12.

Ungepealben, adj., *not of moderate size*, *iustam magnitudinem exsuperans*. The signification of *gepealben* was not rightly known till the publication of the true sense in the present glossary, therefore the significations of *ungepealben*, on p. 242 of Lb., are to be corrected. With regard to the belly of immoderate size see the article *Uneaðe* above: the immoderately large tongue is not to be found in the text of Trallianus as we have it; he only says once *γλωσσῶν ξανθὴν* (p. 483, ed. 1556) *the tongue yellow.*

Unlæce, gen. -es, masc., *a bad leech*, *medicus ignarus artis medendi*. Lb. II. xxxi. contents.

Unŕceap̅p̅r̅yno, adj. pl., *not sharp sighted*, *aciem oculorum hebetem habentes*. Lb. I. ii. 12.

Utslean, præt. -sloh, p.p. -slogen, *to break out into eruption*, *erumpere* in *impetiginem*. Lb. I. xl. *Ðonne* *ŕe* *þp̅yne* *ðe* *on* *ðam* *junnoðe* *bīð* *ut* *arh̅h̅ð* *to* *ðæpe* *hyðe*. P.A. fol. 15 b. *When the heat which is in the inwards breaks out to the skin.* *Fervor intimus usque ad cutis scabiam prorumpit.*

p.

- ƿace. See ƿece, Gl. vol. II.
 ƿapan, Lb. I. ii. 23, read japan.
 ƿeapte, gen. -an, fem., *wart, verruca*. Hb. cx. 3; Lb. I. lxxiv.; III. xxv. No other forms.
 ƿeaxhlaþ, gen. -es, masc., *a cerote, κηρωτή*. Lb. I. iv. 3, etc.
 ƿeden, *watchet, light blue*, subcærusulus. Lacn. 45; Cf. ƿað, *woad*.
 ƿeolope, Lb. I. v. 1, for peolopas. Ld. vol. I. preface, p. c.
 ƿepnægæl, gen. -gæs, masc., *a wart, verruca*. þa læpde hi sum iubeisc man þ heo name ænne ƿepnægæl of sumes oxan hƿiçe. Hom. II. 28. *Then a Jew recommended her to take a wart off an ox's back*. A lump on the back of an ox, raised by a maggot, is now called in Norfolk *a warble*.
 ƿyl, Lacn. 77, seems an error.
 ƿýlan, *to connect*; Δδ. 1. Copulat, Gl., το-ζαβερε ƿýλαδ. MS. Scintill, fol. 5 b. In Gl. Prud. p. 140 a, 34, is printed Raptat ƿýleþ, but that gl. begins with Præfatio in librum καθημερινών, as any one may see who has the two books before him, and in the order of the words the glossator came upon Captat, in the lines "Illum forensis gloria, Hunc triste captat clas-sicum;" it is therefore Captat, not Raptat. The radix seems to occur as Vel, neuter, in the Njals Saga; Ok hefir nú hvarki okkat vel; *and now neither of us holdeth to our connexion*; our being ƿot-ƿepov, of us two. N.S. chap. vi. Mun ek þik sitjanda Silfri vila. Her-varar Saga. p. 163, line 14, ed. 1671; var. lect. vèla, mæla, p. 49, ed. 1847. In that place translated *tückia, thatch*, and in index *circumcingere*, ed. 1671, and om-give, ed. 1847.
 ƿypm melu, gen. -upes, -opes, neut., *worm meal, pulvis e vermibus confectus*. Lb. I. xxxii. 4, lxxvi.; II. xxxiv. See note Lb. p. 79.

ƿyppan, ƿuppan, *recover, convalescere*. See Gepuppan.

ƿypt, gen. -e, fem, *wort, mashwort prepared for making beer, brasium unde conficitur cerevisia*. Lb. fol. 100 b.; II. lxiv. 2. Cf. Mascƿypt, in Gl. vol. II., and add Lb. I. xxxvi. xli.

ƿlæco, ƿlaco, ƿlæc, adj., *lukewarm, tepidus*. Lb. I. iii. 2, twice. Printed ƿlæc in Beda, p. 492, 18.

ƿoh, adj., *wry, wrong, contortus*, makes its definite form by contraction, ƿon for ƿohan, Lb. I. xii.

ƿonge, gen. -an, neut., *cheek, gena*. See Gl. vol. II. in ƿenge. Lb. III. xlvii.

ƿræb, gen. -es, masc., *a fillet, infula*. Lb. III. i. twice, and ƿeabe = ƿeabum.

ƿræb, gen. -es, masc., *a plant, surculus*. Hb. cx. 2; Lacn. 46.

ƿrænum, Lb. II. xxxiv. contents: in text ƿrænum.

ƿundhelce, adv., *woundily, mirifice*. Hb. p. 132, var. lect.; Δδ. 11.

p.

þancfull, "*animosus*," Ld. vol. III. p. 190, "*efficax*," p. 192.

þeapumgeþnð, Ld. vol. I. p. lxxii.

þiece (with final e), *thick, densus*. Lb. I. xxxi. 6, lxxii. lxxxvii. 3; II. xliii. xlviii.; III. x. xiv. 2, xxxix. 2, lii. lxxii. 2; Δδ. 58. þiece genip oƿeƿpneh þone munt. Exod. xix. 16. In the Heliand, *It is her so thikki undar us*; p. 104, line 5. *It is here so thick under us*.

þynne (with -e), adj., *thin, tenuis*. Lb. I. xxxv. 1. 2; II. xxi. end, xliii. lvi. 3, lxiv.; III. x. þynne hƿt býð. Sc. fol. 28 b.

þost, masc., *dung, sterces*. Lb. I. iv. 6.

þpeapan, præt. þpeop, *pierce*. Δδ. 33. Cf. þpropend, *scorpion*. þe sona þpeop þpy-

Þneapan—cont.

pes pīð þæs pinðes. Hom. II. 510. *And the fire immediately drove transversely contrary to the wind.*

Þneobpæð, Lb. II. vi., beobpæð?

Þneohyune, adj., *three cornered*, translates Τριγωνον, Hb. clxxxi. 1.

Þymse, gen. -e or -an, fem. Wilkins in his Saxon laws, p. 415, col. b, cites from the Textus Roffensis. Ceopler pepgylb 17 ce. 7 vi. 7 lx. ðymra þ biþ tpa hund reyllinga be mycena lage. (also D.D. p. 79.) *The valuation of a churls life is 266 tremisses, that is by Mercians law two hundred shillings; and if a Mercian shilling be four peningas, a þymre will be three peningas, which is not far from the weight of a drachma.* On pp. 79, 80 of D.D. are several examples of the use of þymra in the genitive plural: since it must be assumed to be the same word

Þymse—cont.

as tjemisse it must be fem., and make gen. in -e and -an.

Þunoppæð, pl. -a, fem., *thundering, tonitru.*

Lb. II. lxiv. Ðnihten renðe þunoppaða 7 haġul 7 byrnenðe liġetta ofeþ eal eġipta lanð. Exod. ix. 23. Mīc tȳ rpa hio ahoꝝ ðæt heaꝝob upp of ðære mȳsan rpa mȳcel mæġen heġetpȳhta 7 þune-
paða ðær forð com. G.D. fol. 145. *As soon as she raised her head from the table, such a violence of lightning flashes and thunders came on.* Ðio ahoꝝ þ heaꝝob of ðære mȳran romob mīð ðære þunopaðe. Ibid. *She raised her head from the table at the moment of the thunderclap.* Ahleoðroðe reo heoꝝen 7 re ðunoppað ofploh ealle ða næððpan. G.D. 210 b, where read reo. *The heaven roared, and the thunderpeal destroyed all the snakes.*

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- Abortion, to avoid; Lb. III. xxxvii.
- Abortive birth; Hb. cxv. 3; Quad. iv. 4, 5.
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- Actium, a various reading of 'Αρκειον, or 'Αρκτιον; Hb. cxxxiv. 1. The first two lines are from Dioskorides, iv. 107. An excessive length is assigned to the stalk; had the Greek been understood, an English term for *burdock*, claze, was assignable.
- Adder. *See* Snake.
- Αείζων μικρόν, Hb. cxxxix., all the heads from Dioskorides (μέγα); Hb. cxlvii.
- Æsir, the northern nations gods; Lacn. 76.
- Afterbirth, to remove; Lb. II. lx. contents; III. xxxvii. where for lard read *bacon*.
- Agagula, *a punk*; vol. I. pref. p. lxiv.
- Agate in medicine; Lb. II. lxiv. lxv. 5, lxvi.
- 'Αγλαοφωρίς, the *paony*; Hb. clxxi.
- 'Αγχουσα, anchusa, without interpretation; Hb. clxviii. Botanists doubt whether any anchusa be indigenous to Great Britain.
- Agrimonia, a word of no clear origin, written argimonia, and correctly interpreted; Hb. xxxii.
- Ague. *See* Fever, Lb. I. lxii.
- Air, III. 272.
- 'Ακανθα λευκή, a foreign thistle, not Englished; Hb. cliii. 1.
- 'Ακάνθιον, Hb. clii., a foreign thistle, Englished erroneously; confused with ἀκορον. In Dioskorides iii. 19 is ἀκανθα, which is followed: iii. 18 is ἀκάνθιον.
- 'Αχιλλειος, *a yarrow*, or *maythen*, not interpreted; Hb. clxxv. 1.
- 'Αχῶρας rightly interpreted; Hb. clxxxiv. 4.
- 'Ακρόζυμος, *leuiter fermentatus*; vol. I. pref. pp. lxi. lxv. Printed leniter in Isidorus.
- Alabaster in medicine; Lb. II. lxiv. Of the red earth there mentioned it is to be observed, that alabaster belongs to the new red sandstone strata.
- Ale; Hb. xxxvi. 4; vol. I. p. 374, 3; p. 376, p. 378, 9, 11; vol. I. 388. Double brewed; that is, brewed on ale instead of on water; Lb. I. xlvii. 3; foreign, *ibid.*; II. li. 3, lii. 1, lvi. 1. Brewed at home; Lb. II. lxv. 2, 3; III. xxx.; Lacn. 59.
- Alodia, *surfeit*; vol. I. pref. lix. lxiii.
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 Amphiballium, *double pile garment*; vol. I. pref. p. lxi.
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 Anabola, *a womans cowl*; vol. I. pref. p. lx.
 Αναλογεῖον, *reading desk*; vol. I. pref. p. lxxv.
 Ἀνδρογύνην, *rightly interpreted*; Quad. iv. 12.
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 Apollinaris, usually Hyoscyamus in Fuchsius and gll., is separated from it by Apuleius, and interpreted; Hb. xxiii.
 Appetite, *loss of*; Hb. viii. 2; Lb. I. xix. lxxviii.; II. i. Voracious; Lb. II. i.
 Ἀργεμύνη, *confused with agrimony, see Hb. xxxii., is, perhaps, Adonis æstivalis. (Oxf. copy of Vienna drawings.)*
 Aristolochia, *herb*; Dioskor. iii. 4, 5, 6; Hb. viii. 2. Interpreted; Hb. xx.
 Ἀρτεμισία, *Artemisia, herb*, Dioskor. iii. 127; *rightly interpreted as mugwort*; Hb. xi. Diosk. mentions three sorts, as does Hb.
 Asparagus agrestis, *interpreted*; Hb. lxxxvi.
 Ασπλήνιον, *interpreted, with a tale from Apuleius*; Hb. lvii.
 Ἀστέριον, *left without interpretation*; Hb. lxi. There is no description.
 Ἀσθμα, *for*; Διδ. 51, 52, 53.
 Astrology *rejected*; Hb. xciii.
 Attercoeps; Hb. iv. 8. They are drawn with eight legs, long locust like bodies, horns, and wings. See Glossary.
 Attico melle *resolved as attaci*; Quad. iii. 13, v. 4, xi. 3.

Authors translated, imitated, or paralleled, cited:—

Alexander Trallianus; Lb. I. i. 1, 13, ii. 1, 11, iii. 1, 5, iv. 1, 6, xv. xviii.; this passage is reprinted in the preface; II. i. vi. xi. xvi. xxi. xxiii. xxiv. xl. xli. xliii. xlv. xlvi. xlviii. lvi. 3.
 Apuleius; Lb. I. vi. vii. xxii. xxvii. 1.
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 Augustinus; III. 264.
 Celsus; Lb. II. ii. 12.
 Diokles; Lb. II. xxv.
 Dioskorides, most of the last part of the Herbarium in vol. I.
 Φιλόργιος; vol. II. p. 204; Lb. II. xxxvi. xxxvii. xxxviii. xxxix.
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 Marcellus; Lb. I. ii. 1, 7, 8, 9, 11, iii. 2, 4, 5, 9, 10, iv. 2, vi. 8, xxvi. xxvii. 1, xxix. xxxvii.; II. xxxii. p. 248, p. 252, xlviii.
 Oribasios; Lb. II. xxxiii.
 Paulus of Ægina; Lb. I. iv. 6, xviii. xix.; II. xxv. xxvii.
 Plinius; Lb. I. lxxx.
 Plinius Valerianus; Lb. I. i. 17; I. ii. 1, 4, 5, 6.
 Sedulius; Lb. lxii. 3.
 Sextus; Lb. I. ii. 16, iii. 2.

B.

Baccaulus, *a bier*; vol. I. pref. p. lxi. lxiii.
 Bachelor, the derivation deducible from vol. I. pref. p. lxiii. For since Gallo = Buccellarius, a man who received for his services his mouthful of food only, an attendant, a young man getting his food at a lords, and these are the old senses of bachelor; it follows that bachelor is buccellarius from buccella.
 Badonola, *a litter*; vol. I. pref. p. lx. lxiv.
 Baldness, *for*; Lb. I. lxxxvii.

- Βαλλωτή**, becomes pollute, Hb. clxxvii. 1.
Balsam, its medicinal virtues ; Lb. II. lxiv.
Βασιλίσκη, translated, wonderful account of ; Hb. cxxxi.
Βασιλίσκος, *basilisk*, truly interpreted ; Hb. cxxxi.
Baths, hot ; Hb. cxli. 2.
Βατράχιον, the herb *ranunculus*, *buttercup* ; Hb. x.
Beer, Hb. xi. 2, clviii. 2, for beavers castor. Quad. iv. 8 ; vol. I. p. 376 ; Lb. I. ii. 19 ; III. xxxviii.
Bees, to secure them ; Hb. vii. 2, vol. I. p. 397.
Belly, remedies for disease of, Hb. i. 11 ; for swollen, Hb. i. 21 ; sore, Hb. ii. 2 ; swollen, *ibid* ; enlarged, Hb. ii. 4, 7 ; sore, iii. 2, xi. 2, xlii. 2, xviii. 3, 4, xxvii. 2, xxxii. 2, xxxvii. 4, xxxviii. 3 ; for waxen, xl. 1, xlv. 2, liii. 1, lix. lx. 3, 4, lxix. 1, 2, lxxx. 3, lxxxi. 5, xc. 10, xci. 3, xciv. 2, 3, cvi. cxi. 2 ; *πρὸς στομαχικούς*, Hb. cliii. 2, clxiii. 3, clxvi. 2 ; Quad. ii. 2, iv. 17, vol. I. p. 387 ; wounded, Lb. II. xxvi. ; pain, III. xviii. lxix. lxx. ; Lacn. 87.
Benisons ; Lb. I. lxiii. ; III. lxiv. ; Lacn. 11 ; vol. III. pp. 79, 80. *See* Holy.
Betonica, *betony*, its medical uses ; Hb. i. xcvi. 3.
Bewitched. *See* Knots.
Biden, or *Bidet*, in use ; Lb. I. xxxii. 2, 4.
Bile, disordered, for, Hb. xc. 11 ; for effusion of, cxli. 2, cxlvi. 2, clxxxi. 2 ; Quad. vi. 12 ; III. xi. ; disordered, Lb. II. i.
Blackening of the body, for ; Lb. I. xxxv.
Bladder, for disease of ; Hb. xli. 2, lxxx. 1, lxxxvi. 1, xciv. 9, cvii. cviii. cxxvi. 2, cxlv. 2 ; Quad. iv. 9, viii. 11 ; Lb. III. xix. xx.
Blains, for ; vol. I. p. 380 ; black, Lb. I. lviii. 4.
Blattus, *purple* ; vol. I. pref. lxiv.
Blar eyes, for, use betony ; Hb. i. 6.
Bleeding, at the nose, for it use betony, Hb. i. 7 (the remedy is partly mechanical) ; waybread, iii. 5, xci. 1 ; Lb. I. ix. ; in the dog days wrong, Lb. I. lxxii. ; in an oven, II. li. ; when, Lacn. 117, 118.
Blisters, for ; Hb. ii. 9.
Blood, recruited by the action of the liver ; Lb. II. xvii.
Blood spitting, for, Hb. xl. 2 ; running from the nose, lxxvi. 4, clv. 4 ; for bad, cxxiv. 1 ; runnings, clxx. 1, clxxv. 1 ; Quadr. iv. 20, v. 1, vi. 4 ; vol. I. p. 394 (a charm) ; Lb. I. vii. ; from the bladder, Lb. I. xxxvii. ; from the stomach, Lb. II. lxiii. contents ; III. x. ; Διδ. 64, 65.
Blotch, for ; Lb. I. viii. xxxii.
Blow, for a ; Lb. I. lv. lvi.
Bloxus, *brown* ; vol. I. pref. p. lix. *See* *Blattus*.
Boar in medicine ; Quad. viii.
Boba, *stout*, *stiff* ; vol. I. pref. p. lix. lxiv.
Body, for soreness of ; Hb. xxi. 4.
Body lice ; Lb. I. li.
Βολβός σκιλητικός, misinterpreted, Hb. xliii. ; not interpreted, Hb. clxxxiv.
Βούγλωσσον, misinterpreted ; Hb. xlii.
Βούφθαλμον, a kind of *anthemis*, or ox eye, but not English ; Hb. cxli. 1.
Bowels of an earwig, to make an external application ; Lb. I. lxi. 2.
Brain exposed, how treated ; Lb. I. i. 15 ; in communication with the stomach ; Lb. II. i.
Brassica silvatica, rightly interpreted ; Hb. cxxx.
Breasts, for sore, Hb. v. 6, xix. 4, lxxx. 3, xciv. 10, cxvi. 2, clxiii. 4, clxxiii. 4.
Breastbone, for the ; Διδ. 54, 55.
Breath, for bad ; Lb. I. v.
Brimstone (from Sicily) ; Hb. xci. 3, cxxiii. 1.
Brittanica, a Dioscoridean plant unascertained, is interpreted ; Hb. xxx.
Brock, or badger, medicinal ; Quadr. i.

Broken head, for, use betony, Hb. i. 2, xlvii. 2; bones, xv. 3, li. 2; Quad. xi. 11, xlii. 9; Lb. I. i. 14, 15, 17, xxv. 2.
 Bruises, for; Hb. xxv. 2, xxxii. 8, clxxviii. 3, clxxxiv. 2; Quad. vi. 10.
Βρωνία, the description of which is not clear, taken as hop; Hb. lxviii.
 Buck in medicine; Quad. v.; Δδ. 24.
 Bull in medicine; Quad. xi.
 Burns, for; Hb. iii. 8, lxxv. 7, ci. 3, cxlvii. 1, clxviii. 2; Quad. xi. 12; Lb. I. lx.; III. xxix.
 Butter, Lb. I. i. 2, 3, 15, ii. 20, 22, lxxxiv.; II. xxvi. xxxvii. li. 3, 4, liii; salt, lxx. 1; III. ii. 6, ix. xxiii. xxiv. xxvi. xxxi. xxxii. xxxiii. 1, xxxiv. xli. lxx. lxxi.; Lacn. 26, 28, 29, etc., etc.

C.

Calculi, for; Hb. iv. 6, xciii. 1, xciv. 9, xcix. 2, c. 1, cxxxvi. 2 (from Dioskorides), cxlii. 4 (λιθιῶντας), cxlvi. 3, clxxx. 2; Lb. II. lviii. contents; III. xx.
Cambas, the hams, poplites; vol. I. pref. p. lxxi.
 Cancer, for; Hb. iii. 9, xxxii. 3, xxxv. 2, xxxvii. 3, lxxxiii. 2, clxvii. 3; Quad. vi. 21, xlii. 5; Lb. I. xlvi.; III. viii. xxxvi.
Canis caput, snap dragon, translated; Hb. lxxxviii. *Κυνοκεφάλιον* in the mediæval notes to Dioskorides is another name for *Ψάλλον*; iv. 70.
Κάναβις silvatica interpreted as *Cannabis*; Hb. cxvi. 1.
 Canterius, *horse*; vol. I. pref. lxi. lxx. 1.
 Capital, *skull*; vol. I. pref. p. lxx.
 Carbuncles, for; Hb. lxxxvii. 3, xci. 7; Quad. vi. 24; Lb. I. xxxiii.; III. lxxi.; Lacn. 9, 53, 34.
 Cardiac disease; Lacn. 8.
Carduus silvaticus, truly translated; Hb. cxi. 1.

Carls wain, or Churls wain; 111, 270.
 Churl is generally spelt Ceorl in Saxon.
 Catacrinas, *hip bones*; vol. I. pref. p. lxxi.
 Cattle diseases, for; Quad. i. 3; vol. I. p. 388; Lacn. 60, 78. The Chronicle records some murrains; Lacn. 79, 80.
 Variola in sheep; Lacn. 81.
 Cautey, the; Lb. p. 84; I. xxxviii. 8.
 Centimorbia, a plant; Hb. clxii.
 Cerefolium, *χαίριφυλλον*, without native name; Hb. cvi. (probably foreign only).
 Ceremonies, as cures; Lb. I. xxxix. 3, lxvii. lxviii. lxxxvi.
 Ceremonious approach to medicinal herbs, Hb. iii. 4, xix. 5, xxiv. xxix. 3, xciii. 2, clxxvi. clxxix. clxxxii.; and animals, Quad. i. 1; Lb. I. lxxxvi.
 Cerote; Lb. II. p. 234, xxxviii. xli. xlix.
 Charms, in words, Quad. i. 5; vol. I. p. 384 twice, 386, 387, 388, 390, 392; vol. II. p. 112 twice, 114; against heathen, Lb. I. lxiv.; Christian, lxx. 1; heathen, III. i. xviii. lxii. lxiii.; Lacn. 8, 9, 10, 11, 12, 53, 74, 79, 82, 83, 91, 103, 104, 105, 106, 109.
 Cheese of goats milk; Quadr. vi. 5, 6, 7.
 Chest, for oppression, angina; IIb. xxxviii. 3, xlii. 5, cxxiv. 1, cxvii. 1, cxxxv. 2. *Θώραξ*, Hb. cxlv. 2; *ὀρθοπνοία*, cxlvi. 2, cxlix. 2, clv. 2; Quad. iii. 6.
 Chicken broth; Lb. II. lvi. 1.
 Chilblain, for; Lb. I. xxx.; Δδ. 45.
 Childbirth, for, Quad. iv. 6; for a man child, Quad. iv. 12, 13, vi. 25; a charm, vol. I. p. 392.
 Chopped or chapped limbs; Lb. I. lxxxiii.; Δδ. 46.
 Church bell in medicine; Lb. I. lxiii.
 Church services sung, not said; Lb. I. xlv. lxiii. lxxxviii. 2, and see Liturgical.
 Circle of St. Columb; vol. I. p. 395.
 Clada, *neck*; vol. I. pref. p. lxx.
 Cliotedrum, *faldstool*; vol. I. pref. pp. lxii. lxx.
 Clivers from cleaving to; Hb. clxxiv. 1.
 Cloaca, *the pit of hell*; vol. I. pref. pp. lviii. lxiii.
 Codrus, *teacher*; vol. I. pref. p. lx.

Cold, Chill, for; Hb. xx. 5, cxvi. 2, cxlvii. 4, clxxviii. 7; Lb. I. lxxxii.
 Cold in the head; Lb. I. x.
 Columbina equivalent to Verbena; Hb. lxvii.
 Complexion, for a good; Lb. II. lxv. 5, lxvi.
 Conas, *eyes*; vol. I. pref. p. lxix.
 Conception, for; Quad. ii. 17; Lb. II. lx. contents.
 Confirma, *comfrey*, interpreted by a name even then almost obsolete; Hb. lx.
 Consolida, *comfrey*; vol. I. p. 376. There were three consolidas, Fr. *consoude*, maior, media, minor.
 Constipation, for; Lb. II. lvi. contents, lxiv. contents, lv. lvi.; III. xxi.
 Constitutions differ; Lb. p. 84.
 Consumption; Lb. II. li.
 Copper; Lb. I. xv. 2; III. ii. 1; Lacn. 113.
 Corns on a horses feet, for; Lacn. 96.
 Cosmetics; Quad. xi. 13, xii. 1, 2.
 Costiveness, for; Hb. i. 12, xxx. 4, lxii. lxxxiv. 1; Quad. vi. 11, xi. 4.
 Cotton; Lacn. 79. For an account of its growth in India see the letter of Alexander in the Saxon Narratiuncula.
 Cough, for; Hb. cxxiv. 1, 2, cxxvi. 1; Lb. I. xv.; III. ix. xiv.; Lacn. 3, 86, 112, 113.
 Crab in medicine; Lb. I. iv. 2; III. ii. 1, 3.
 Cramp, for, Hb. xciv. 11, cliii. 5, clxxi. 4; Quad. xi. 9, xiii. 2; from disordered stomach, Lb. II. i.
 Crassus, *breast*; vol. I. pref. p. lxx.
 Cross, the sign of, in medicine, Lb. II. lxiv. lxv. 1, 3; lichen from; III. lxii.; Lacn. 91.
 Cruditas misunderstood; Hb. xxi. 4.
 Cucumis silvaticus interpreted; Hb. cxv. (In the interpretation silvaticus seems omitted. The cucumbers are in England only garden frame plants. They might, however, be grown, for garden frames were constructed of lapis specularis, some such laminary substance as talc. Colu-

Cucumis silvaticus—*cont.*

mella would grow cucumbers in Italy under such frames; "Sed nihilominus "specularibus integri debebunt." Book ix. cap. 3.)
 Cutting into an abscess; Lb. II. xxii.
 Cyprus, *Κύπρος*, believed of old to be privet, interpreted as Cypress; Hb. xxii. 2. It is now considered to be the henna plant, *lawsonia alba*.

D.

Day, of varied length; III. p. 258; prolonged beyond twenty-four hours; III. p. 260.
 Dead fœtus, to remove; Hb. lxiii. 2; so *ἐμβρυα ἐκτινδασει*, Diosk.; Lb. II. lx. contents; III. xxxvii.
 Deadened flesh; Lb. I. xxxv.
 Deer, wounded, cure themselves; Hb. lxiii. 6. So Dioskorides.
Δηχθέντες, of, truly interpreted; Hb. cxxxv. 4.
Δελφίνιον, *larkspur*, without interpretation; Hb. clx.
 Demoniactal possession. See Lunatic.
 Depression of spirits from disordered stomach; Lb. II. i.; Lacn. 73.
 Devil, against the, Lb. III. xli. lviii.; his commerce with women, Lb. III. lxi.; against, lxii. lxiv. lxvii; Lacn. 11.
 Diagnosis of the sex of the fœtus; Lb. II. lx. contents.
 Diaphragm; Lb. lvi. 4.
 Diarrhœa, for; Hb. xix. 7, lxix. 3, cxxxix. 5, cxl. 2, cliv. 2, see note; cliv. 2, clviii. 2; Quad. vi. 9, viii. 5; Lb. II. lxv. 5; III. xxii; Lacn. 17, 18, 59, 102.
 Dies Ægyptiaci; Lacn. 117.
 Digestion, for, Hb. i. 19, xc. 9; symptoms of disordered, Lb. II. xxv.; for, Lb. II. xxx.; slow, II. xxxiii.; III. xv. lvi.

Δικταμνος, left without interpretation, foreign; Hb. lxiii.

Diphtheria, or a like disease; Lb. I. iv. 6.
Discretion recommended to the physician;
Lb. II. vii.

Diuretic effect; Hb. clii. 1, cliii. 3, cliv. 2,
clxiii. 2, clxxiii. 2.

Dog, for bite of, Hb. xlv. 2; bark of, Hb.
lxvii. 2; Lb. p. 86; bite, III. xxxiv.

Dog, in medicine; Quad. xlii. (in 5 strike
out mad).

Dorsal muscle, for the; Lb. I. lxxi.

Dragons blood; Hb. clxxxiv. 6. (Not in
Dioskorides.)

Δρακόντιον; Dioskor. ii. 196; Hb. xv. The
drawing correct; Hb. xx. 8.

Dreams, against frightful, use betony; Hb.
i. 1.

Drinks, sweetened; Quad. ii. 8.

Drop, for the; Lacn. 9.

Droopy, for; Hb. xxvi. xliii. 1, 4, xciii. 3,
4, cxxi. 2, beginning, *ἐπ' ἀρχομένων*
ὀδρωτικών; Hb. cxlviii. 1, cli. 3, clvi. 3,
clxxxiv. 3; Quad. vi. 15, ix. 18; Lb. I.
xliii.; from disordered liver; Lb. II.
xxi. xxii.

Drunkenness, a prophylactic, Hb. i. 14;
for, Lb. I. lxxx.

Dumbledores; Lb. I. ii. 1, 5, 7, 10.

Dumpling of fruits pounded; Hb. cxxxiv.
2.

Dung prescribed internally, Quad. ii. 14,
vi. 14, ix. 14, 16, 17, xi. 10; Lb. I.
xlvi. 1; II. xxiv. xl. xlviii.; III. xxxv;
externally, Quad. vi. 18, 19, 20, 21, 22,
23, 24, ix. 15, xi. 11, 12, 13; Lb. I. xx.
4, 5, xxxviii. 4, 9, 11, xxxix. 3, l. 2,
lxxii. lxxiv.; II. xxii. lix. 6; III. xxiv.
2, xxxvi. xxxviii. 2, xlv. lii.; Lacn. 58;
Διδ. 24.

Dwarves, as producing convulsions; Quad.
ix. 17. See pref. to vol. I. p. xxxvi.;
Lacn. 51.

Dysentery; Hb. ii. 5, cxxxvi. 3, from
Dioskorides; cxvii. 4 (*δυσεντερικοίς*);
Lb. II. lxiii. contents, lvi. 3, 4, lxx. 1, 2.

E.

Earn, how he obtains clear sight, Hb.
xxxii. 2; in medicine, Lacn. 12.

Ears, for bad; Hb. v. 2, xix. 6, lxxvi. 2,
xcii. 1, xcvi. 4, c. 7, cxxxii. 3, cxliv. 4,
clxxiv. 3; Quad. iii. 3, 14, v. 8, vi. 17,
viii. 7, ix. 10, x. 2, xi. 5; Lb. I. iii.
throughout; III. iii. lx.; Lacn. 59; *Διδ.*
17.

Earth in the centre of the planetary sys-
tem; III. 254.

Earthworm meal; Lb. I. xxxii. 4, lix.
lxxvi.; III. xxxiv.; Lacn. 57.

Earwig in the ear; Lb. I. iii. 1, 12; III.
iii. i.

Ebum truly interpreted; Hb. xciii. 1.

Ecliptic; III. p. 250.

Egypt, its want of rain; III. p. 252.

Ἐχίον, of which one sort is our *vipers*
bugloss, without interpretation; Hb.
clxi.

Elephant, in medicine; Quadr. xii.

Elephantiasis, for; Lb. II. li. contents;
III. xxvi.; Lacn. 50.

Elf; Lb. II. lxxv. 5; III. lxi. lxii. lxiii.
(water elf); Lacn. 11.

Elfshot, for cattle; Lb. I. lxxxviii. 2, 3;
II. lxxv. 1; Lacn. 76.

Emmets in medicine; Lb. III. xxxiv. xlvii.

Emmets eggs, Lb. I. iii. 5; horses, 11;
nest, III. xlvii.

Emollients; Lb. I. ii. 1, 5.

Enchantment, against; Hb. lxxxvi. 4;
Lb. I. xlv. 6, lxiv.

Encliticus, *on the decline*; vol. I. pref. lix.
lxiv.

Epilepsy, for; Hb. cxliii. 1; Quad. v. 12,
viii. 9; from disordered stomach, Lb.
II. 1.

Equisetum; Hb. xl. See *ἱστρούρις*.

Ἐπέβρωθος of Dioscorides translated peas;
Hb. clxxxi. 1. (He says, pods like
pulse.)

Erifia (*ερίφια* ?), a plant unknown, interpreted; Hb. cxxvii. In the drawing, out of slender woody stems ovate opposite leaves grow.

'Ερβιον; Lb. I. i. 4.

'Ηρόγγιον, without English; Hb. clxxiii. See *Colhxsecg* in names of plants; see also *Γοργόνιον*.

Eruption, for, xx, 8, xc. 7, 8, cxlvii. 1, cxlviii. 2 (not in Dioskorides); from disorder of the stomach, Lb. II. i.; in the mouth, III. v.

Eruscus, cf. *Ruscus*, *butchers broom*, and *Bruscus*, *brushwood*; rightly interpreted, Hb. lxxxix.

Erysipelas, for; Hb. cxxxix. 2, cxliv. 1, cxlviii. 5; Quad. vi. 1, viii. 13; Lb. I. xxxix.; Lacn. 57, 58, 59, 109, 110.

Evacuations, Lb. II. xxi.; white (when the action of the liver is suspended), ib.; through the mouth, Lb. II. xxxiii.

Evangelists, the four, in medicine; Lb. I. lxv. 1; Lacn. 9, 29, 74.

Evil eyes, against; Hb. xi. 1.

Evil humours, for; Lb. I. xxxi. 5; II. xxvii.

Exercise recommended; Lb. I. ii. 12; II. xxvii.

Exugiam, vol. I. pref. lxx., properly *axungia*, *fat about the kidneys*.

Eyes, for bad, Hb. xvi. 3, xix. 5, xxiv. xxxi. 2, 3, xxxvi. 3, 4, liv. 1, lxxv. 1, 2, 3, 4, lxxxviii. xci. 4, 6, cxvii. 2, cxix. 2, cxx. 1, cxxxv. 6, cxxxix. 2, cxlvii. 1, clxxxiii. 1; Quad. ii. 1, iii. 13, iv. 2, 7, 18; *νυκταλωπία*, iv. 19; for brightness, Quad. v. 2, 5, vi. 5, ix. 4, xi. 3, xiii. 10; vol. I. p. 374, 1, pp. 382, 386, 387; Lb. I. ii. throughout; II. lxi. contents; III. i. ii. xlvi.; Lacn. 1, 2, 4; pock in, Lacn. 13; salve, 16, 23; for, *Διδ.* 20, 21, 22, 23, 24, 25, 26.

Eyelids, for thick; Lb. I. ii. 23.

F.

Φαλάγγια, for; Hb. xc. 13, c. 4, cxxxv. 5, cxxxix. 4, cxlvii. 3, clxxiv.

Falling sickness, for; Hb. lxi. 2.

Fascination, for; Lb. III. i.

Fasting, medically; Lb. II. xxv.

Fatigue, for; Lb. I. lxxix. lxxxvi.

Faul, a charm; vol. II. p. 114.

Feet, swelled and sore, for; Hb. ii. 17; sore, v. 7, xi. 3, xxxiii. 1, lxxvii. 5; Quad. iii. 15, iv. 3, vi. 7, viii. 4; Lb. III. li.; Lacn. 49, 67, 68.

Femoralia, *genitalia*; vol. I. pref. p. lxxi.

Fever, for, Hb. i. 28; quartan, ii. 12; tertian, ii. 14; on alternate days, ii. 15, xii. 5, xx. 2, xxxvii. 2, xlii. 2, xlvii. 2, lxxii. 3, xciv. 6, xeviii. 3, cxiv. 2; cold, Hb. cxxxviii. 2, cxliii. 4 (*ρίγη*, *shiverings*); dry, cxlv. 1 (*καύσαν στομάχου*), clii. 2, clx. clxxi. 2; Quad. ix. 12; Lb. I. lxii.

Fiends, against; vol. I. p. 386.

Fig (a hard round and red sore). See *Fic* in the Glossary to vol. II.; Lb. I. lvii.; III. xlviii.; Lacn. 6, 44, 47, 48.

Fight, for success in; Lb. I. lxxxv.

Φιλάνθρωπος, *clivers*, without interpretation, clxxiv. in the earlier MSS.

Filix, truly interpreted; Hb. lxxviii. 1.

Fire, against; Quad. i. 3.

Fiscus, *cod*, *scrotum*; vol. I. pref. x. lxiv.

Fithrem, *the great gut*; vol. I. pref. p. lxxii.

Fleas, for; Hb. cxlii. 7 (*ψύλλας*), cxliii. 1.

Flux, for; Hb. i. 3, liii. 2, lx. 2, lxxxix. 2, cxxxviii. clxxv. 3, clxxviii. 6; Quad. i. 5, 6, ii. 4; vol. I. p. 376.

Flying venom (epidemic); vol. II. p. 112; Lb. I. lxxii.; II. lxiv.; Lacn. 6, 7.

Fœniculum, the foreign name retained; Hb. cxxvi. 1. (Introduced here doubtless during the Roman rule among the Britons.)

Fœnum græcum, *trigonella fœnum græcum*, by substitution, watercress; Hb. xxxix. 3.
Fœtus, for a dead, Hb. xciv. 7; Quad. ix. 6; sex of, vol. III. p. 144; formation of, vol. III. p. 146.
Folly, a dose for; Lb. I. lxvi.
Fox, in medicine; Quad. iii.; Lb. III. ii. 1.
Fracture, for; Hb. clxxxiv. 5.
Fraga, taken as the feminine of *Fragum*, rightly interpreted; Hb. xxxviii.
Φρένησις, rightly interpreted; Hb. xvi. 3.
 From disordered stomach; Lb. II. i. (Suicide from depression of spirits may be intended); III. lxviii.
Frogs, against, Hb. xlii. 4; frog bites, against, Lb. p. 86.
Fundament, for itching of; Hb. ciii. 2 (wanting in the Latin).

G.

Gaelic charm; vol. II. p. 112.
Gall, for, in a horse; Lb. I. lxxxviii. 1.
Galli crus interpreted, rightly it seems; Hb. xlv.
Gallo, a hired servant; vol. I. pref. pp. lxiii. lxvi.
Gastric derangements. See Bile.
Genitals, for diseased; Lb. I. xxix.
Gentiana, rightly interpreted; Hb. xvii.
 The drawing is of a gentianaceous plant, and nearest *Erythræa pulcella*.
Gibra, *man*, from the Hebrew; vol. I. pref. p. lxix.
Giddiness, for; vol. I. p. 378, 9, 10; Διδ. 13, 14, 15.
Gladiolus adopted; Hb. lxxx.
Glass; Hb. xxxi. 3, cxvii. 2; Lb. II. vi. xviii. xxii.
Gnats, against; Hb. cxliii. 1.
Goat in medicine; Quad. v.
Goats milk; Lb. II. xxv. xxx. 1, lvi. 4.

Gold ring in medicine; Quad. v. 12.
Γονοθήκη, for; Hb. clviii. 4.
Γοργόνιον, without interpretation; Hb. clxxxii. See *Colhxsecy* in Names of Plants.
Gout, for; Hb. i. 29. ii. 13, xii. 4, xxv. 4, xxxix. 2, lxxiii. 3, lxxvii. 4, lxxxii. 2, cxv. 2, cxxx. 3, cxxxii. 4, cxxxix. 2, clxiii. 5, clxxiii. 5, clxxxiv. 2; Quad. iii. 15; vol. I. p. 376, 4; Lb. I. xxvii.; Lacn. 68, 69.
Grace, for; Hb. clxxxix.
Gramen, as limited to *ἔγρωσις*, rightly interpreted; Hb. lxxix.
Greasy legs in a horse, for; Lb. I. lxxxviii.
Gripping, *tormina*, for; Lb. III. xxviii.
Groin, for diseased; Hb. v. 5.
Gryas, unknown, interpreted; Hb. li.
Gums, for the; Hb. cxlii. 3 (for *Dioscorides* has *οὐλα*), clxxxi. 4; Quad. xiii. 12; Διδ. 32.
Glygra, *neck*, from the Hebrew; vol. I. pref. p. lxix.

H.

Hæmorrhage, for; Lb. III. xxxvii.
Hail. See Storm.
Hair, for falling, Hb. xviii. 2, xxi. xlviii. 2; Lb. I. lxxxvii.; to grow, Hb. lii. 2; Quad. iv. 11, ix. 6; not to grow, Lb. I. lxxxvii. 2.
Hair lip or *Hare lip*; Lb. I. xlii.
Hands, for the; Hb. xxiii. 2; Διδ. 48.
Hardness, of body, Hb. ii. 11; φύματα, Hb. cxlvi. 5; Quad. ii. 8.
Hare physicks himself, Hb. cxiv. 1; in medicine, Quad. iv.
Hart, male red deer, in medicine; Quad. ii. (mostly in hartshorn, *ammonia*); Lb. xxxi. 3.
Hastula regia, *royal sceptre*, an asfodel, interpreted as all gl.; Hb. xxxiii. liii.
Head, for the; Διδ. 3, 4, 5, 6, 7, 8, 10, 11, 12, 16.

Headache, for; Hb. ii. 1, iii. 4, iv. 7, liv. 2, lxxv. 6, lxxxv. 2, lxxxvii. 2, xc. 12, xci. 7, c. 2, 8, ci. 1, 2, cxix. 1, cxxiii. 3, cxxxii. 2, cxxxix. 3, cxliii. 5, cxliv. 3, cxlvii. 2, clviii. f, clxix. 3; Quad. i. 3, ii. 2, iii. 2, 9, vi. 6; Vol. I. p. 380 often; Lb. I. i. 2, 3, 4, 5, 6, 7, 8; II. lxii. contents, lxxv. 5; Lacn. 1, 5, 14, 23; Διδ. 8.

Heartache, for; Hb. xviii. 3, lxxxix. 3, xciv. 10; Lb. I. xvii.; Lacn. 55, 115; Wens. Lacn. 114; Διδ. 58.

Heartburn, for; Διδ. 60.

Heat of body, for, *φλεγμονή*, inflammation, Hb. cxlii. 2; of stomach; Hb. cxliv. 3; inflammation, Hb. cxlvii. 1.

Hedera nigra misinterpreted; Hb. c. Hedera "crysocantes" interpreted as our ivy; Hb. cxxi. 1. The modern botanists agree.

Heel sinew broken; Lb. I. lxxxi.

Ἑλλέβορος λευκός, interpreted by a Saxon name; Hb. cxl. The herb was much administered, and doubtless grown by herborists. Repeated clxx.

Hemiplegia; Lb. II. lix.

Ἑπτάφυλλον truly interpreted; Hb. cxviii. 1.

Herbs have most medicinal virtue about Lammas day; Lb. I. lxxii.

Ἡλιοσκόπιος [-σκόπιος], without interpretation, foreign; Hb. lxiv.

Ἡλιοτρόπιον, *heliotropion scorpiurus*, interpreted, Hb. i.; without interpretation, lxxv.; interpreted from Dioskorides, Hb. cxxxviii. 1.

Ἡρακλεία, without interpretation; Hb. lxxiv, which Heraclea cannot be ascertained.

Hiernia, for; Quad. v. 10.

Hibiscus, which the modern botanists seem rightly to identify with the ligneous, shrubby mallow, interpreted by its cognate; Hb. xxxix.

Hicket or Hiccup; Lb. I. xviii.; II. vii; III. lxii; perhaps Lacn. 70.

Ἱεράβολος interpreted; Hb. xxii., where the doubtful Greek has for interpretation English, now at least, doubtful.

VOL. III.

Ὁλόχρυσος rightly interpreted; Hb. cxxxi.

Holy days in medicine; Lb. II. lxxv. 4.

Holy oil; Lb. II. lxxv. 5.

Holy salt; Lb. II. lxxv. 5.

Holy salve; Lacn. 29.

Holy water; Lb. I. xlv. 1, lxxxviii. 2; II. lxxv. 5; III. xli. lxiii. lxiv; Lacn. 29, 60, 79, 80, 81.

Hop, the name of the plant: use in beer; Hb. lxviii.

Horn for cupping; Lb. I. xlvii. 3, lvi. 2; II. xviii. xxii. xxxii. xlv. 1, lix. 3; Διδ. 51.

Horse, to cure; Hb. clxii.; Lb. I. lxxxviii.

Hot and cold doctrines; Lb. I. i. 13, xv. 1, xviii. xxxv.; II. xvi. xxvii. xxviii.; Lacn. 112.

Hoved, for cattle; Lb. I. lxxxviii. 2.

Hreaking, for; Hb. lv. 2; blood; cxxxiv. 2, cxlvi. 2 (not in our copies of Dioskorides), clii. 2, clviii. 2.

Ἑπέρικον κόνιον; Hb. clii., foreign, without English name.

Ἑπώπια, with a Latin translation turns out *ulcers*; Hb. cxlviii. 2 (the translation carbuncles relies on glossarial authority).

Ἑστερικὴ πνίξ, miswritten; Quad. ii. 7.

I.

Iaris, with locks, *cinninnis*; vol. I. pref. p. lxix.

Idiotcy, prescribed for; Lb. I. lxvi.

Incurable diseases, for; Quad. i. 3.

Indigestion, for; Lb. II. xxix.

Inflammation, for; Hb. ii. 6.

Inflation, for; Hb. xlv. 4, xci. 2, xciv. 12, clxxxiv. 5; Quad. vi. 13.

Influenza; Lb. I. i. 16, 17.

Inguinal parts, for; Hb. xciv. 4, clii. 1, cxxiii. 1. 2; Quad. viii. 2.

Injection; Lb. II. xxviii. (*clyster*?).

Intestines, disease of, Hb. ii. 3; to move, Hb. xxviii. xciv. 5, 12, cx. 2, cxiii. 2, cxlvii. 4, cxlviii. 1, where ἐνι στροφουμένων would be Latinized *ad tormina*, a more ambiguous term, cliv. 3, clv. 3.

B B

Intestines,—*cont.*

- clxiv. 1, where Dioskorides had *πρὸς στρόφους*, for *gripes*, clxxiii. 2; Quad. ii. 18.
Inula campana interpreted; Hb. xcvi. 1.
 Inward fellon, an obscure disorder; Lb. I. xli.
 **Ἴπποι*, for *δίδυμοι*; Vol. I. pref. p. lx. lxiv.
 **Ἴππουρις* not interpreted; Hb. xl. Horsetail seems to be a modern word, a translation of the Hellenic.
 **Ἴρις* Ἰαλλυρικὴ, foreign, name retained; Hb. clviii. 1.
 Iron; Hb. xxxii. 8, lxiii. 3, lxxvii. 3.
 **Ἰσάτις*, left without interpretation; Hb. lxxi.
 **Ἰσχίς*, *sciatica*, Dioskor. iii. xxix., truly interpreted, Hb. cxxxv. 2; misinterpreted, Hb. clii. 3.
 Itch, for; Hb. lxxxi. clii. 1, 2, cxxiii. 1; Lb. I. lxxvi. lxv. 5.
 Inssum, for *Ius*, *broth*, *soup*; Vol. I. p. 376.
 Ivory; Quad. xii. 1, 2.

J.

- Jaundice, for; Lb. I. xli. xlii.; II. lxi. contents, lxv. 3; III. xii. lxxii.
 Jerusalem, the contemporary patriarch orders recipes to be sent to King Alfred; Lb. II. lxiv.
 Joint ache, for; Hb. iii. 1, xxii. 2, xliii. 2, xlv. 4, lxxxix. 5, clxxviii. 4; Quad. iii. 11 (hot bath), vi. 20; Lb. I. lxi. 1; III. xxiv.; Lacn. 23.
 Journey, for a; Hb. xi.

K.

- Καλαμίνθη δρευνή*; Hb. xc. 1.
Καλλίτριχον or *-os*, interpreted water wort; Hb. xlviii. In the mediæval gll. it is usually maidenhair, which shuns wet, and so Vienna drawings at Oxford, pl. 153.

- Κάππαρις*, Hb. cxlvi. 3; again, clxxii., where the English version of the word is false.
Καρδιακή διδθεσις understood etymologically; Lb. II. i.
Καταμήνια, for; Hb. lxxxii. 3, clii. 1, clviii. 4, clxiv. 1, clxv. 2, 5, clxxiii. 2; Quad. i. 7; Lb. III. xxxviii.
Κενταύριον τὸ μέγα (Dioskor.), rightly interpreted; Hb. xxxv.
Κενταύριον τὸ μικρόν, rightly interpreted; Hb. xxxvi.
 Kernels, *strumous swellings*; Hb. iv. 3, xiv. 2, lxxv. 5, clviii. 5, clxix. 2; Quad. iii. 7, vi. 3, xi. 6; (*παρωτίδες*); Hb. cxliv. 3; Quad. ii. 12, vi. 18.
Χαμαιδάφνη, misinterpreted; Hb. xxviii.
Χαμαίδρυς, interpreted; Hb. xxv. See Names of Plants.
Χαμαιελαία, which is a laurel, mistaken; Hb. xxvi.
Χαμαιλέον λευκός, interpreted by approximation; Hb. clvi. 1.
Χαμαίμηλον, chamomile, interpreted rightly; Hb. xxiv.
Χαμαίπιτυς, misinterpreted; Hb. xxvii.
Χελιδονία, foreign; Hb. lxxv.
 Kidneys, for disease of; Hb. lxxxvi. 3, cxix. 3; *νεφρίτις*; Hb. cxlv. 2.
 Kings evil, *ἱκτερος*, *jaundice*; Hb. cxliii. 1.
Κίρσιον, misinterpreted; Hb. lxx.
Κλύδωνες, or watery congestions; Lb. I. xiv.
 Knee pain, for; Lb. I. xxiv.; III. i.; Lacn. 15, 49.
 Knots, obligamenta. See vol. I. pref. xli. seqq.; Quad. i. 4. How to bewitch oneself, Quad. ix. 13; against, Lb. I. xlv. 6; III. i.
Κόνυζα, without interpretation, being foreign; Hb. cxliii. 1.
Κοτυλιδών, left uninterpreted; Hb. xlv.
Κυδώνια μῆλα, mistaken; Hb. cxxxv. 6.
Κύμιον, foreign; Hb. clv.
Κυνόγλωσσον, misinterpreted; Hb. xcvi. 1.

Κυνὸς βάρος, near akin to *Bramble*, not interpreted; Hb. clxx. Even Schneider says *rosa canina* (or *bramble*), passing by the suggestion of Sibthorp and Smith. *Κύπρεσος*; Hb. xx. 8.
Κύπρος, once believed privet, Hb. lxxvi. 2 (now thought *lawsonia alba*).

L.

Lacterida, a milky spurge, not interpreted; Hb. cx. (It was a *Springwort*.) Interpreted (conventionally? for Gith is *μελάθριον*); Hb. cxiii.
Lactuca leporina, without interpretation; Hb. cxiv.
Lactuca silvatica, translated; Hb. xxxi.
 Lammas Day, from the bread hallowed that day; III. 290.
 Lancet wounds; Lb. I. lxxii.
 Land, a charm for; vol. I. p. 398.
Λάπαθον, Hb. xiv., rightly interpreted, Hb. xxxiv.: sorrel is for distinction *ὄξυλαπάθριον* in gll.
 Lar, for larder; vol. I. pref. p. lxiii.
 Latin misinterpreted; Hb. cxv. 3.
 Laver; Hb. cxxxvi. 1.
 Lay, a Wort Lay! Lacn. 45.
 Leap year; III. 262.
 Legendary lore; vol. II. p. 112.
 Legs, for bad; Hb. xxxiii. 1, li. 2; Lb. I. xxv. xxviii.
Leporis pes, translated; Hb. lxii.
 Leprosy, has an English name, and is a native disease; Hb. xcii. 2, cx. 4, cxlvi. 4; Quad. vi. 10; Lb. I. xxxii. 3, 4. See it treated of as foreign, vol. II. p. 228, line 13; again; Lacn. 14.
Ληθαργία, truly interpreted; Hb. xc. 5.
 Lice, for, Lb. I. lii.; called worms, Quadr. ix. 15; for, Lb. III. xlv.; Lacn. 71, 72, 77.
 Lillium (foreign, already naturalized), retains its name; Hb. cix.

Limb, for a lost; Lb. I. xxxviii. 8.
Lingua bubula, misinterpreted; Hb. xlii.
Lingua carnis, misinterpreted; Hb. xcvi. 1.
 Linen; Hb. cxxx.
 Linseed; Hb. xxxix. 3.
 Lion, in medicine; Quadr. x.
 Lips, for sore; Lb. I. xi.; Διδ. 29.
 Litany, a; vol. II. p. 112; Lb. I. lxiii. (as *Ora pro nobis*).
 Litharge, regarded as silver filings, Quad. ii. 11; employed, Διδ. 2.
Λιθόσπερμον, correctly interpreted *Suncorn*, Hb. clxxx., with the Addenda.
 Liturgical charms; Lb. I. xlv. 5, xlvii. 1, lxii. 3, lxiii. lxxxviii. 2; II. lxv. 1, 5; III. xli. lxii. lxiv. lxviii. lxxi.; Lacn. 9, 10, 11, 12, 29, 47, 51, 60, 74, 79, 105, 106, 114.
 Liquids, their weights; Lb. II. lxvii.
 Liver, diseased, for, Hb. iv. 5, xxxiii. 2, lxxxi. 5, cxvii. 4, cxlv. 2, cxlvi. 2 (*ἡπατικοίς*), clxx. clxxiii. 2; Quad. iii. 4; described; its functions, its diseases, Lb. II. xvii; abscess, ib., xix. xx.; torpid and swelled, xviii.
 Lizanam, *tongue*; vol. I. pref. p. lxix.
 Loins, for sore of (*νεφρίτις*?), Hb. i. 27, lxxvii. 5, xciv. 14. clxi. 2; *νεφρίτις*, for they mie blood and sand; Lb. II. xxxi. xxxii. xxxiii. p. 248; III. xvii.; Lacn. 36, 59.
 Loss of appetite; Διδ. 50.
 Loss of voice (hysterical); Lb. II. lx. contents; Lacn. 88.
 Lowering treatment improper about Lammas day; Lb. I. lxxii.
Λύχνις στεφανική, interpreted by the syllables; Hb. cxxxiii.
 Lumbago, for; Lb. I. xlii.
 Lunar cycle of nineteen years; III. 264.
 Lunatic, for a; Hb. x. 2, xi. 1, lviii. 2, lxvi. 2, cxxxii. 5, clxxix.; Quad. ix. 1; Lb. I. xxxviii. 4, lxiii. lxv. 3; III. i. xl. lxvii.

Lung disease, for; Hb. xlv. 7, cxxvii. 2, cliv. 3; vol. I. p. 374, 3; Lb. II. lxiii. contents, li. lxv. 2; III. xiv; Lacn. 14, 24, 25, 26, 27, 28, 107.
 Lupinus montanus; Hb. cxii. (foreign).

M.

Mad dog, for bite of; Hb. i. 25, ii. 21, iv. 10, xxxvii. 5, xc. 15, cxxxviii. 3, clxxxiii. 5; Quad. ix. 11, xiii. 7, 8.
 Madianum, *side*; vol. I. pref. p. lxx.
 Mæonia, misunderstood; Hb. cxli. 1.
 Maggots. *See* Worms.
 Μαλάχη ἄγρια, interpreted; Hb. liii.
 Male and female distinguished in pennyroyal, Hb. xciv; not so in Dioskorides; in southernwood, Hb. cxxxv. 7; not so in Dioskorides.
 Malva erratica, interpreted; Hb. xli.
 Malum granatum, not interpreted, foreign; Hb. lxvi. cxix. 3.
 Μανδραγόρας, name retained, Hb. cxxxii., with stories represented in the frontispiece to the Vienna Dioskorides, and believed to be derived originally from Iosefos.
 Mare, as in night mare; Lb. I. lxiv.; III. i.
 Marrubium, rightly interpreted; Hb. xlv.
 Masses, in medicine; Lb. I. lxiii.
 Matrix, for diseases of, Hb. xlix. 2; to purge, Hb. cxliii. 2 (where Dioskorides has *πρὸς καταμηνίων ἀγωγὴν*, and the like), Hb. clxv. 2; for *ὕστερικὴ πνίξ*, Quad. ii. 7, iii. 1; dropsy, Lb. II. lx. contents.
 Mead; Lb. I. lvi. 1.
 Medical professional knowledge; Lb. II. xv. xx. xxiv. xxvii. xxviii. lix. 3. *See also* Horn, Tenaculum, Syringe, Salve. Controversy, Lb. lix. 11; history, Διδ. 1.

Megrim, *ἡμικρανία*, for, Lb. I. i. 9, 10, 11, 12; causes and symptoms, Lb. I. i. 13; III. i.
 Μήκων, rightly interpreted; Hb. liv.
 Membranes in the bellies of nestlings, used in medicine; Lb. xxx. 1.
 Mentagra, *a toe*; vol. I. pref. p. lxxi. 1.
 Mentastrum should have been interpreted; Hb. xcii. 1.
 Mentha, *mint*, adopted; Hb. cxxii. (An herb of which the various sorts are so common and so fragrant must have once had a native name.)
 Mercurialis interpreted; Hb. lxxxiv. 1.
 Meteors; III. 268.
 Michinas, *nostrils*; vol. I. pref. p. lxx.
 Midge, against; Hb. cxliii. 1.
 Midrif, *διόφραγμα*, for; Hb. iii. 6.
 Milk, for flow of; Hb. clxi. 2.
 Millefolium, rightly interpreted; Hb. xc.
 Milotis, an herb, but what? Hb. clxxxiii.
 Mischiefs, against; Hb. cxxxiii. 7, cxl. 3, clxxxii. 2.
 Mistakes about Greek in the piece *περὶ Διδάξεων*; 1, 3, 25, 33, 40, 42, 50, 64.
 Μῶλυ, τὸ, written temolum, and, being a garlic, interpreted erroneously; Hb. xlix.
 Moon, in medicine; Hb. viii. 2, x. 2, lxi. 3, cxi. 3, clxxxix.; Quad. i. 5; Lb. I. lxxii.; III. xlvii., which contradicts the next previous reference. Moon not confined to zodiac, a sphere; III. 242. From new moon to new moon is a month, which exceeds in length the period of its revolution round the earth; III. p. 248. In sorcery; III. 266.
 Morbus regius, taken for spasms; Iib. lxxxvii. 1; Quad. xiii. 4.
 Mortified parts, how to cut away; Lb. p. 84.
 Mouse in medicine; Lb. III. xxv.
 Mouth, for, Hb. ii. 20, iii. 3, xxx. 1, 2, cxlii. 3, cxlv. 3; Lb. I. v.; distorted, Lb. I. xii.; in eruption, III. v.
 Mulberry tree in charms and medicine; Quad. i. 5, 6, 7.
 Mushrooms; Quad. iv. 14.
 Mustard in use for flavouring; Lb. II. vi.

N.

- Nails, for scurfy, Quad. xiii. 6; Lb. I. lxxv; for lost, Lb. I. xxxiv.; Lacn. 85; Διδ. 49.
- Napping, against; Quadr. viii. 10.
- Nάρδος (*valerian*); Hb. lxxxii. 5, cxxxii. 3.
- Nάρκισσος, an asfodelaceous plant, misinterpreted, as seems; Hb. lvi.
- Nasturtium, rightly interpreted; Hb. xxi.
- Nausea, for; Hb. i. 18; Quad. iv. 10, viii. 10; Lb. I. xix.
- Navel, for the; Διδ. 56, 57.
- Neck, for sore; Hb. i. 26; Lb. III. vii.; Lacn. 4.
- Needles; Lb. I. lxxxviii. 3.
- Nepeta, not interpreted; Hb. xcv. 1.
- Night, III. 240, 242; prolonged, 260.
- Νίτρον; Hb. cxxxvii. 3 (section 3 is not in Dioscorides); Διδ. 51.
- Nits, eggs of lice; Quad. ix. 15.
- Nocturnal visitors, supernatural beings; Hb. i. 1; Lb. III. i. liv. lxi.
- Nose, nostrils, for; Hb. xx. 4, c. 6, clv. 4.
- Nostalgia, for; Lb. II. lxxv. 5.
- Nymfete [νύμφαια], left without interpretation; Hb. lxxix.

O.

- Obstruction in women, for; Lb. II. lx. contents.
- Οινάθη, left without interpretation; Hb. lv.
- Ὠκίμων, translated by an English name, which I have taken to mean *wild basil*; cxix. The true basil, *okimum basilike*, is not indigenous to us. Schneider refuses to accept basil as the just interpretation of Ὠκίμων. Against my interpretation may be set the gloss Sweet basil, vol. I. p. 233, note.

- Olusatrum, written olisatrum, and not interpreted; Hb. cviii. (The plant is found in England, but the Latin name was not easy of interpretation.)
- Omnimorbia, the same as πόλιον, which see; Hb. cli.
- Onsworm; Lb. I. xli. 1.
- Orbicularis, herb, κυκλάμιος; the stems curve; rightly interpreted; Hb. xviii.
- Ὀρείγανον, without native name; Hb. ci. (held indigenous), cxxiv.
- Ὀργανον interpreted *bliss*; Διδ. 33.
- Ὀρθονοία, Dioskor. iii. xxix., truly interpreted; Hb. cxxxv. 2.
- Ὀρυζα, *rice*; Hb. cxl. 2 (called a wort, instead of grain).
- Ostriago, Hb. xxix., if Ὀστράα, is foreign, and misinterpreted.
- Oven, Hb. xxxiv. 1; for baking bread, Lb. II. xxvii. li.
- Overlooked (spitefully watched by a sorcerer); Lb. III. lxxv.
- Oversleeping, for; Quad. iv. 1.
- Oxymel; Lb. I. lxxix.; II. xxiii. xxviii. xxxix. xliii. lix. 12, 13, where the receipt is given.
- Oyster shells, Quad. ii. 20; patties, Lb. II. xxiii.

P.

- Papaver; Hb. liv.
- Paralysis, for; Hb. xxx. 5; Lb. I. xxii.; attributed to the air by the Saxon name, Lb. I. lix. I would suppose in that passage, hopn, the cupping horn, to be meant in SET ON; III. xlvii.
- Parturition, for; Hb. lxxxii. civ. 2, cxliii. 3, clxv. 5; Lb. II. lx. contents; III. xxxvii., where translate, *that a boy or a maiden shall do*; Lacn. 98, 103.
- Παρωνυχία, left uninterpreted; Hb. xliii. 3.
- Pastinaca silvatica, truly interpreted; Hb. lxxxii. 1.
- Patella, mistranslated; Quad. ii. 12.
- Paten, the eucharistic; Lacn. 11.

Patha, *face*; vol. I. pref. p. lxix.
 Peony; Hb. lxvi.; foreign, retains its Greek name.
 Peppered medicated drink to comfort the stomach; Lb. II. iii.
 Perdicalis, rightly interpreted; Hb. lxxxii.
 1. See Πέρδιξ λευκός, in Theophrastos, and Περδικάκι in modern Hellenic.
 Periapts; Hb. xviii. 4, lviii. 2, lxi. 3, lxx. cliii. 6, clxxxiii. 1; Quad. i. 1, ii. 17, iii. 10, iv. 2, 17, ix. 4; Lb. I. xxxix. 4, lxiv. lxv. 2; II. lx. contents; III. i. ii. 1, vi.; Lacn. 46, 102.
 Περιστερέων, equivalent to verbena; Hb. lxvii.
 Perna, *limb*; vol. I. pref. p. lxix.
 Personacia, interpreted; Hb. xxxvii.
 Pes leonis, λεοντοπόδιον (λεοντοπέταλον), not the plant in Diosk. iv. 131.
 Petroleum, its virtues; Lb. II. lxiv.
 Πετροσέλινον, the name retained; Hb. cxxix. Probably brought into the island by the Romans.
 Πευκέδανος, rightly interpreted; Hb. xevi.
 Pheasants (wild hens); Lb. II. xxxvii.
 Pimples, for; Hb. xxii. 3, cxliv. 1, clxxxiv. 4; Quad. ii. 20, v. 6, 7, xi. 2, xii. 1, 2.
 Πίτυρα, rightly interpreted; Hb. clxxxiv. 4.
 Planets; III. 270.
 Pleiades; III. 270.
 Pleurisy, for; Lb. I. xxi.; II. xlvi. xlvii. xlviii. xlix. 1; Lacn. 23; Διδ. 58.
 Poison, for; Hb. i. 22, xx. 2, xxvi. 2, xxxvi. 6, xlv. 5, l. 2, lxiii. 5; Hb. lxvii. 3, cxlii. 6 (θανάσιμον), clix. clxiii. 2, clxxix.; Lb. I. xlv. lxxxiv.; II. lxv. 2; III. xliii.; Lacn. 10.
 Πόλιον, left without English interpretation; Hb. lviii. cli. By Dr. Daubeny also considered Teucrium polium, with the observation that the Vienna drawing is pretty good; but read as *santolina chamæcyparissus* by Schneider.
 Pollote for βαλλωτή; Hb. clxxvii.
 Πολύτριχον, an herb unknown, interpreted; Hb. lii.

Porrum nigrum; a blunder originating with Plinius; Hb. clxxvii.
 Portulaca, written porcilaca, and left without interpretation; Hb. cv. (Foreign.)
 Pose, for; Hb. xlv. 1.
 Potion, for a lodged; Lb. III. xlii.
 Poultrices, Hb. xxxiv. 1, xlii. 5, li. 2, cxxv. cxxvii. 2, cxxx. 1, cxxxiv. 3, cxliii. 5, cxliv. 1, cliii. 4, clxix. 2, clxxxiii. 4, clxxxiii. 5, clxxxiv. 4; Quad. ii. 11; Lb. I. iv. 5; of barley (meal) xxxv.; Lb. II. xxxii.; Lacn. 8.
 Πράσιον, rightly interpreted; Hb. xlv.
 Prayer for the eyes; Lb. II. lxii. contents.
 Pregnancy by medical art; Quad. iv. 12, 14.
 Preparation of plasters; Hb. xi. 3.
 Prescription for headache used for broken head, Lb. I. i. 14; for clearing the head used for headache, Lb. I. i. 3; for swoon applied to hunger, Lb. II. xvi. 2.
 Πριάπισκος; Hb. xvi. 2. Made the same as vinca pervinca; Hb. clxxix. Others with more shew of sense make it the same as Satyrion.
 Prolapsus, for; Lb. II. lvii. contents; III. lxxii.
 Prophylactics, against bad drugs; Hb. xi. 1, cxi. 3; against strumous swellings, Quad. ii. 12, ix. 3, xiii. 13; for a sound digestion, Lb. II. xxx. lxv. 4.
 Proserpinaca, rightly interpreted; Hb. xix.
 Prosperity, for; Hb. clxxix.
 Proud flesh; Hb. clxiii. 6.
 Ψάλλον, in Dioskorides, iv. 70, was hard of interpretation; the equivalent, coriander, that is, κόριον, may have arisen by substituting κόρις, a bug, for ψύλλα, a flea; Hb. clxix.
 Puerperal hæmorrhage, for; Lb. II. lx. contents.
 Puerperal insanity; Lb. II. lx. contents.
 Pulegium, rightly interpreted; Hb. xciv. 1.
 Purgative potions; Lacn. 18, 19, 20.

Purple (dalmatics), worn in church in Saxon times; vol. I. pref. p. lxvi.
 Purulent gatherings; Hb. xxxix. 3.
 Pustules, for; Hb. i. 15, xlvii. 1; Lacn. 6.
 Putrefactions; Hb. cxlvii. 1. (*Σηπεδόνας* is not in our copies of Dioskorides.)

Q.

Quicksilver; Lb. I. lii.
 Quinsy, for; Lb. I. iv. 4, 6.
 Quiverings, for; Hb. clxxi. 4.

R.

Radiolus, a fern, *wheelspoke*, rightly interpreted; Hb. lxxxv.
Ῥαδάς, not fully interpreted; Hb. clxv. 3.
 Rain; III. 276.
 Ram in medicine; Quad. vii.
 Rats, a prayer against; vol. I. p. 397.
 Red, a favourite colour in medicine; Lb. I. xlvii. 1. See *Næsc*, Gl. vol. II.; Lb. III. i.
 Renes mistranslated; Quad. iv. 9, 10.
 Rheumatism. See *Jointache*.
 Ricinus, foreign, not interpreted; Hb. clxxvi.
Ῥιγούρες, οἱ, interpreted, *those who have the cold fever*, or *ague*, rightly; Hb. cxxxv. 4, from Dioskorides.
 Ritualistic references. See *Liturgical*. Δ mass contra tribulationem; Lb. III. lxii.; Lacn. 11. Collects; Lacn. 29, 30, 31, 32, 33, 92; 93, 97, 101; vol. III. pp. 78, 79, 80.
 Robbers, against; Hb. lxxiv.
 Romans made themselves earth houses in the late summer; Lb. I. lxxii.
 Ros marinus interpreted; Hb. lxxxii. 1.
 Rose oil, how to make it; Lacn. 7.

Runes; vol. I. p. 140.
 Rupture, for; Hb. i. 16, lx. 3. lxxviii. 2.
 Ruta, foreign, retains its name; Hb. xci.
 Ruta montana; Hb. cxvii. 1. Ruta sylvatica; Hb. cxvii. 3, 5, 6. This probably represents *πῆγανον ἄργιον*, which is *peganum harmala*. Whether the two in the same article be identical is a question, in the case of such an author as Apuleius, of little importance.

S

Sabina, *savine*, *iuniperus sabina*, foreign, not interpreted; Hb. lxxxvii.
 Sacramental paten in medicine; Lb. I. lxii. 3.
 Salacity, for; Lb. I. lxx.
 Salt from the salterns or salt pans, thought coarse; Hb. xxxvii. 5. (The better was obtained about Droitwich, as appears by the charters: and? in Cheshire.)
 Salve, the black, Lb. I. xlvii. 1, lvi. 2; how made, Lb. III. xxxix. 2; the green, Lacn. 4.
 Salvia, without interpretation; Hb. ciii.
Σάμψυρον confounded with sambucus; Hb. cxlviii.
Σαύριον; Hb. xvi. 1; so named on the doctrine of signatures.
 Saxifraga (*granulata*) rightly interpreted; Hb. xcix. 1.
 Scab, for; Hb. xlvii. 6, clxxxi. 3, clxxxiv. 4.
 Scars, for black; Hb. x. 3.
 Seclerata, herb, *ranunculus sc.*, from its acrid properties; Hb. ix. Often called in gl. *Apium risus*, a term explained by Hb. ix. 1.
 Sciatica, for; Hb. lxvi. 3, xciv. 14; Quad. vi. 19; Lb. I. xxiii.
Σκόρδιον, *teucrium scordium*, foreign, without interpretation; Hb. lxxii.
 Scorpions bite, for; Hb. ii. 9, lxvii. 6, cxxxiii. cxxxv. 5, from Dioskorides; cxxxvii. 2, from D.; cxlviii. from D.; clxxiii. 5; Quad. iv. 15.

- Scrofula, for; Lacn. 95.
 Scurf, for; Hb. xxi. 3, clxxxi. 3, clxxxiv. 4; Quad. vii. 4.
 Sea sickness, for; Hb. xciv. 8.
 Sempervivum rightly interpreted; Hb. cxxv.
 Senecio rightly interpreted; Hb. lxxvii.
 Sennas, *teeth*; vol. I. pref. p. lxix.
 Septifolium, *sevenleaf*; Hb. cxviii. 1.
 Serpyllum; Hb. ci. The *Ἐρπυλλος* of Theophrastus is, according to Schneider, *thymus incanus*.
 Shanks, for sore of; vol. I. p. 380.
 Shingles, for; Lb. I. xxxvi.
 Shot. See Elfshot and vol. III. p. 54, also Lacn. 60, 97.
 Shoulder dislocated, for, Lb. III. xxxiii.; pain; xlix.
 Side sore, Hb. xix. 3; interpretation of paralysis, Hb. xxx. 5, cxxx. 2, cxxxv. 3; Lacn. 65, 66.
 Signatures, the doctrine of. See Hb. vi. 2, xv. 2, clxi. 1, clxxx. 2 (from Dioskorides); Quad. i. 4, viii. 11, ix. 4, 5.
 Silk thread, Lb. I. xlii.; yellow, that is, undyed; Lb. I. xlii.
 Sinews, sore, for, Hb. ii. 13, xii. 3, xlii. 3, xxxvi. 5, 8, xli. 3, lxxii. 2, lxxvii. 4, cxv. 2, cxxix. 3, cxxxii. 4, 6, clxxxiii. 2; Quad. vi. 23, x. 3; vol. I. p. 380; shrunk, Lb. I. xxvi.; III. xxxiv.
 Σίον, with Latin interpretation; Hb. cxxxvi. 1.
 Σισύμβριον interpreted; Hb. cvii. To class it among mustards, as moderns do, is against ancient authority.
 Σικιλλώδης not interpreted; Hb. clxxxiv. (*like squill*).
 Σκόλυμος, foreign, and not interpreted; Hb. clvii. 1; edible; *ibid.* 2.
 Σκόρδιον, an English plant, not translated; Hb. clxiii. 1.
 Skull, for a fractured, Lb. I. xxxviii. 3; linked, III. lv.
 Sleep, for want of, Hb. liv. 3; procured, cxxxii. 2, clviii. 2; Quad. vi. 2, ix. 2; Lb. I. lxxxii.; Δδ. 27.
 Small pox, variola, for; Lb. I. xl.
 Snails in medicine; Lb. I. lxxviii.; Lacn. 108.
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 Solago minor, without interpretation, foreign; Hb. lxv.
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 Solsequia, adopted; Hb. lxxvi.
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 Stich, for; vol. I. p. 393; Lb. II. liv. lxiv.; Lacn. 75.
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Tongue, for; Hb. iii. 3; Lb. I. v.; Διδ. 29, 31.
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 Verbascum rightly interpreted; Hb. lxxiii.
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Verbenaca, Vermenaca; Hb. iv. See Æschrote, Gl. vol. II.
 Verrucaria is ἡλιοτρόπιον τὸ μέγα; Hb. cxxxvii. 4.
 Vertamnus interpreted; Hb. l.
 Vexed child, for a; Hb. xx. 7.
 Victoriola (see Μυρσίνη ἀγρία and Δάφνη Ἀλεξανδρεία in Dioskorides) rightly interpreted; Hb. lix. A synonym for Δαφ. Αλ. is Στεφάνη; these plants were used for victors diadems.
 Vinca pervinca, *periwinkle*, without a native name; Hb. clxxix.
 Viola, not the violet but the wall flower, rightly interpreted; Hb. clxv. 1, where observe Viola alba translates Λευκίδιον. See Banwyrt in names of plants.
 Viola purpurea, our violet, without an English name; Hb. clxvi. Nothing in common with Dioskorides iv. 122, but the name of the plant.
 Viperina; Hb. vi.
 Visions, frightful, against them use betony; Hb. i. 1.
 Vmbilicus left uninterpreted; Hb. xlv.
 Voice, for the; Lb. I. lxxxiii.; Lacn. 62; Διδ. 30.
 Vomiting, for, Hb. i. 20; to produce, Hb. clxxxi. 2; Lb. II. xii.; Διδ. 61, 62; for over, Διδ. 63.
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W.

Warantia, *crosswort, galium cruciatum*; vol. I. p. 376.
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 Wolf, in medicine; Quadr. ix.
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 Worms, for, Hb. ii. 10; in ears, v. 2, xxxvi. 7; tapeworms, xlv. 3, lxx. xcvii. 3, ci. 3, civ. 1, cxii. 2, 3, cxxxvii. 3 (not in Dioskorides), cxxxix. 5; *στρογγύλας ἐλμινθας*, Hb. cxlvii. 4, clvi. 2; Quad. ii. 5, xi. 4; insects in the eyelids, vol. I. p. 374, 1; eating teeth, Lb. I. vi. 3; swallowed, Lb. I. xlv. 6; eating through the body, Lb. I. xlv. xlvii. 2; intestinal, Lb. I. xlviii; hair worm, xlix.; handworms and dewworms, l.; trichina, liii.; maggots, liv.; gnaw the stomach, II. i.; in the eyelids, III. ii. 5, xxiii.;

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 Wounds, for; Hb. ii. 6, 16, 20, iv. 2, 11, ix. 2, xvi. 2, xxv. 2, xxvii. 1, xxxv. 2, 3, xli. 5, lvi. lxiii. 3, 7, lxxvii. 2, 3, lxxviii. 1, lxxx. 6, lxxxix. 4, xc. 2, 6, c. 5, cxii. 2, cxxxiv. 3, cxlv. 3, cli. 4, clxiii. 6, clxiv. 1, clxvi. 1, clxvii. 2, 3, clxxv. 2, clxxvii. 2, 3, clxxviii. 1, 3, 5, clxxxiv. 3, 4; Quad. xi. 7; Lb. I. xxxviii. xlv. 5, lxxii.; II. lxi. contents; III. xxxiii.
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X.

Ἐλφιον, which is *gladiolus communis*, *gladden*, interpreted foxes foot, Hb. xlvii.; interpreted *gladden*, Hb. clviii. 1.

Y.

Year of the moon, the period of its revolution round the earth, p. 246.
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Z.

Zodiac, its signs; III. p. 294.

INDEX TO PROPER NAMES.

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 Arestolobius, a king and leech ; Lacn. III.
 Aristoteles ; Δδ. 1.
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 Blasius, St. ; vol. III. p. 294. *See Acta Sanctorum*, Feb. 3.
 Brigita, or St. Bride (vol. III. p. 78) was born in St. Patrick's time, at Faugher, two miles north of Dundalk, of Dubtach and Brocessa. She received the vestments of a nun from Macaille, one of the bishops disciples of St. Patrick, and founded the abbey of Kildare in the plain of the Liffey, about twenty miles from Dublin. Here, with a bishop, who ruled other Irish bishops, she was regarded as head and preeminent over all abbeesses of the Scots. Ordination of men and consecration of buildings were, with her, essentials of Christian discipline, and even of salvation. (*See Todd, St. Patrick*, p. 13.) According to the four masters and the Annals of Ulster she died A.D. 525. She was patroness of Ireland, and likened to the Virgin Mary. An ancient Irish hymn is published by Colgan (*Trias Thaumaturgus*, vol. II. p. 515), in which her praises and miracles are recounted. The Scholiast states this hymn to have been written by St. Brogan, and therefore about 520. Another ancient hymn in Latin has been published by Colgan

Brigita, or St. Bride—*cont.*

and Dr. Todd. Her name is taken from a heathen goddess brīgib, of which there were three, the goddesses of physic, smiths, and poets. (O'Donovan.) In this present volume, p. 78, her ancillæ are mentioned. In the extant lives the names of women associated with her own are Darlugdacha, Hinna or Kinna, Daria, Bria. The words malint noar-line dearnabda murde murrunice domur brio rubebroht, contain, perhaps, *propylan, deap neamda, mupe be, Immaculate, Maid of Heaven, Mary of God*, but Keltic scholars must pass their own judgment upon them.
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 Chesilius ; vol. II. p. 294. *See Acta Sanctorum*, July 20.
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Malchus ; Lacn. 56. *See* Seven Sleepers.
 Martinianus ; Lacn. 56. *See* Seven Sleepers.

Maximianus ; Lacn. 56. *See* Seven Sleepers.

Nicasius, vol. III. p. 294, was a saint martyred, it is said, by Domitianus, in the Vexin, near Rouen, Oct. 11.

Noë ; Διδ. 1.

Noððes nine sisters ; Lacn. 95.

Octavianus, the emperor ; vol. I. p. 326.

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Plato ; Διδ. 1.

Protacius ; vol. III. p. 294.

Quiriacus ; vol. III. p. 294. *Acta SS.*, May 4.

Rehhoc, Saint (Lehd. vol. III. p. 78). St. Rioc, Rigoc, or Righoc, whose name is equivalent to *regulus*, the diminutive of *rex*, and signifying *kingling*, was, it is said, a nephew of St. Patrick by his sister Darerca, and a father named Conis. He was born in Wales, and afterwards removed to Ireland, where he became, at last, abbat of Inisbofinn, an island in Lough Ribh in the Shannon, the seat of a celebrated monastery. The statement that he was a nephew of St. Patrick is questionable ; it is more probable that he belonged to a somewhat later age, and that a scholiast who states him to have been a disciple of St. Mugint, at Whiterne in Galloway, not earlier than A.D. 500, is correct. The scholiast writes thus : "Finnen, of Magh Bile, went to

Rehhoc, Saint—*cont.*

"Mugint for instruction, and Rioc and
 "Talmach, and several others with him.

"Drust was king of Britain then, and
 "had a daughter, Drustice was her

"name, and he gave her to Mugint to
 "be taught to read, and she fell in love

"with Rioc, and she said to Finnian,
 "I will give thee all the books which

"Mugint has, that thou mayest transcribe them, if thou wilt give me Rioc

"in marriage. And Finnen sent Talmach to her that night in the form of

"Rioc, and he knew her, and from
 "thence was conceived and born Lonan

"of Trevit. But Drustice supposed that
 "Rioc had known her, and she said

"that Rioc was the father of her son ;
 "but that was false, because Rioc was

"a virgin." *See* Book of Hymns, edited by J. H. Todd, D.D.

Sambucius ; vol. III. p. 294.

Serapion ; Lacn. 56. *See* Seven Sleepers.

Seven Sleepers ; Lacn. 56 ; vol. III. p. 294 ; Maximianus, Malchus, Iohannes,

Martinianus, Dionysius, Constantinus, Serapion. *See* *Acta SS.*, March 21.

An idle tale.

Sigismund ; vol. III. p. 78. *Acta SS.*, May 1.

Stephanus ; vol. III. p. 294. Perhaps the saint commemorated Aug. 2.

Victricius ; Lacn. 51. *See* Index to Todds Life of Patrick in Victoricius.

HISTORICAL FRAGMENTS.

PREFACE.

I HAVE sought permission to print the following hitherto inedited fragments, lest no future opportunity should occur of rescuing them from the obscurity of their manuscript condition and the danger of destruction by fire.

They are in the first place proofs that, besides the Chronicle, other and independent native histories in the English tongue were composed and cared for; next, they are earlier records of the events they narrate than any others now known; and lastly, they speak not in an inflated and impure Latinity, but in the dignity and simple grace of the Old English language.

The first fragment, relating to the endowment of the ^{St. Mildrēa,} Abbey of St. Mildred, in the Isle of ^{Tanet.} Tanet, offers no new facts to the historian. Its narrative is to be found in the Latin of William of Malmesbury, of Simeon of Durham, of Thomas of Elmham, of Florence of Worcester, in the life of St. Mildred by Goscelin, and in other places.

Strange as the tale is, it seems in its main features ^{Tale probably true.} purely historical. In the Corpus copy of the Chronicle, under the year 640, is an interlinear sentence about Eadbald, king of Kent. *De hæfde tpegene runu Ermenreb 7 Ercenberht . 7 þer Ercenberht riðode æfter his fæder . 7 Ermenred geftrynde tpegen runu þa ryððan purðan gemartirode of ðunore.* *He had two sons, Ermenred and Ercenberht, and this Ercenberht reigned after his father, and Ermenred begat two sons, who were subsequently martyred by Thunor.* In a charter of Edward the Confessor the story is recited, with Gods

judgment upon ðunor.^a I am indebted to Mr. Snell for the information that this interlineation of the C.C.C. chronicle is in red ink, and has been written with a scratchy pen, squeezed as much as possible into the blank space between the lines and at the end of a line of the old writing, and (that not giving room enough) is continued at the foot of the page. The word *per* is doubtful, and might be, as it has been, read *þer*. The murder was committed, says Goscelin, at Hestrie, *Eastry*, near Sandwich. This author makes the archbishop and Hadrianus move first in the exposure and exaction of penalty for the crime; "*habito concilio pontificali et 'populari regem arguunt parricidii.*" The archbishop he names is Theodorus, while the text before us gives us Deusdedit. Eorcenberht and Deusdedit died both of them on the prid. Id. Iulias,^b or on 14 July 664. It was then not Deusdedit who brought the royal crime before the lords of Kent, but Theodorus, and the year may well have been, as is alleged, 670.

A linch still
existing marks
the line.

Thomas of Elmham in his work drew a map of the island of Tanet, with the devious course of the hind marked out upon it, and reports the existence of a liminary line, called once "*Domnevæ meta,*" and afterwards "*meta sanctæ Mildredæ.*" Hasted^c tells us that the forty eight ploughlands thus ceded to the Abbey contain ten thousand acres of the best land in Kent, and are bounded by a linch or broad bank dividing the two capital manors of Minster and Monkton.

An abbess
Domna or
Dame.

Among the tests which modern sceptical criticism might apply to the narrative here before us is one derivable from the name Domneva. The queens name was Eafe, and it is Latinized in the charters as *Æbba*; from this by prefixing the Latin *domna* or *dompna* for *domina* is obtained *Domneva*, *Dompneva*. It will be

^a C.D. 900.

^b Beda, H.A. iv. 1.

^c Hasteds Kent, vol. iv. p. 315.

readily asserted that to prefix *domna* to a Saxon lady's name in 670 is a proof of falsity, and it will be added that this story must be classed with other Augustinian forgeries. But there is no pretence that this narrative is contemporary; it may have been written three hundred and fifty years after the foundation of the Abbey, and yet be historical. The Rule of St. Benedict gives that title to an abbess, for of an abbot it says: "*Abbas vero, quia Christi vices agere creditur, Domnus et Abbas vocetur.*"^a

Whatever were the subtleties practised by the pens of the monks of Canterbury in defending themselves against unreasonable demands, it is clear that their possession of their dwellings, their cells and kitchens and refectories, and the dedication of their churches to Christian worship, were evidence beyond all parchments and all inked lines, of the early grants of these premises to such uses. If the Canterbury original charters were destroyed by the Danes or by fire, almost as much fault lay with those who demanded in the imperious tones of superior authority the production of such deeds, as with the monks who, when hard driven, forged, to defend the right, a falsarious document. Forged deeds on real transactions.

In the same way the existence of the Minster and of its boundary lynch, inclosing its ten thousand acres, are a more powerful evidence to the historical character of this story, than the united credibility of all the chroniclers.

Thomas of Elmham, and others who follow him, are much mistaken when they read *punoper hleap* as *punoper hleap*, and interpret it as *puteus, pit*; it was *Low, Hillock*, and is rightly read by Goscelin as *Agger vastus*. Thunors low.

Among the charters^b produced from the muniment chests of St. Augustines, is one which puts a different, A charter not reciting this story.

^a Regula S. P. Benedicti, cap. lxii.

^b Thomas of Elmham, p. 230. Cod. Dipl. x.

though not necessarily contradictory face upon the grant of land. In it Oswynus, rex Cantuariorum, grants to the abbess *Æbba*, that is *Eafe*, "terram, quæ sita est " insula Thanet, xviii. manentes continentem, quam ali-
" quando Yrmenredus possidebat." This says that part of the land had once belonged to Eormenred. But the entire charter must be rejected as a poor forgery. There never was a king of Kent such as this Oswynus. Thomas of Elmham himself makes him the same as Oswin of Norðhymbria, and out of that personality he was formed. Mr. Kemble^a puts the same facts in a different view, as editor of charters, which he must not pronounce, if he would edit them, to be utterly worthless. He says, "Oswine, rex Cantuariorum, if there ever were such a
" person, is known to us from these charters alone; and
" so little known to us from them, that the compiler
" of the chartulary in which they are found, confounds
" him with St. Oswine of Northumberland, and notes
" discrepancies in the dates upon that supposition." It is related by Beda,^b that on the vacancy of the primacy by the death of Deusdedit, a consultation was held by Oswin, then Bretwald, or the great monarch who made his influence everywhere felt throughout this island, and by Ecgberht, king of Kent, as to the appointment of his successor. Thus he becomes a king, historical in Canterbury, and a thin ghost to figure in a forgery of a grant of land at a distant day.

In the second fragment Mildrið receives the kiss of peace from "all the societies," words which make it probable that Dame Eafe ruled a monastery both of monks and nuns, as *Æpeldrið* did at Ely.

Ritual used in
admitting
Mildrið.

The first leaf of the second fragment relates to the admission of St. Mildred, as a nun, to the abbey of St. Mary in Tanet, by her mother Eva, *Eafe*, the abbess.

^a Codex Dipl. vol. I. pref. p. xxii. | ^b H.E. III. xxix.

According to established ritual, this office of consecration belongs to a bishop, and Goscelinus tells us she was so dedicated by Archbishop Theodorus, though the name of that prelate does not appear in the portion of the service remaining to us here. While, indeed, of all the service, the benediction most fitly and regularly belonged to the bishop, and if from any cause he took no other part, yet this especially would be uttered by him, it is surprising that we find it spoken by Domna Eafe, the abbess. Martene, ii. 526, has printed thirteen various offices for the admission of monks or nuns, and among them one from a pontifical of Ecgbert, archbishop of York, 734 to 766 A.D. ; a Saxon office, "Consecratio virginis," is found in MS. Cott. Vesp. D. i. fol. 78; in MS. Cott. Claud. A. iii. fol. 99b. is another, with a rubric "Si episcopo visum fuerit canatur," shewing that the bishop was present. With none of these do I see much resemblance in our text. From Calmets Commentary^a on the Regula Benedicti we learn that in the service of the institution of abbots these words occur: "Con- firma hoc Deus quod operatus es in nobis," with Gloria. Something very like this occurs in Domna Eafes service. Generally, however, not only the Saxon, but the ancient liturgies have less in common one with another, less handed down from the earliest ages, than in our prepossessions we should be willing to expect.^b

The information about the building of the priory at Minster in Sheppey continuing for thirty years is new, and it is by no means easily reconcileable with established dates. Thirty years may fairly be reckoned from the profession of Seaxburh in 669 till her death in 699, but the words of the Saxon text go beyond that. As she retired from Kent to Ely in 679, and Hloðhere suc-

Priory in
Sheppey.

^a Vol. II. p. 295 of the Latin edition.

^b A service of an admission of a novice, besides those the ordinary

works give, is described in H.A.B. vol. II. p. 317. Leofric's missal requires a bishop.

ceeded to the throne in 673, her purchase of an estate from him wherewith to endow the priory, must naturally be placed between those years: and then till her death we could not reckon thirty years. But if we suppose two periods of thirty years, then the second, which is mentioned, may end with the accession of Hloðhere, and her marriage would be fixed to 644 or 643.

Asser mentions
the Sheppey
priory.

The destruction of the priory mentioned in the text is also dwelt upon by Asser. "Anno Dominicæ incarnationis DCCCL primum hyemaverunt Pagani " in insula, quæ vocatur Scheapieg, quod interpretatur " insula ovium: quæ sita est in Tamesi flumine inter " Eastseaxum et Cantuarios, sed ad Cantium propior est, " quam ad Eastseaxum, in qua monasterium optimum " constructum est." The priory survived the ravages of the Danes, and some of its prioresses are recorded in an obituary book of the priory of nuns at Davyngton, near Rochester. This obituary exists in manuscript in the Cottonian collection, but the days and months, not the years of the deaths of the prioresses of Sheppey are recorded. It has lately been ascertained to be a Daynton or Davyngton MS. by Sir Frederic Madden.

Æpelwolds
account of king
Eadgar.

The third piece is a partly historical postscript to bishop Æpelwolds paraphrase of St. Benedicts Rule; and it is valuable as the contemporary statement of the views and measures of those, king Eadgar, archbishop Dunstan, and bishop Æpelwold himself, who drove out the secular or canonical clergy from the great ecclesiastical foundations, and in their stead substituted Benedictine monks, who should, if human nature could be sublimed into pure spirituality, live better and holier lives than their predecessors.

Birth of
Æpelwold.

Æpelwold, a man of great energy and a zealous church partisan, was born at Winchester of religious parents, who "flourished" in the time of EDWARD the

Elder (901 to 925). His mother, while she bore him in her womb, is said to have dreamed that a banner reaching to the skies, inclining downwards towards the earth, enveloped herself in its folds and fringes, and then rose again, steady, to the sky. She dreamed again that a golden eagle springing from her mouth overspread with its wings the whole city of Winchester, and then disappeared in the clouds. These tales, if they have no other value, testify to the estimation in which the saint, prelate, and potentate, to whom they relate, was held by his admirers. We are told also, and doubtless are very wrong not to believe, that his nurse bearing him in her arms one day proposed to go to the church for her devotions, but was detained by such a storm of rain that she was unable to reach the doors. Bending over the child with holy thoughts she suddenly found herself seated within the church, carried thither by some unknown agency to her utter amazement.

Æpelwold, as a boy, neglected not his studies, nor His ordination. were they wasted on a sluggish soul. When grown, he was introduced to the royal court of ÆPELSTAN (925 to 940), and by the kings command received the tonsure, and was soon after made priest by Ælfheah, bishop of Winchester (934 to 951 A.D.). Ælfheah, like many others in those times of unquestioning faith, was endued with the spirit of prophecy, and he said of three whom he had that day ordained, that of them two would become bishops, one in Worcester and then in Canterbury, (this was Dunstan), another would succeed himself in his episcopal dignity (this was Æpelwold), and the third led by the slippery blandishments of pleasure would perish by a miserable end. Æpelstan, who was the third, wanted to know whether he himself were to be one of the two bishops: he received a rebuke for a reply, so we conclude Æpelstan to have been a backslider.

When Dunstan became abbot of Glastonbury, Æpel- His profession. wold followed him, and there, from him, accepted the

monastic dress. He continued his studies in that celebrated abbey, learning grammar and metre ; that is to say, acquiring a sufficient knowledge of Latin in prose and verse, with the power of writing in that wide spread tongue : he also diligently perused the Catholic authors, that he might be able to give a reason for the faith that was in him, and decide rightly on affairs. Dunstan made him dean of the foundation. It is also related of him that he tilled the abbey garden, and prepared fruits and pulse for the table of the brethren. According to the usual monastic discipline, as long as he was a simple brother, he would be told off in his turn for the various duties of the house : if it fell to his lot to be one of the hebdomadarii coquinæ, he would have to take his share in the labours of the kitchen ; if it came round to him to be hebdomadarius in reading, he was to perform his part in reading and singing the daily service of the church ; or for his week obeyed the orders of the horderer, or steward, and sweated in the hayfield, the fallow, or the garden. To ÆPELSTAN succeeded (940 A.D.) EADMUND, and to Eadmund EADRED (946 A.D.) ; while Æpelwold was ripening into a scholar, and a man of the world, and proposing, for his better proficiency in all that adorns a literary and inquisitive mind, to visit lands beyond sea. The kings mother, Eadgife, persuaded her son to keep the young man at home, and he gave him the half ruined monastery at Abingdon. The active churchman ferreted out some old documents, with which he convinced the king and his nobles that a large part of the possessions of the monastery had been seized, and had now fallen into the hands of the king. Having proved his case to the satisfaction of the highest court in the kingdom, the land he claimed was reconveyed to the abbey, 955 A.D. The charter expressly says it was the town of Abingdon which was thus restored, having been taken from the abbey by King Ælfred,

pro victoria, qua functus est de Danis super Esseduno victis,^a in 871 A.D. But since that loss the abbey had received such and so numerous grants that it is difficult to believe it poor, though it may have been ruinous. If we pass over all the private charters in the Abingdon volume, and they are numerous, we still find grants to the abbey, of lands at Dumbleton and Fleforð, 930 A.D., of Uffington about 931 A.D., of lands at Swinford, 931 A.D., of lands at Sandford, 931 A.D., of twenty hides, about two thousand acres, at Hinxei, Seacourt, and Witham in 955. And as the grants before the time of Ælfred were large, and the establishment great, we may regard the terms used by the various writers as relative.

Æpelwold, as abbot of Abingdon, could not begin ^{Becomes abbot.} building till the reign of Eadgar, but in three years he completed his church, and a splendid^b one it was, in the name of the Virgin Mary. His monks were fifty in number, with some, Osgar, Foldbriht, and Friewegar, he brought from Glastonbury accompanying him, Ordbricht from Winchester, and Eadric from London. Osgar he immediately sent to Fleury, to be further instructed in the observance of St. Benedicts rule, and to fetch home a copy. Before his church was dedicated ^{Made bishop.} he was raised by Eadgar, admiring his vigour, to the bishopric of Winchester (963 A.D.). Remembering the text "Lord, I have loved the beauty of thy house,"^c he enriched the new temple with requisite ornaments: he gave it a golden chalice of great weight, three crosses of silver and gold, four feet long, afterwards broken up in the time of Stephens civil war, textures threaded with pure silver and gold, precious stones, thuribles, vials, basins, candlesticks, a silver table worth three hundred pounds, which remained unhurt till the time

^a H.A.B. p. 50.

^b Mæplic, he says himself.

^c Psalm xxv. 8 v.—Domine dilexi decorum domus tuæ.

of Abbot Vincent, 1130 A.D.; it was carved with the Virgin Mary (?) and twelve apostles, and was placed over the altar; and four bells, two smaller made by himself and two larger by St. Dunstan. He also made a wheel with little bells to be rung on festivals. Some monks of Jumieges at a later period stole part of these valuables, and carried them away into Normandy. Here we read of a man zealously devoted to his profession, and recognize the spirit which now animates men like him. He allowed his monks at each meal as much bread as would balance sixty shillings, and so much cheese, as that an Abingdon pound of it lasted ten days. He defined their refreshment, as was customary in religious houses, that none of these holy men, tempted by the devil, should eat to surfeit; every day was placed on table a *generale*, or dish for all, such as fish, or toasted cheese, not conveniently brought up in portions; for each man two messes of soup or broth, and one pittance or separate plateful. He permitted in the refectory a dish or tray of dishes of a stew mixed with meat. He increased the quantity of food "in albis," when the service of the mass was performed "in albis," and "in cappis" when it was celebrated in copes.

Chasubles and
copes.

This consuetudinale reads as if "in albis" signified in white chasubles, for the phrase is often in opposition to "in cappis." The alb was the dress of all in the community, but the celebrant of the mass was always robed "honorifice."^a In a later customal of Abingdon^b not printed in Mr. Stevensons Appendix, the priest whose weekly turn it is, must chant the mass "in alba casula," besides wearing the usual alb. When copes were used,

^a Thus in the Benedictine ordinarium of Archbishop Lanfranc, "*sacerdos honorifice, levita* (that is, "*his diacon*) *dalmatica, duo sub-*

"*diaconi tunicis*," p. 93; and similarly elsewhere.

^b Harleian 209, fol. 12 a. *Hcbdomadarius cantabit missam in alba casula et rotunda alba.*

the monks of Abingdon feasted on a general dish, three pittance and meat pudding.* Eels were their food in Lent; in summer they drank milk, and their usual drink, which we may suppose beer, was measured; a gallon and a half twice a day, which affords about one tumbler at each meal to a man. On six great feasts they had wine. These rules seem fit and moderate; yet the devil would often suggest discontent, rebellion, and a debauch to some of those recuses.

Æpelwold was a great "ædificator;" we may presume, He was a great builder. not only builder of sacred edifices, but their architect also. In superintending his works a beam fell on him, and broke nearly all his ribs on one side. He recovered.

Before the dedication of his new church at Abingdon, As bishop. promotion fell to his lot. The king, Eadgar, whose zeal for the increase of monasticism was equal to his own, gave him the bishopric of Winchester, always a great and gorgeous post. He used his preferment, power, and wealth for the promotion of the object he had at heart. About the marriage of the clergy a ceaseless contest was ever prolonged; popes, bishops, and synods thundered, prosecuted, and persecuted; but the secular clergy were still married men. The advocates of the monastic system, changing their ground, attacked clerical husbands in a new way: monks must have no wives; their vows, their cloistered society, the very nature of things forbid it; and monks should drive the seculars out of all clerical employment. Experience has fully shewn that a widely extended system of monasticism is a mistake in all respects, for the state, for the church, for mankind, for the men themselves. Æpelwold perhaps did not embrace this error, for men enough might be found well suited to fill the monasteries he founded. Monks before him were only found, after the troubles from the Danes, in Glastonbury and in

* Artocreas. This dietary may be found in H.A.B. vol. II. p. 279.

Abingdon, which, when he came to it, had twelve. He left monkish societies at Abingdon, Hide, Ely, Peterborough, and Thorney.

He ousts the
clergy at
Winchester.

His first care in coming to his episcopal throne was to oust the clergy in possession at Winchester: heavy charges are brought against them; it is said that they would not perform mass in their turn of duty, but that they kept vicars, living on what they might, to do the duty for them; themselves being nonresident for seven years together; they divorced their illegal wives, and got others; they were wholly given to gluttony and drink; the church was bare inside and out, for the vicars had not the means to find vestments and to make repairs; scarce one could be found, and such a one only by compulsion, to provide a poor pall for the altar, or a five shilling chalice. Some among such accusations proceed from the copious writer Ælfric, who knew Winchester and Æpelwold well; but he was, like the king, Dunstan, and the bishop, a partisan, strong and unreserved, of celibacy in the clergy. Æpelwold himself in the text now printed speaks only of "foulnesses" and "the aforesaid guilts;"^a and we see what the real crime of the canons was; they had wives. Their enemies were ardent, godfearing, and powerful men, and there may have been some non-resident prebendary and some neglect of the ornaments of the cathedral; so a tempest of indictments and censures showered down. The married canons were ejected (764 A.D.); the chapter was then governed directly by the bishop, and he was Æpelwold; they might appeal to the archbishop perhaps, but he was Dunstan; they might send a wailing cry to the king, but he was Eadgar. Thus the mitred head and crosiered hand, the prayerful, zealous, bounteous servant of his Master dealt with his helpless victims.

^a The lives of Æpelwold, and the *Annales de Wintonia*. The "op- | tion" allowed, as W.M. says, was to become Benedictine monks.

Ælfric, a genuine disciple, tells of a Bath Kol, a daughter of the voice, a strange coincidence on the day that Æpelwolds monks summoned from Abingdon came to supplant the lawful occupants of the stalls at Winchester. They stood in some hesitation at the entrance of the church, and heard the chanting reach the words, "Serve the Lord with fear, and rejoice unto him with reverence; lay hold of instruction lest ye perish from the right way."^a Full of a conviction of their own superior sanctity, they cried, "Why tarry we at the doors? See, we are exhorted to enter."^b

The king, at one with the invading bishop, sent his attendant, Wulfstan, with his orders to the seculars to withdraw, or to become monks themselves. To the honour of these Englishmen it is related, that they refused, since, of course, the condition implied separation from their wives, submission to unjust power, and a censure on their former lives. This part of the story contradicts the statement that they were not resident. For some reason unknown three agreed to live the life of rule, Eadsine, Wulsine, and Wilstan.

Then comes a story about the bishops being poisoned, which proves only that he thought he deserved it, and that, while he measured a fitting diet to his monks, he very rightly, ate and drank himself like his neighbours. It was his custom after three or four morsels,^c to drink, by reason of infirmity, some moderate portion of what we are not told, but as it was moderate it must have been wine. It so happened, not noticing what he was doing, that he emptied the hanap. Immediately pallor overspread his face and torture griped his bowels: he rose and went to bed, but, with some pious reflexions, taking heart, he soon got up again,^d none the worse.

^a Psalm ii. 11. So Vulgate.

^b Hortamur ingredi.

^c Offulas.

^d Maturius surrexit.

Monks and
nuns at New-
minster and the
Winchester
nunnery.

There were then three religious foundations in Winchester, the Old Minster, the New or that of Hide, and a nunnery. The king and Æpelwold soon drove out the clergy from the New Minster, and put monks in their places, with at their head Æpelgar, their abbot, afterwards archbishop of Canterbury, 988 to 990 A.D. Into the nunnery he also introduced his Benedictines, and made the abbess Æpeldrið. The king by charter arranged some conflicting claims of these houses.^a The new abbot of Abingdon was his old familiar Osgar.^b

At Ely.

Of untiring energy, Æpelwold next turned his eyes to the re-establishment of the monastery at Ely. He bought by exchange from the king "the minster land" at Ely, of sixty hides;^c the king himself added Meldeburne, Earningaford, and Norðwold, and they established there many^d monks. In one of the Saxon charters^c which recites these grants, the king declares his determination to restore everywhere the deserted monasteries, to plant them with monks and mynchens under the rule of St. Benedict. Ely was no longer a double foundation, men and women, but became of monks only, under abbot Brihtnoð, a disciple of the bishops. Many additions were soon made to the estates of Ely, and they bore their fruit by and by in the noble edifice to the honour of God which all regard with admiration. The charters testify as strongly as the lives to Æpelwolds share in the foundation.

At Peter-
borough.

He next established monks at Medehamstede or Peterborough, and placed over them Aldulf, afterwards (992 to 1002 A.D.) archbishop of York.

At Thorney.

He then built a monastery at Thorney near Peterborough, and gave the abbacy to Godemann. The name of this abbot is attached to one of the most

^a C.D. 594.

^b C.D. 546. Life.

^c C.D. 563. Saxon.

^d Perplures. H.A.B. vol. II. p. 262.

splendid works of Saxon art which have come down to these later times. At Winchester Æpelwold had a school, as was customary in all monasteries, and Godemann presided over it. While so employed, he wrote in fair characters, and ornamented with many ecclesiastical illuminations, a Benedictional for the bishops use. It was the custom during the service, and not as with us at the end of it, for the bishop in his place to offer up a prayer for a blessing, and this volume was written and ornamented by Godemann for Æpelwolds use.^a

King Eadgar established monks at Chertsey, where At Chertsey and Milton. he appointed Ordbrigt abbot, and at Milton Kings, which had Cyneweard set over it. Both these were older foundations. Æpelwolds name is not connected with the changes. More than forty monasteries and nunneries were placed on a new footing in this reign.

Our bishop was "a secretis"^b to King Eadgar, powerful in speech and business, and preached as remembering the command in Isaiah, "Cry and cease not!" St. Swiðhuns popularity as a miracle worker began in his time, and was of value to Æpelwold. Ælfric oddly observes in his life of Swiðhun, that, till miracles began at his tomb, Swiðhun was not known to have been much of a saint. Our bishop, not to leave his work unfinished, was careful to visit the monasteries he had built. Æpelwold an active preacher.

He had a weakness in his bowels, as Gregorius and His death. others of these abstemious men had, and in his legs. One or two circumstances are related of him, as miracles; the men of those days looked at such events from a different point of view from ourselves. He died in the second year of his episcopate, 984 A.D., on the first of August.

^a By the most noble owners permission it has been printed in the twenty-fourth volume of the *Archæologia*.

^b This phrase shall be explained further on.

Lives of him. A life of this prelate by Wulstan has been printed by Mabillon, and in the *Acta Sanctorum* for Aug. 1. It differs little from a life by Ælfric, published in the history of Abingdon.

Translates the rule of St. Benedict. His translation into English of the rule of Benedict was made by command of Eadgar, and he received for it from the king the manor of Southburne.^a The version is copious and illustrative, not literal, such as brings the translator as well as the author before the readers mind. It has never yet been published.

A minister of the king. Æpelwold was keeper of the rolls to King Eadgar. This seems so impetuous an assertion that I have left it over to this point. The life which has Ælfrics name to it, and which we may reasonably suppose to have been written by that copious and elegant author, though I dissent from those who make him an archbishop, says Æpelwold was "a secretis" to the king. That expression may be pulled into many meanings, but its true sense is classical. Suetonius, if my memory fail me not, says that some one was "a manu" to the emperor Vespasianus, and the sense of this expression is ascertained by the low Latin "amanuensis." It is not however to be concluded that Æpelwold was the kings secretary or amanuensis, for his prelatical rank and constant occupation forbad that; but the term "a secretis" means that his department concerned the kings "secreta;" nor may that be interpreted as one might be ready to explain it in the reign of Charles the Second, for Æpelwold was not to be groom of the chambers, and Eadgars life had been reformed, as the bishop himself tells us; nor yet does it mean that he was of the privy council, for that formal body, an offshoot of Parliament, had nothing answering to it in early times. To be "a secretis," was to be the kings confidant, and in a formal sense. There is a charter^b of Eadgars

^a Thomas of Ely, p. 604.

| ^b C.D. 594.

relating to the two monasteries at Winchester, the old and new foundations, in which he rearranges the possessions of each by exchanges and compensations, so as to afford to each monastery a property of its own within a ring fence, by a pymet, *an extension, a clearance*, of other proprietors and claims, making a convenient estate, for its proprietor monastery. In the exchanges and purchases involved in this transaction, bishop Æpelwold, and Eadgyfe, the king's daughter, then abbess of the nunnery, are mixed up, the object of all being to give compactness to the several properties, a very sensible and businesslike purpose. In this document occurs a word *gebilhlgean*, which has tormented the interpreters: it has for its root the word *bigole*, or sometimes *bigol*, *secret*, and the sense which the context requires must be reconcileable with this derivation. Now, *to enroll in a court of record*, is a very suitable sense for the passage, and if the king's formal confidant, his "*a secretis*," was the keeper of his records, all is easy. The sense then is, "*Here is set forth in this writing how king Eadgar gave orders to enter on record (the possessions of) the monasteries at Winchester, with (exchanges and) extension.*" This passage then seems to prove that Eadgar had a court of record, that its title was derived from the idea "*secret*," and since bishop Æpelwold was to the king "*a secretis*," he was the chief officer of his court of record, and Lord High Keeper of the Rolls.

The *Liber de Hyda* and William of Malmesbury attribute to king Edred the enlargement of the monastic foundation at Abingdon, which we here learn on the authority of Æpelwold himself, who was a party in the transactions, to be due to Eadgar. The *Liber de Hyda* also relates a tipsy royal feast at the opening of the new buildings with an inexhaustible firkin of "*hydromel*."

The saints
death bed.

Ælfric mentions that wonders were wrought by the deceased saint: a fragment of an English martyrology thus relates one:—ðonne ðe he he tuelƿ gear ðær punode ða eode he In ðone ƿeƿean ðære ecan eadineƿƿe . ðær æðelpalber punðer ƿær ðæt he ƿƿræc to hƿ hƿornæra ƿumum ƿ ða ƿeƿunƿa oðƿuƿðe he ƿræ he hƿær hƿeƿu heƿcnode . ða ƿræƿn ƿe hƿ ðeƿn hine ƿor lƿon he ƿræ dede . ða cuæð he hu mealite lc bu ƿomob ƿe In heoƿon ƿehpan ƿe heƿ ƿræcan ?? This is evidently a story of his death bed. *When he had remained there twelve years he passed away to the joys of eternal felicity. One wondrous fact about this Æðelwold was that on his death bed he was speaking to some of his disciples, and then suddenly became silent, as if he were hearkening to somewhat. His attendant inquired why he so did, then said he, How can I do both at once, hear in heaven and talk on earth?* Words of saintly faith, and a foretaste of everlasting glory.

His friend archbishop Dunstan visited him in his last illness. Se laƿað ƿanc Ælƿoð leƿƿ ƿeoç ƿ hun kom to ðe halƿa ðunƿtan of canƿƿanabƿƿe.¹

Kings of
Essex.

The fourth morsel contains a genealogy of the kings of the East Saxons, somewhat differing from that which has been current. Different, however, or not, it was well to have acquired it, since our information about that line is but scanty.

Historians, if they come up to the honours of that name, have complained that less has been handed down to us about the East Saxon kingdom than about any other.

Essex not truly
independent.

It was rather a satrapy than a kingdom, for while the hereditary succession, traced not in one but in three lines, goes to vindicate to it the name of kingdom, yet its perpetual dependency on one more powerful state or another reduces it to a province. Thus our acquaintance

¹ C.D. 922.

with Essex begins when it was ruled by Sæberht, and Sæberht was nephew of Æpelberht, the Bretwalda, and powerful king of Kent. Æpelberht converted to Christianity makes Mellitus bishop of London, reckoned of the kingdom of Essex, and Mellitus forthwith converts the king of Essex, who was sub potestate positus eiusdem Ædilbercti (Bed.). Thus things arrange themselves in due subordination. But the Christian king of Kent dies, and Eadbald his successor is a heathen. The two kings of Essex follow suit; they refuse Christianity, pick a quarrel with Mellitus, and drive him off.

The power of Oswig or Oswin in Norðhymbria was great: he dictates his will to Kent. The king of Essex often resorted to his court on friendly terms, "cum frequenter ad eum in provinciam Nordanhymbrorum veniret;" and as Oswin, himself a Christian, exhorted his less powerful friend to abandon idols of wood and stone, and explained to him that they could be no gods, the courtier satrap, Sigebert, shewed his worldly wisdom in accepting a better faith; he was baptized by St. Finan, and brought St. Cedd into Essex with him, to establish two missionary settlements or colleges, at Ythancester, now St. Peters on the Wall, and at Tilbury.

Sighere and Sebbi were dependent upon Mercia, and are found as witnesses of royal Mercian charters; being but counts, comites, of the greater king.

As fortune favoured one or other, the limits between Essex and Kent varied. Essex submitting wisely to a superior lord was sometimes by his appointment paramount over Kent. Thus in the time of the Mercian predominance, Swefred, son of Sebbe, of Essex, appears in a charter (C.D. xiv.) playing the part of Mercian viceroy in Kent; Sebbe his father being present and adding his signature to the charter. Another charter (C.D. xv.) claims to be from Swefred: on the manner of writing the name see C.D. lii.

Instructed by this example, we shall think it possible that Sigereð in the time of his fathers reign over Essex was himself king of half Kent, rex dimidiæ partis provinciæ Cantuariorum; in which capacity he grants by charter (C.D. cxiv.) twenty ploughlands at Islingham three miles from Rochester, to the cathedral church there. Little is known of the local history of Kent at this time.

London was shorn away from Essex; Londonia tamen cum circumiacentibus regionibus, Merciorum regibus, quamdiu ipsi imperitaverunt, paruit. (W.M.)

HISTORICAL FRAGMENTS.

HISTORICAL FRAGMENTS.

. *Cott. Caligula*, A. xiv.

S. Mildrýð . 121 b.

III. IÐ. IVLII. NATAL. SCÆ. MILDRYÐÆ VIRGINIS.

ON drihtnes naman Sc̅e augustinuf gefulpihte æþel-
bryht cantpapa cyniŋ Ƴ ealle hiƳ ðeode . þonne p̅æƳ
eadbalb cyniŋ æþelbryhter funu . Ƴ byrhtan hiƳ
cƳēne . Ƴ æþelbunh heora dohtor . oðre naman t̅ate .
forƳifan eadƳine norðhymbra cyniŋge to cƳēne . Ƴ Sc̅f
paulinuƳ mid hiƳe f̅or . Ƴ gefullode ðone cyniŋ eadƳine
Ƴ ealle hiƳ ðeode . Ƴ æfter hiƳ l̅ife hio eft cantpapa
byriƳ Ƴerohte Ƴ hiƳe¹ broðor eadbalb þ̅æne cyniŋ . Ƴ
paulinuƳ fe biſceop eft mid hiƳe com . Ƴ hio hyƳe þ̅a
betſtan maðmaƳ to cantpapaŋ cƳƳicean brohte hiƳe to
gebedr̅æbene . Ƴ þ̅æƳ cyniŋgeƳ faƳle þ̅e hi bez̅æt . ð̅a
man ƳƳt þ̅æƳ inne ſceapian m̅æg . Ƴ he ð̅a paulinuƳ
onfeng þ̅a² biſceopſice æt hroƳecearƳne on ƳodeƳ Ƴillan .
Ƴ ð̅æƳ hiƳ l̅if Ƴeendode . Ƴ ƳodeƳ Ƴice bez̅eat . Ðonne
p̅æƳ eorƳmenreð cyniŋ . Ƴ eorcenbyrht cyniŋ . Ƴ Sc̅e
eanƳƳyð . hi p̅æƳon ealle eadbaldeƳ beaƳn . Ƴ imman
hiƳ cƳēne . hio p̅æƳ ƳƳanena c̅yngeƳ dohtor . Ƴ Sc̅e
eanƳƳið Ƴefteð on folcanƳt̅ana þ̅æm mƳnƳne þ̅ hio
Ƴylf Ƴer̅taðelode . þonne p̅æƳ eorƳmenbunh Ƴ oðre na-
man domne eaƳe . Ƴ eorƳmenƳyð . Ƴ æðelreð . Ƴ æðel-
bryht . p̅æƳon eorƳmenrebeƳ beaƳn . Ƴ orlafe hiƳ cƳēne .
ðonne p̅æƳ domne eaƳe forƳƳon to mƳrcna lanða
meƳƳalde penðan funu c̅yngeƳ to cƳēne . Ƴ hi þ̅æƳ be-
zeatan Sc̅e milðbunƳe . Ƴ Sc̅e milðƳyðe . Ƴ Sc̅e milð-
Ƴyðe . Ƴ Sc̅e meƳeƳin þ̅ halige cild . Ƴ hi þ̅a æfter ðan

¹ hiƳ, MS.

| ² Read þ̅.

HISTORICAL FRAGMENTS.

OF THE MONASTERY OF ST. MILDRED IN TANET.

St. Augustinus baptised Æpelbriht, king of the Kentish Genealogy. men, and all his people, in the Name of the Lord. Next, Eadbald, king, was son of Æpelbriht and of his queen Berhta; and Æpelburh their daughter, otherwise named Tate, was given to Eadwine, king of the Norðhymbrians, for his queen; and St. Paulinus went with her, and baptized the king Eadwine and all his people. After Eadwines death she returned to Canterbury and to her brother Eadbald, the king, and bishop Paulinus returned with her. She brought her best treasures to the church at Canterbury for prayers for herself and for the soul of the king her father. They may still be seen therein. Paulinus accepted the bishopric at Rochester by the will of God, and there ended his life, and was received into the kingdom of God. After that Eormenred and Eorcenbriht were kings. These and Eanswið were all children of Eadbald and of Imme his queen, daughter of the king of the Franks. St. Eanswið lies at rest at Folkestone, the minster, which she founded. Further, Eormenburh, by another name Dame Eafe, and Eormengið, and Æpelred, and Æðelbriht, were children of Eormenred and his queen Osaf. Dame Eafe was given into the land of the Mercians to Merwald, son of king Penda, for his queen, and there they begot St. Mildburh and St. Mildrið and St. Mildgið and the holy child St. Merefin. And after that Merwald and his wife, for the

fol. 123 a.

for zodeſ lufan ƿ for þiſſe worolde him toðælbon . ƿ
 hiora bearn ƿ hiora worulð æhta zode forƿearan ƿ
 hiora ylðerfe bohtor . ƿ Sœ milðburi þerfeð æt ƿyn-
 lutan . þæm mȳnre on merena lande þær ƿæron
 hie mihta of zecyðede . ƿ ƿit ƿynð . Sœ milðburið
 þerfeð binnan teneð on ðæm iſlande . ƿ ðær ƿæron
 of hie mihta zecyðede ƿ zet ƿynð . Sœ milðburið
 þerfeð on norðhembran . þær ƿæron hie mihta of
 zecyðede ƿ zet ƿynð . þonne ƿær Sœ meren þ
 halige cild on iogodhæde to zode zelæð . þonne ƿæron
 æðelred ƿ æðelbriht þa halzan æþelingas beferfe .
 egebriht cunze to forre ƿ to lære . for þan hi ƿæ-
 ron æt hiora ylðan befeallenne . ƿ ƿær he fe cuning
 heora fæderan ſunu . eorcenbrihtes . ƿ Sexburi hi
 cƿene . þa ƿæron hi ſona on zeogode ƿryðe ƿerced-
 riſe ƿ rihtſe . ſƿa hit zodeſ ƿilla ƿæf . Ða ofðurfe
 þ anum þær cuninges ƿerfan . fe ƿær þunor haten .
 ƿ ƿær him re leofetan ðegen to hi bearnum . Ða
 onðræbbe he him ƿit hi lenz lifedon þ hi ƿurdon þam
 cunze leofan ðonne he . Onzan hi þa hatan dearn-
 nunga ƿ ƿregean to þam cunze ƿ cƿæð . þ ƿit hi
 libban moron þ hi ægðer ze hie ze hi bearn þær
 cƿeneres benæmbe . Onzan hie Ða biððan þ he morfe
 þa æþelingas dearnunga acellan . ac fe cuning him
 lyfan nolde for Ðam þe hi him leofa ƿæron ƿ ƿerfe .
 ƿ þa ƿit fe ðunor hie of ƿ zelome bæð þ he him
 leafe fealde þ he morfe don embe Ða æþelingas ſƿa he
 wolde . ƿ he Ða ſona ſƿa dyde ſƿa he ær ƿyrnende ƿæf .
 ƿ he hi on niht ſona gemartrode innan ðær cuninges
 healfetes . ſƿa he dƿynlicort mihte . ƿ he zedohht
 hæfde þ hi þær næfre uppe ne ƿurðan . ac ðurh zodeſ
 mihte hi þanon zecyðde ƿurdon . emne ſƿa ðær leohfes
 leoma ƿeð up þurh þære healle hrōf up to heofonum .
 ƿ he Ða fe cuning ƿylf embe ſoruman hancfed ſit zang-
 ende ƿær . ƿ he þa him ƿylf zeſeonde ƿær þ þunor .
 þa ƿærð he afƿriht ƿ afæred . ƿ het hi hƿæðlice þæne
 þunor to feccean ƿ hie aþrode hƿær he hi mæzgilð-

fol. 123 b.

love of God and of mankind, separated from their conjugal estate, and gave their children and their worldly possessions to God. Their eldest daughter, St. Mildburh, lies at Wenlock, the monastery in Mercia, where her miraculous powers were often exhibited, and are still. St. Mildrið lies within the island of Tanet; her miraculous powers were often exhibited, and are still. St. Mildgið lies in Norðhymbria, where her miraculous powers were often exhibited, and are still. The holy child St. Merefín was led away to heaven in his youth.

The saintly princes Æpelred and Æpelbriht were committed to King Ecgbriht for nurture and instruction, since they were orphans, and the king was their fathers brothers, Eorcenbrihts, son, by Sexburh his queen. In early youth they were very discreet and right wise, as was the will of God. This offended one of the kings counts, who was called punor, and was the kings most valued attendant upon his children. punor dreaded lest, if the

The young
princes entrusted to the
king.

young princes lived long, they would become dearer to the king than he would be. So he began secretly to hate them, and to accuse them before the king, and said, that if they should live they would deprive either him or his children of the kingdom. He began to pray that he might secretly slay the young princes, but the king would not give him leave, since they were dear to him and relatives. Yet punor often and from time to time prayed him to give him leave to do with the young princes as he would: and before long he did as he desired, and punor at night soon made martyrs of them within the kings royal residence, as secretly as he could. He supposed that they never would reappear, but by the power of God they were made known, for a beam of light stood up through the roof of the hall up to heaven, and the king himself about the first cockcrowing, was going out, and himself saw that wonder. Then was he terrified and afraid, and ordered punor quickly to be fetched, and demanded of him what he had done with his cousins,

punor plots.

Murders the
young princes.

fol. 124 a.

fol. 124 b.

um cumen hæfde ðe hæ him forſtolen hæfde . he
 him andſporode ⁊ cræð . ꝥ he fylf rihte ⁊ he him
 ſecgan nolde buton he nyðe ſceolde . he ða ſe cuning
 cræð ꝥ he be hiſ ſneondſcipe hiſ ſecgan ſceolde . he
 him andſporode ⁊ cræð ꝥ he hi innan hiſ healle under
 hiſ heahſetle bebyrgeb hæfde . ⁊ he þa ſe cuning
 ſpyðe unſōt geporðen pær . for þær zoder punðre . ⁊
 for þære gefihþe ðe he ðær zerepen hæfde . ⁊ he þa
 be ðam gearo rihte ꝥ he zode¹ abolzen hæfde . ſpyþor
 þonne hiſ ðearf pære . ⁊ þa on morzen ſpyðe hræð-
 lice him to zereccean het hiſ pitan . ⁊ hiſ þegnar . ꝥ
 hi him zernæddon hræt him be ðam felort ðuhte . oððe
 to ðone pære . ⁊ he þa ⁊ hi zernæddon mid ðæf ærce-
 biſceoper fultume . Deufdedit . ꝥ man heora ſpurton
 on meſcna lānde þe hio to forziſen pær zereccean hēt .
 to ðam ꝥ hio hyne broðra pergilb zecupe . on ſpylcum
 þingum ſpylce hyne . ⁊ hiſe nyhrtan ſneondum ſelort
 licode . ⁊ hio ða ſpa dyde ꝥ hio ꝥ pergelb zecear þurh
 zoder fultum on ðam izlande þe teneð iſ nemned . ꝥ iſ
 þonne hund eahtatiz hiða lander þe hio ðær æt þæm
 cuninge onſeong . ⁊ hiſ ða ſpa zelamp þa ſe cuning
 ⁊ hio ðonne eaſe æreſt ꝥ land zecēar . ⁊ hi oſer þa ea
 cōmon þa cræð ſe cuning to hiſe . hpylcne ðæl þær
 lander hio onſon polde hyne broðrum to pergilbe .
 Hio him ða andſporode . ⁊ cræð ꝥ hio hiſ na maran
 ne zyrnde þonne hiſe hiſe hiſe utan ymbe yrnan polde .
 þe hiſe ealne peg beforan ājn ðonne hio on rāðe pær .
 cræð ꝥ hiſe ꝥ zetyðeb pære ꝥ hio ſpa myceles hiſ
 onſon ſceolde ſpa ſeo hiſe hiſe zepiſebe . He ða ſe
 cuning hiſe zeandſporode . ⁊ cræð ꝥ he ꝥ lurtlice ſæg-
 nian polde . ⁊ hio ða hiſe ſpa dyde . ꝥ hio him beforan
 hleapende pær . ⁊ hi hyne ærter ſilizenðe pærnon . oð
 ꝥ hi comon to ðære ſtope þe iſ nu zæcebon þunoper
 hlære . ⁊ he ða ſe þunor to ðam cuninge aleat . ⁊ he
 him to cræð . leof hu lange ſylt ðu hlyrtan þyſſum

¹ MS. Read gob.

whom he had stolen from him. He answered him and said that he knew himself, and would not tell him, unless he needs must. Then the king said, by his friendship he must say it. He answered him and said that he had buried them within the kings hall, under his high seat. Then the king became much disturbed at the divine miracle and the light which he had seen; and thereby he quickly knew that he had angered God more than he had need. And so next day he bid instantly fetch him his councillors and thanes, that they should advise him what to them seemed best, or what was to be done. He and they then, with support of Deusdedit the archbishop, arranged that an order should be issued to fetch their sister in Mercia, into which she had been given in marriage, that she should choose her brothers wergild, or compensation to the relatives, of such things as seemed good to herself and to her nearest friends. And she so arranged as to choose by Gods help the compensation in the island which is called Tanet, that is to say, eighty hides of land, which she there received of the king. And it so happened, when the king and she, Dame Eafe, first chose the land, and they came over the river Wantsume, then the king asked her what part of the land she would take for her brothers wergild. Then she answered him and said that she desired no more than her hind would run round. This hind always ran before her when she was travelling. She said that it had been granted her that she should take so much as the hind directed her. Then the king answered her and said that he would gladly consent to that. She then so managed that the hind kept running before them, and they followed after her, till they came to the place which is now called punors Low; and so punor made his obeisance to the king, and said to him, Sir, how long wilt thou listen to this

punor confesses.

Eafe chooses the wergild.

dumban nytene þe hit eal pyle þiſ land utan beyſnan.
 pylt ðu hit eal ðære cpenon gýllan . ʒ ða ſona æfter
 þyſſum poſðum ʒe eorðe tohlāð

End. Imperfect.

MS. Lambeth 427.

Benedicta & beata sis semper in æternum & in thronum dei connumerata & computata sis cum choris uirginum. Ða hyne modor hi mid þyſſe bletſunge hyne ðuſ onſangen hæfde . heo hy aſenedum limum æt ſonan þam halgan pēode aſtnehte ʒ hy mid teara aȝotennýſſe to ðrihtne ȝebæð. Ða heo hyne ȝebed ȝeendod hæfde . heo up aſtod . ʒ to hyne modor cneopum onbēah . ʒ heo hy ða mid ſibbe corȝe ȝeȝnette . ʒ ealle ða ȝeſepnædene fāmod . ʒ hy hiſe pæteſ to handa bæron . æfter ȝeȝollice piſan him ða eallum æt ȝædeſum ſittenðum . onȝan feo abbodȝſſa hyne modor . of ðam dauſticum ȝealðum ȝyððian ʒ þuſ cpeðan. Suscepimus deus misericordiam tuam in medio templi tui . Spa ſpa anna feo halȝe pudupa . ʒ ȝimeon ȝe ealða funȝon . ʒ ðrȝmðon ða hy þ mycele ʒ þ ſormære bēapn mid heora eapnum beclȝpton . ʒ in to ðam temple bæron ʒ ofſpodon. Heo ſanȝ þa oðeſ ſepf. Confirma hoc deus quod operatus es in nobis a templo sancto tuo quod est in hierusalem. Heo ſanȝ þ ðriðde. Saluos nos fac domine deus noster & congrega nos de nationibus ut confiteamur nomini sancto tuo et gloriemur in laude tua. Ðȝlycum ʒ ȝela oðȝum ȝodecundlicum poſðum heo hyne leoſe beapn ȝeopne læpde . ʒ to ȝode tihhte. Þæſ hit hyne eac eaððæde . ſpa lange ſpa hyne inȝehȝd þæſ eal mid ȝodeſ ȝaſte aſȝllob . Næſ heo ſpa nu æðelboſene men ſȝnt mid ofepmettum aſȝlled . ne mid poſulb pȝȝdum . ne mid nyðum . ne mid æſeſte . ne mid teon poſðum næſ heo ſacſul . ne ȝeſlit ȝeoſn . næſ heo ſpicol nanum

fol. 210 b.

dumb animal, which will run about all this land? Wilt thou give it all to the queen? And soon after these words the earth opened (beneath him).

Dame Eafe meets her daughter Mildrið, a candidate for admission to the nunnery of Minster in Tanet. She receives nuns vestments, and the abbess (usually the bishop) thereupon blesses her, with the words,

Benedicta et beata sis, etc.

When her mother had thus received her with this blessing, Mildrið stretched herself before the holy altar with extended limbs, and with a flood of tears prayed to the Lord. When she had ended her prayer, she stood up and bowed to her mothers knees, who then greeted her with the kiss of peace, and so did all the societies, and they brought her water for the hands in the Regular manner. To them, then, all sitting together, the abbess began to sing out of the Psalms of David, and thus to say: Suscepimus, etc., Psalm xlvii. 10, Vulg., as Anna the holy widow and the aged Simeon sung and made music when they embraced with their arms the great and illustrious child Jesus, and bore him into the temple, and made offering. She sang then the other verse, Confirma, Psalm lxxvii. 29, Vulg. She sang the third, Salvos nos, Psalm cv. 47, Vulg. With these and many other divine words she earnestly instructed her dear child, and drew her to God. It was also easy to be done for her, as long as her conscience was all filled with the Spirit of God, she was not, as nobly born men now are, filled with presumption; nor with worldly pride, nor malice, nor envy, nor opprobrious words; she was not calumnious nor a wrangler; she was not a deceiver in any of those things which seemed good to her. She was mer-

Ritual of the admission of Mildrið.

Virtues of Mildrið.

þæra þe hýre to ðohte. Heo þær pudupena 7 7teop-
cilda . āwizend 7 ealra earwra . 7 7efwincenðra 7 7re-
7ruend . 7 on eallum þingum eaðmoo 7 7tille. Þær heo
7wýðe 7emyndi . þ 7e ealle of twam mannum comon .
7 of eorðan lāme 7erceapene 7 7erwohte wæron . 7 to
þam eft 7ewurðan fceolan. Gemunbe

The sense does not run on.

fol. 211 a.

ðær cuðe wæron . 7 7yt a 7ýndon . 7 7cā eadburh þa
to ðam mýn7re 7eng . æfter 7cē milwýþe 7 heo ða
cyucean awærðe ðe hýre lichama nu inne 7esteð.
Ðonne wæs Scē Seaxburh . 7 Scā æweldwýð . 7 Scā 7iht-
burh . hý wæron annan ðohtwa east engla cynge.
Ðonne wæs Scā æweldwýð forgyfen twam 7erum .
tondbwyhte fuðgyrpena ealdrumæn . 7 Ecgepðe norð-
hymbrena cynige to cþene . 7 heo ðeah hwæþene hýre
mægðhād 7eheold oð hýre hwef ende . 7 heo ða hýre
licerfe 7ecear on ēlig byrig . 7 ðær hýre mihta of
cuðe 7ýndon. Ðonne wæs fce Eorpenhild epcenbrihter
ðohtor . 7 Seaxburge forgyfen wulþere pendan 7unu
mýrcena cinge to cþene . 7 on hýra ðagum mýrcena
ðeod onfeng fulluht . 7 ðær hi beceaton 7cē wærburge
ða halige wæmnan . 7 heo 7esteþ on ðam mýn7re þe is
7ecpeðen hēanburh. Ðonne 7esteð fce Eorpenhild on
ēlig byrig mid hýre meder 7 mid hýre modran fce Æwel-
dwyða . 7 heora mihta ðær of cuðe fýndon 7 fce 7eax-
burh . 7 7cā eorpenhild onfengon halig 7urfe on ðam
mýn7re þe is 7ecpeðen midbeltune on kentlande . 7 þ

fol. 211 b.

igland on fceapýge hýrð into midbeltune . 7 hit is
ðneora mila brad 7 eoðan mila lang. Ða gelicobe
ðære halgan cþene seaxburge þ heo ðær binnan for
myrðe . 7 for mæpðe . hýre ðær mýn7er 7etum-
brode . 7 7eftaðelobe fwa 7eo men cþædon . þ ðrittezum
7earum ne 7eftilde næfre 7tefen ceapcienðer wæner ne
ceorwendes walef. Ða þ mýn7er 7etimbrod wæs ða
com hýre to 7ober engel . on nihtlicre 7efihðe . 7 hýre

ciful to widows and orphans, and a comforter of all the poor and afflicted, and in all respects of easy temper and tranquil. She was very mindful that we all sprung from two men, man and woman, and were wrought and shapen of loam of earth, and to it must come again.

* * * * *

(*Her miracles*) were there known, and yet are. And St. Eadburh then took the rule of the minster after St. Mildrið, and she raised the church in which her body now resteth. St. Seaxburh then, St. Æpeldrið and St. Wihtburh were daughters of Anna, king of the East Angles. St. Æpeldrið was given to two husbands, to Tondbriht, alderman of the men of the South Fens; and Ecgferth, king of the Norðhymbrians, for his queen. She however preserved her virginity till her lifes end, and she chose her bodys resting place in the town of Ely, and there her miracles are often known. Further St. Eormenhild, Eorcenbrihts daughter and Seaxburhs, was given to Wulfhere, son of Penda, king of the Mercians, for his queen; and in their days the people of the Mercians received baptism. There they begot St. Werburh, the holy virgin, and she lies in the minster which is called Hanbury. St. Eormenhild rests with her mother, and with her mothers sister St. Æpeldrið, at Ely, and there their miracles are often known. St. Seaxburh and St. Eormenhild received the holy vestment of nuns in the minster which is called Middleton or Milton in Kent: and the island of Sheppey is a dependency of Milton, and it is three miles broad and seven miles long. It pleased then the saintly queen Seaxburh that within the limits of it she should build herself a minster for pleasure and for splendour, and found it, so that men said that for thirty years never ceased the sound of jarring wain nor screaming wheel. When the minster was built, there came to her an angel of God, in a vision

Foundation of
the priory in
Sheppey.

bodobe . ꝥ ær feala gearum hæðene leob sceolde ðær
 þeode gepinnan . Hæfde heo þa zehealban ꝥ cynerice
 þruttig rintpa hyne suna hloðhepe to handa . ʒ heo ða
 æt him zebohte hʒ ðæl ðær earðer to freodome . in-
 to ðam mýnstre ða hpile ðe cristenþom pære on engla
 lande zehealben . ʒ þa zebletʒunze heo þær to on
 þome beʒeat . þam ðe þa æpe to ʒoðer þeopðome .

Ends so.

MS. Cott. Faustina, A. x., fol. 148 a.

* * * * *

. . gearð mid þæm leoman þær halʒan zeleafan milb-
 heortlice pearð zefylled þurh ʒoðer ʒyfe þe on ecnesse
 libbende eallu þinc endemes ætʒæðere geporhte . ʒ eal
 þæt mid zecynðelcum hipe on þore fceapudum tidum
 ʒynðerlice to cyþþe ʒ zepputulunze brohte . ʒ se mæra
 pyrhta þe rihiʒende pylt ʒ zemeteʒaþ eal þæt he ze-
 porhte no be þæm anum lætan wolde . ac eorþortlice
 ofer þone ʒaʒrecʒ þone ylecan leoman þær fullan zelea-
 fan aʒpringan let . ʒ þornean ꝥ ytemeʒte ʒglond ealles
 midðanʒearðer mid onʒolecynne ʒenihtʒumlice zefylled
 pundorþfullice anlyhte ʒ inæpʒode ; Soðlice ꝥ ylece ʒ-
 lond on ærum tyðum mid [h]æþenzilbe aʒylled . þearle
 ʒriþe beʒpicyn . ðeorʒzilbe þeopude ; þeah hʒæþere þurh
 fullum þære þancpeorþan criʒter ʒyfe . ʒ þurh ʒanc-
 tum ʒneʒorium þær ʒomanʒcan ʒetles biʒceop . fram
 þæm þyʒtrum heora zeleafearte pearþ ʒeneneb ; Wid
 ʒerʒʒe se ʒoneʒæða biʒceop þurh mynðʒunze þære
 halʒan ʒoðer ʒyfe . anʒan æt ʒuman cyrre to beʒri-
 nenne ʒume inlenbiʒce ymbe þær ʒglonðer ʒepunan ʒ
 hʒæþer hi criʒtene pæron ; De pearð æfter þyʒʒe ær-
 can ʒpa fpiþe mid þære blaʒan ʒoþere luʒe ontend .
 þæt he fpa pulðorþulle ʒ ʒoðe ʒpa pelpeorþe leode ze-

fol. 148 b.

of the night, and announced to her, that before many years a heathen people should overcome this nation of ours. She had then held the kingdom for thirty years to deliver it to her son Hloðhere. And she bought of him his share of the district, Sheppey, to be free for the uses of the minster as long as Christianity should be maintained in England: and she obtained from Rome a blessing for those who for the service of God undertook the charge (*of the priory*).

EADGARS ESTABLISHMENT OF MONASTERIES.

* * * * *

. . world was mercifully filled with the light of the holy faith through the grace of God, who living to all eternity wrought all things alike together, and brought all that severally, with its natural aspect, at predestined times, to publicity and demonstration. And the illustrious Creator, who rules and controls and tempers all that he wrought, would not leave at *spreading the Gospel over the Roman world* only, but made the same beam of the true faith to dart, aye, over the ocean, and wondrously illumined and glorified that almost extremest island of the whole earth, sufficiently filled and peopled with the English race. That same island in former times was filled with paganism, and, in the depth of delusion, served a devil worship. It was, however, by help of the grace of Christ, to whom all thanks-
Conversion of
England.
giving is due, and by means of St. Gregorius, bishop of the see of Rome, saved from the darkness of their infidelity. Certainly, the aforesaid bishop, through monition of the holy grace of God, began on one occasion to inquire of some natives about the customs of the island, and whether they were Christian. After this inquiry he was so strongly inflamed with the ardour of true love, that he wished to visit and to travel to a

neorīan ⁊ zefarian polbe . ⁊ mid lare ⁊ zebyrnunze
 þær foran zeleanan ⁊ mid þreale þær halzan fulluhter
 þurh hine gylfne zeclænrian polbe ; him forēbōd com
 fram eallum romānum þæt he ꝥ fær begīnnan mōrte
 ne him gpa zecpeme ⁊ gpa licgrynþe folc zefarian ; he
 þeah sanctum aȝurtinum ꝥ zetneopurte bearn þær
 halzan zeleanan him to zerpelian funde . ⁊ hine liden
 aȝende . ꝥ he gpa þærlic folc ⁊ him fpa zecpeme æl-
 mihteȝum drihtne ȝeornfullice ȝeȝtrynde . ⁊ embe þa
 zetneon gwiþe zecneorð pære . he ȝeorne þone hīȝ ze-
 fpelian þurh ærenðracan manode ⁊ lærde ꝥ he ȝeorne
 mynȝtra timbrȝde criſte to lofe ⁊ weorþunȝe . ⁊ þæm
 ȝodeȝ þeorum þone ylecan þear tæhte ⁊ ȝeȝette þe þa
 apoſtolaȝ mid heora ȝeȝerwædene¹ on þæm aȝinne ureȝ
 criȝtendomeȝ heoldon ; him eallum pær an heorte ⁊ an
 gaul . ne heora nan gȝndȝe æhta næfde . ne þæt
 fupþum ne zecwæþ þæt he ænȝe hæfde . ac ealle þinȝ
 heom ȝemæne pæron ; þær gylfa þear for þȝ lange
 þurh mynȝdunȝe þær halzan weȝ on aȝelcȝnneȝ
 mynȝterum forþwearð pær . ⁊ wel þeonde . Ac

* * * * *

fol. 149.

[un]derȝtoð ⁊ wīrte zetneopne dyhtneȝe hīȝ haleȝna
 cȝricena ær he ȝepurþe mannum ȝerputolod . he him
 forþȝ mænȝȝealde ⁊ ȝenihtrume æhta ⁊ mihta ȝeȝealde ;
 Ne he lange ne elcōde ne mihta ne ofteah ; Nær lang
 to þȝ þæt hīȝ broþor þȝȝeȝ lænan hīȝeȝ timan ȝeen-
 dode ; Se þurh hīȝ caldhadeȝ nytenereȝe þȝ mīce to
 ȝtenete ⁊ hīȝ anneȝeȝe toðælde ⁊ eac gpa haleȝna cȝri-

¹ ȝeȝerwæðenne, MS.

people so glorious and so well worth winning to God, and in his own person by instruction and exemplification of the true faith and with the laver of holy baptism cleanse them. Then came to him a prohibition from all the Romans, that he should not begin that journey, nor undertake to travel to a people so acceptable to him and so agreeable. He found, however, St. Augustinus, that most trusty child of the holy faith, to take his place, and sent him hither, that he should zealously beget so sensible a people and so acceptable to him, for the Almighty Lord, and should be very diligent about the so begetting them. He earnestly admonished and instructed his vicar, St. Augustinus, to build minsters for the praise and glory of Christ, and to teach and appoint the servants of God the same mode of life which the apostles, with their society, at the beginning of our Christianity observed. They were all of one heart and of one soul; nor had any one of them separate possessions, nor even said that aught of the things which he possessed was his own; but they had all things common.^a Hence this same custom was by admonition of the holy man in the minsters of the English race long perpetuated, and thriving. But

Gregorius
sends Augustinus.

* * * * *

(*Eadgar observing Dunstan*) understood and knew him Dunstan, a true director of his holy churches, before his *high character* was^b openly displayed to men. Hence he granted him multiplied and sufficient property and power.^c Nor did he long delay, nor deprive^d him of his authority. It was not long before his brother (*Eadwig*) ended his days (1 Oct. 959). He, through his childish ignorance, parted this kingdom and divided its

^a Acts iv. 32.

^b *gepuppe* is in the subjunctive of the oratio obliqua.

^c Dunstan was made bishop of

Worcester in 957, a diocese in Mercia, in Eadwigs reign.

^d That is, nor was it he that deprived.

cena land Incubum nearum toðælbe; Æfter hi
 forðriþe eadgar. 7e foreræða cynincz þurh zoder zyfe
 ealne angelcynner anpealb bezeat. 7 þær ricez tri-
 lunge eft to annere brohte. 7 7pa zerundlice ealler
 peolb þæt þa þe on æran tīman lifer pæron. 7 hi
 hylþran gemundon 7 heora dæda zerfyrn tocneoran
 þearle 7riþe pundredon 7 pafienbe cƿædon; hit i7 la
 for micel zoder punder þæt þyrum cilðgeonzum cy-
 nincge þur zerundfullice eallu þing underþeodde 7ynt
 on hi7 cynelicum anpealde; hi7 foregenzan þe zefun-
 gene pæron on ylbe 7 on zleapfeype 7riþe bercafebe 7
 foreritige. on ænezum zerinne earfoþpylde næfre
 þy7ne andpealb on 7pa micelþe 7ebbe 7myltnere ge-
 healðan ne mihton. naþon ne mið zereohhte ne mið
 7cette; Ac ni7 no to pundrienne 7pylce hit unzerunlic
 7y þonne zob ælmihtiz mæplice leanaþ æghpylcum þara
 þe him zob behet 7 þæt eft fullice zelæ7; drihten
 cri7 i7 þearle 7riþe on þyrum þingum mið ealler
 moder gleðfeype to herienne; Soþlice ælmihtiz drihten
 þe i7 ealra þingza zerita. þe on ær pat eal þæt to-
 pearð i7. þe 7i7te hu fremful he beon polbe. him æfre
 7riþe milbe pæ7. 7 ealle zob him 7ymle fremfullice
 topearbe dybe; Spylce 7e 7ihtpiza 7 7e arfæ7ta lean-
 zyfa. no mið porðum ac mið dæðum bodebe 7 þur
 cƿæbe; Nu þu minne naman and anpald. þæt mine
 cyricean þe ic 7ihtlice on minum 7ynderlicum and-
 pealde hæbbe georne 7riþa7 7 7yriþa7. Ic þe to
 leaner. þinne noman mæ77ige 7 þin rice þe þu under
 minum andpealde hylt7 zeeacnize; 7 mið zode 7yriþ-
 7ige; hpa i7 monna on angelcynne punienbe þ nyte

unity,^a and also distributed land of holy churches to strangers and robbers.^b After his decease Eadgar, the aforesaid king, acquired the entire power of the English kin, and brought again into unity the separated parts of the kingdom, and ruled all on so sound principles, that those who were alive in those former times and remembered his ancestors, and knew the history of their deeds, wondered very much, and gazing said, Lo ! it is as a great miracle of God that all things are thus duly subject to this boyish king in his royal power ; his predecessors, who were ripened by age, and very well seen in prudence, and sagacious in any crisis of emergency, were never able to maintain this dominion in so much peace and tranquillity, neither by fighting nor by paying scot. But that is not to be wondered at, as if it were unusual for God Almighty gloriously to reward every one of those who promise him good, and then fully perform the promise. Our Lord Christ is in these things with all gladness of mind very highly to be praised. The Almighty Lord indeed is cognizant of all, he who long before knows all that is to come ; and he knew how good a servant *Eadgar* would ever be to him, and was ever merciful to him, and always destined him all good things for his advantage. As if the right wise and faithful Recompenser, not with words but with deeds, had thus preached and said : Thou now zealously protectest and furthest my name and my dominion, that is my churches, which I rightly have in my special power : in recompense I will magnify thy name, and enlarge thy kingdom, which thou holdest under my subjection, and will further it with good. Who is there dwelling in England who knows not how *Eadgar* advanced and protected the kingdom

Accession of
Eadgar.

^a He made Eadgar king of Mercia.

^b Eadwig was an enemy of the monks ; perhaps these robbers were the secular clergy. Thus W.M.

says he turned the monks out of Malmesbury, which was theirs of right, and made it a "stabulum clericorum."

fol. 150 a.

hu he ȝoðer riçe . þ̅ ȝ ȝoðer cyrīcean . æȝþær ȝe mið
 ȝarȝlicum ȝoðe . ȝe mið ƿorolde cundum eallum mæȝe
 ƿyrþrode ȝ ƿriþode . ƿitodlice ſona ſƿa he to hiȝ cyne-
 dome ȝecopen ƿearþ . ƿær ſriþe ȝemundȝe hiȝ behateȝ .
 þe he on hiȝ æþelincȝhade cildȝeongȝ ȝoðe behet . ȝ
 ſancta maȝian . þa ȝe abbod hine ȝelaþode to þæm
 munuclife . Eal ſƿa ƿe riþ ufan cƿædon þurh þær ȝe-
 hateȝ mȝngunge ſriþe ȝeþancol on anȝinne hiȝ riçeȝ .
 began þa ſtope to ƿyrþrienne eal ſƿa he ær behet on
 hiȝ cildȝeogode . ȝ mið eallum þingum ȝoðode to þan
 ſriþe þæt heo næȝ nane ofor . ne ƿacceȝe þonne ſor-
 mænȝ þara þe hiȝ yldran ær ȝeƿyrþnedon on lang-
 rumum fæce . he þær ſona ȝetimbrian het mærlīc
 mȝnȝter on þneora ȝeara fæce . þæt ƿile þincan un-
 ȝelearlic eallum þæm þe þa ſtope on uferum tidum
 ȝeȝeoð ȝ þȝ ne ȝemunaþ ; Ne þ̅ ilce mȝnȝter þȝ ȝe-
 hƿadod het ſcā maȝian ȝehalȝian ȝoðe [to lofe] ȝ to
 ƿeorþunge . ȝ þær to muneca micle ȝeƿer[ſæde]ne
 ȝeſomnode to þæm þæt hy ȝoðe hyrȝmedon æfter
 tæcinge þær halȝan ƿeȝuleȝ . ær þæm lyt [mu]neca
 ƿær on feapum ſtopum on ſƿa miclum riçe þe he
 rihtum ƿeȝule lifdon ; Nær þæt na fealdȝe þonne on
 aȝe¹ ſtope ȝeo ȝ ȝlæȝtingabyȝȝ ȝehaten ; Ðær hiȝ
 fæðer eadmund cynincȝ munecaȝ æreȝt ȝeȝaþolode ;
 Of þære ſtope ƿær ȝe ſoneȝƿrecena abbud ȝenumen ȝ
 ȝehadod to þæm ſoneȝædan mȝnȝtre þe eadȝar cynincȝ
 ȝeȝaþolode ȝ mið munecum ȝeȝette ; he ƿearle ſriþe
 ƿearþ ȝeȝladod þurh þæt ȝarȝlice munȝca anȝin . ȝ
 ȝeornlice anȝan to ſmeaȝenne æreȝt þingȝ . hu he hiȝ
 aȝen hiȝ ȝeȝihtlæcan meahȝe mið rihtȝe æreȝtneȝȝe ;
 hiȝ eac ſƿa on bocum aȝuten ȝ . Se þe ȝoð beȝinnan
 þence . he þæt anȝin on him ȝylfum aȝtelle ; æfter

 For anȝe.

of God, that is, Gods church, whether with spiritual or worldly good, by all his influence? In fact, as soon as he was chosen to his kingdom, he was very mindful of his promise, which he while a young child in his princely estate made to God and to St. Mary, when the abbot invited him to the monastic life. As we before said, by the recollection of his promise, in the beginning of his kingdom, he very thoughtfully began to improve the place,^a as he before promised in his childhood, and enriched it with all things to such a degree that it was nowise different nor inferior to any of those many old foundations, which his ancestors had formerly for a long period encouraged. He soon gave order to have a glorious minster built there in three years time. That will seem incredible to all who shall see that minster in after times and do not remember this. He commanded that same minster thus ornamented to be consecrated to St. Mary, to the praise and worship of God; and there he collected a great society of monks, that they should serve God according to the teaching of the holy (*Benedictine*) rule. Before that there was but a scant number of monks in a few places in so great a kingdom, living by right rule.^b That was not more than in one place, called Glastonbury, where his father, king Eadmund, first established monks. From that place the aforesaid abbot^c was taken and ordained to the above mentioned monastery, which king Eadgar founded and furnished with monks. He was very much rejoiced at that spiritual commencement of monks, and earnestly began to inquire first of all, how he might rectify his own life with true religion. It is also written in books: "He who pur-
 " poses to begin good should try the first of it on him-
 " self." After he became duly ordered himself, he began

A promise of
Eadgar to
Æbelwold.

Abingdon re-
stored.

Eadgars own
life wanted
rectifying.

^a Abingdon.

^b The numerous early foundations
had been swept away by the Danes.

^c Æbelwold himself.

fol. 150 b.

þam þe he sylf ƷerihƷ pearð . beƷan Ʒeorne mynƷtera
 riðe Ʒeond hiƷ cynerice to rihtlæcƷynne . Ʒ Ʒoðer þeop-
 ðom to ariærenne ; þ̅ ƷƷa pearð ƷelæƷt þurh þa ful-
 tumiƷendan Ʒoðer Ʒife ; breac þa Ʒerimliçe ðunƷtaner
 hiƷ epiçbiŷceoper næðer ; þurh hiƷ mynðƷunƷe he ƷæƷ
 ƷmeaƷenðe embe hiƷ ŷaule hæle . Ʒ no þæt an . ac
 eac ƷƷylçe be ealƷe æƷerƷnerƷe Ʒ ƷerunðfulnerƷe hiƷ
 andƷealðer ; halƷe Ʒtopa he ƷeclænƷoðe ƷƷam ealƷa
 manna fulnerƷum . no þæt an on ƷerƷeacna Ʒice . ac
 eac ƷƷylçe on myrcena lande ; Ʒitodlice he aðƷer [þa]
 canonicar þe on þæm ƷoreƷæðum Ʒyltum oƷer . . ðe
 ƷenihƷƷumebon . Ʒ on þam ƷƷumerƷtum Ʒtopum ealles hiƷ
 anƷealðer munecar ƷerƷaþolode to ƷeopƷfulne þenunƷe
 hælenðer cƷiŷter ; An Ʒumum Ʒtopum eac ƷƷilçe he
 mynecæna ƷerƷaþolode and þa æ[1]fþƷyþe hiƷ Ʒebedðan
 betæhte . þ̅ heo æt ælçeƷe neode hyƷa Ʒehulpe . he ŷylf
 ƷæƷ a ƷmeaƷenðe ymb muneca ƷerunðfulnerƷe . Ʒ Ʒel
 Ʒillende hi to þam mynƷoðe þ̅ heo hine Ʒeefenlæcende
 on þa ilcan ƷiƷan ymbe mynecæna hoƷoðe ; he beƷan
 mið Ʒeopnfulne ƷerunðnunƷe ƷmeaƷan Ʒ aħƷian be þam Ʒe-
 bodum þæƷ halƷan ƷeƷuleƷ . Ʒ Ʒitan Ʒolðe þæƷ ŷylƷan
 ƷeƷuleƷ lape ; þurh þa biþ ƷeƷearƷoð rihter liƷer Ʒe-
 Ʒuna Ʒ aƷƷƷyþe ƷerilnunƷ . Ʒ þa ƷerƷeðnerƷa þe to
 halƷum mæƷenum Ʒæmaþ ; he Ʒolðe eac ƷƷylçe þurh
 þone ƷeƷul oncnapan þa ƷiƷlican ƷerfaðunƷe þe Ʒnotor-
 lice ƷerƷet iŷ be incuþna ðingna¹ enðebyriðnerƷe ; þurh
 þiŷer Ʒiŷðomeŷ luŷt he het þiŷne ƷeƷul of læðen Ʒe-
 neorðe on enƷliŷ Ʒeþeodan ; þeah þa ƷceapƷþancian
 Ʒitan þe þone ƷƷyðæleðan Ʒiŷðom hlutorlice tocnapaþ
 þ̅ iŷ andƷearðna þinga Ʒ Ʒaŷtlicna Ʒiŷðom Ʒ þaƷa æƷþer
 eŷt on þƷim toðalum Ʒelyfeðlice Ʒunaþ . þiŷre enƷliŷcan
 ƷeþeðnerƷe ne behoƷien . iŷ þeah niðbehefe unƷelæ-
 neðum Ʒopoldmonnum þƷ ƷoƷ helle Ʒiŷer oƷan Ʒ ƷoƷ
 cƷiŷter luŷan þiŷ eapnfulle hiƷ ƷoƷlætapa . Ʒ to hyƷa
 ðrihtne ƷecƷƷƷað . Ʒ þone halƷan þeopðom þiŷer ƷeƷu-

¹ Read ðinga.

zealously to arrange monasteries far and wide throughout his kingdom, and to set up a service of God. That was so executed by the supporting grace of God; he constantly made use of the advice of Dunstan the archbishop; by his admonition he searched concerning the salvation of his soul; and not only that, but also about all religion and the sound condition of his dominion. He cleansed holy places from foulnesses of all men, not only in the kingdom of the West Saxons, but also in the land of the Mercians. For example, he drove out the canons, who were more than sufficiently notorious for the aforesaid crimes, and in the most important places of all his dominion he established monks to perform a reverential service to the Saviour Christ. In some places also he established mynchens, and entrusted them to his consort *Ælfþrīð*, that at every need she should help them. He ever investigated, himself, about the right conversation of monks, and kindly advised her to imitate him, and in the same way see to the mynchens. He began with earnest scrutiny to seek out and inquire concerning the precepts of the holy Rule, and was willing to know the instruction of the Rule itself, by means of which is prepared a habit of right living and a honest purpose, and the regulations which draw men to holy virtues. He desired also by means of the Rule to know the wise ordering which is prudently appointed on occurrence of strange events. From a desire of this wisdom he ordered the translation of this Rule from Latin into English. Although the acute and wise men who have a clear knowledge of the bipartite wisdom, that is, the wisdom of things temporal and spiritual, either of which, it is admitted, consists of three divisions, have no occasion for this English translation; it is however a necessity for unlearned secular men, who for fear of hell penalty and for love of Christ, quit this miserable life and turn unto their Lord, and choose the holy service of this Rule, lest only unconverted

Dunstan brings
Eadgar to re-
pentance.

Eadgar insists
on the celibacy
of the clergy.

Introduces
monks instead
of canons :
And nuns.

Orders *Æþel-*
wold to trans-
late the rule of
Benedictus.

fol. 151 a.

ler geceoraþ, þy lær þe ænig ungyccyrreþ poroldman
 mid nytnerre 7 ungyrette reguler geboda abraece . 7
 þære tale bruce þ he þy dæge mirfenge . þy he hit
 jelfe nyrte ; Ic þa [þar] geþeode to micclan gefceade
 telebe ; Ðel mæg duȝ [an hit naht] mid hpylcan gereorðe
 mon 7y getryned 7 to þan roþan zeleafan gepæmed
 butan þæt an 7y þæt he ȝode ȝezange ; Ðæbben for þi
 þa ungelæredan inlenbyrce þær halȝan reguler cyþþe
 þurh aȝener gereorðer anrruzennerre . þ hy þe zeorn-
 licor ȝode þeopien and nane tale næbben þæt hy þurh
 nycennerre mirfon þurfen ; For þi þonne ic mid ealne
 eſtfulnerre mine æfterȝengan biðde . 7 þurh druhtner
 naman halȝe þæt hy þyȝer halȝan reguler biȝenc
 ā þurh cūrtæȝ ȝife ȝeycen . 7 ȝodienðe to fulfrem-
 edum ende ȝebrencȝen ; Ne ȝedyrftlæce heora nan
 þurh deofler mynðȝunȝe oþþe þurh ænige ȝitrunȝe
 þæt he ȝoder aȝe ȝepanige . oþþe ænigre incan ſece
 hu heo ȝepanod peorþe . oþþe on land aȝe . oþþe on
 ænegum oþrum æhtum . þe lær þe þurh pæble 7 hæ-
 renlearte þære halȝan æfeſtnerre pelm aplaciȝe and
 mid ealle acolige . þæt la næfre ne ȝelumpe ; þær þe
 ic pene ȝio æfeſtner þær halȝan reguler on ærum
 tidum ȝepanod pearþ þurh neaſlac ȝfelra manna . 7
 þurh ȝeþaſunȝe þara cynenȝa þe to ȝode lytelne eȝe
 hæfdon ; Iȝ ȝrife micclan ūȝ eallum to þarmienne 7 ure
 druhten to biððenne . þæt ȝio ȝrūþ on ure æfeſtnerre
 næfre eſt ne ȝereorðe ; Abbodȝrum pe eac tæcaþ .
 þæt hi inholde ȝin . and þær halȝan regoler ȝebodum
 eallum mode þeopȝen .¹ and ȝoder ælmihtȝer bebode
 beodaþ . þæt heora nan ne ȝedyrftlæce þæt heo ȝoder
 landaȝe naþor ne heora maȝum ne poroldȝicum mid
 unȝefceade ſellen . ne for ſceatte ne lyfſetunȝe ;
 ȝefencen þæt hi ȝode to hyrðum ȝin ȝeſette . 7 no to
 neaſrum ; Ȝif heora hȝile mid deofler coſtnunȝe beſpi-
 cen . for ȝode oþþe for porulðe ȝyltiȝ biþ . ne ȝlabiȝe on
 bæc noþer ne cȝuning ne porul[ð]ȝuca ȝpilce lum ȝerȝmed

fol. 151 b.

¹ Illegible.

secular man with his ignorance and stupidity should break the precepts of the Rule, and use the excuse that he on that day made a mistake, in that he did not know better. I then have reckoned this translation to make much difference. Well may it be of no consequence with what language a man is begotten unto God and allured to the true faith, provided only that he do come unto God. Unlearned natives therefore may have knowledge of the holy Rule, through an explanation in their own language, so as more zealously to serve God, and to have no excuse to the effect that from ignorance they must make mistakes. Hence then I with all devotion pray my successors and intreat in the Lords name, that they ever increase the observance of this holy Rule through the grace of Christ, and by mending it bring it to a perfect end. Let none of them by suggestion of the devil, or through any covetousness, venture to diminish the patrimony of God, nor seek any excuse by which it may be diminished, either in estates or any other possessions, lest through poverty and penury the fire of holy devotion turn lukewarm and quite cold. May that never happen ! As I suppose, the devout observance of the holy Rule in former times grew cold by reason of the robbery of evil men, and by connivance of the kings who had little awe for God. We must all very much beware and pray our Lord, that that misery never again come up upon our devotion. We also teach abbesses, that they be loyal, and with all their mind serve the biddings of the holy Rule, and enforce God Almighty's commands : that none of them venture to give Gods estates either to their relatives or to men powerful in a temporary sense, with indiscretion, either for money or for the purpose of paying court to them : let them reflect that they are appointed pastors on behalf of God, and not robbers. If any of them, led astray by temptation of the devil, be guilty in the sight of God or of the world, be neither king nor potentate rejoiced at that, as though an oppor-

Monastic endowments necessary to maintain the faith.

Alienation of monastic property deprecated.

ry ʒ antimber ʒereald þæt he ʒob bereafize þe þa æhta ah . ʒ nænne ʒylt næfre ne ʒeophte ; Ne ry la nan eorðcund cuning mid ʒitrunge to þæm rpiþe underzan þæt he þæm heofoncundum cuninge þe hine ʒeophte ne læte beon þær ylecan rihter eoþþne þe he rylf iſ ; Gif cinger ʒerefena hpylc ʒyltiʒ biþ riþ ʒode oþþe riþ men . hpa iſ manna to þam ungercead and ungerittiz þæt he þæm cuninge hiſ aſe ætrecce for þi þe hiſ ʒerefa forpſiht biþ ; Stande for þi on þæt ilice ʒenad on ecneſſe ſpa hæt ſpa þæm ecum cniſte ʒereald biþ on cynicena æhtum . Gif hpa to þæm ʒedyſtiʒ biþ þæt he þiſ on oþer apende he biþ ungeræliʒ on ecum tintſaʒum ʒeritnad ; þæt la ne ʒe eoþþe þæt minra æfterʒenʒenna æniʒ þa ʒriþþe ʒeeapniʒe ;

Add. MS. Brit. Mus. 23,211.

de Regibus orientaliū rexonum.

Offa riʒhering riʒhepe riʒberhting riʒberht ri[æpeapð]ing ſapeapð riaberhting riaberht riſlebbing ri[ðba] æſepining æſepine offing offa bebcing bebca [riʒefuʒling] riʒefuʒl riæpping riæppa antſecing . antſ[ec]ʒ ʒerecing ʒerecʒ riæxneting.

Item de regibus orientaliū rexonum.

Spriðneð riʒemunding riʒemund riʒeharðing ri[ʒehearð] riſebbing riſebbe riæxneðing riæxneð riæb[erht]ing riaberht riſlebbing riʒereð riʒericiuning riʒeruc riſelereðing riſelereð riʒeberhting riʒeberht riʒeb[albi]ning riʒebald riſereſeðing riſereſeð riʒereſeðing riʒereſeð riæxing riæxa riſlebbing ðonan forð * * *

tunity were afforded and material given for plundering God, who is the real owner of these monastic estates, and who never committed any crime; nor let any terrestrial king be so overcome with covetousness as not to allow the Divine King who created him to be worthy of the same right as he himself is. If any one of a king's reeves is guilty against God or against man, what man is there to that degree indiscreet and senseless as to claim his estates from the king, because his reeve is a lost man? ^a Let whatever is given in the way of properties of churches to the Eternal Christ stand for ever on the same footing: if any one is to that degree daring as to turn this to another end, he will be miserably tormented in eternal torments. May that not happen that any of my successors deserve that unhappiness!

Monastic estates sometimes seized by civilians.

OF THE KINGS OF THE EAST SAXONS.

Offa was son of Sighere, Sighere of Sigberht, Sigberht of Sæweard, Sæweard of Sæberht, Sæberht of Sledða, Sledða of Æscwine, Æscwine of Offa, Offa of Bedca, Bedca of Sigefugl, Sigefugl of Swæppa, Swæppa of Antsecg, Antsecg of Gesecg, Gesecg of Seaxnet.

Again.

Swiðred was son of Sigemund, Sigemund of Sigeheard, Sigeheard of Sebbe, Sebbe of Seaxred, Seaxred of Sæberht, Sæberht of Sledða.

Sigered was son of Sigeric, Sigeric of Selered, Selered of Sigeberht, Sigeberht of Sigebald, Sigebald of Seleferð, Seleferð of Sigeferð, Sigeferð of Seaxa, Seaxa of Sledða, and from him as above.

^a Perdus is so used. *A rascal.*

NAMES OF PLACES.

Dereham (Norfolk), a monastic foundation before A.D. 743. *See* Wihtburh.

Essex, or the kingdom of the East Saxons, was first ruled by ÆSCWINE about A.D. 556, ('Escenedini H. II.,) or his son SLEDDA, A.D. 587; he was followed by his son SÆBERHT, A.D. 597; then came his two sons SEAXRED and SIGEWEARD = Sæward, A.D. 616; then SIGEBERHT the Less, A.D. 623; then SIGEBERHT the Good, A.D. 653; then SWIÐHELM, A.D. 660; then SIGHERE and SEBBI, A.D. 665; then SIGHEARD and SWEFRED, A.D. 686?; then OFFA, A.D. 704; SELRED, A.D. 709, killed A.D. 746; then SWIÐRED, A.D. 746 till A.D. 7...; then SIGERIC, who goes A.D. 797 to Rome; then SIGERÆD, till A.D. 824. The history of these two last is more full of doubt than that of the preceding.

Folkstone, a monastic foundation about A.D. 640, p. 420, founded by Eanswið.

Heanburh, Hanbury in Staffordshire, a monastic foundation of Æþelred of Mer-

Heanburh—*cont.*

cia, from A.D. 675 to A.D. 702 or 704. *See* Wærburh, p. 428.

Minster in Tanet was founded by Domneva = Domna Eafe = Eormenburh, with the wergeld of two murdered princes A.D. 670. The church was dedicated in the name of St. Mary, "Dei Genitrix." The second abbess was Mildrið, from whom the place now takes its name. The third was Eadburh, who founded a new church in the names of St. Peter and St. Paul; she died A.D. 751. The fourth abbess was Sigeburh; she died A.D. 797. The fifth and last abbess was Siledrið, in whose time the convent was destroyed by the Northmen. (Thomas of Elmham, &c.)

Teneð, the island Tanet, Thanet, p. 424.

Trentham, in Staffordshire, a monastic foundation of Æþelred of Mercia, A.D. 675 to 702. *See* Wærburh.

Wenlock, a monastic foundation, probably of Merwald about A.D. 670, p. 422.

NAMES OF PERSONS.

ÆDELBERT, **Æðelberht**, **Æþelbriht**, king of Kent, supreme over the English races as far north as the Humber (Bed. p. 60), marries Bercta a Christian; leans himself to that faith, and welcomes St. Augustinus (*ibid.*), A.D. 596. Grants an old Roman church for the cathedral, Canterbury; founds the monastery there, builds St. Pauls, London; and St. Andrews, Rochester. Bed. H.E. III. xiv. Dies 616 [617]. His code of laws in English is extant (*See* Bed. p. 84). Reigned 53 or 56 years: W.M.T. 16: notices the difficulty. By Bercta or Berhta he had EADBALD his successor, and Æþelburh = Tate, married to Eadwine king of Northumbria (Bed. II. ix). After Berhtas death he married again.

Æþelbriht, a prince of Kent, son of king EORMENRED, was murdered by ðunor, with consent of ECGBRIHT, between A.D. 664 and A.D. 670.

Æðelburh, daughter of **ÆðELBRYHT** king of Kent, also called Tate, was a Christian, given to EADWINE king of Northumbria, a heathen, and the marriage was the means of converting her husband. On his death, A.D. 633, she returned by sea to Kent with Paulinus (Bed.), and founded the monastery at Limene (Flor. Worc.), that is, at Limenea, the river of Portus Lemannis; for the river Rother formerly reached the sea at Lymne (Hasteds Kent). She was buried here, says Thomas of Elmham, p. 177, and he spells the name Limninge. General consent puts her monastery at Liminge, some miles from Limne and its river. The topographical difficulties

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Æþelburh—*cont.*

have yet to be solved. Eadwine was 48 at his death, A.D. 633, and was born about A.D. 585; she might be born soon afterwards. Her commemoration on Oct. 11.

Æþeldrið, daughter of king ANNA of East Anglia, was given, A.D. 652, in marriage to Tondberet, an alderman of the South Gyrvi, or people of the fens, and had the Isle of Ely as her dower. Tondberet in three years left her a widow; five years later she was married to ECGFRID, king, A.D. 670 to A.D. 685, of Northumbria. After twelve years of an incomplete union, as Beda relates, with Ecgferð, she retired to Coldingham, under his aunt Æbba as abbess, and A.D. 672 became abbess of Ely; where the monastery held both men and women, as was the way in Ireland. She died 23 June 679. (Beda, H.E. IV. xviii. Martyrol. Thomas of Ely.) P. 428.

Æþelred, a prince of Kent, son of king EORMENRED, was murdered by ðunor, with consent of ECGBRIHT, between A.D. 664 and A.D. 670, pp. 420, 422.

ANNA, or ONNA, son of Eane = Ene, king of the East Angles, was killed by PENDA, king of Mercia, A.D. 654. He had daughters Seaxburh, Æþeldryð, and Wihtburh (p. 428), also a natural daughter Æþelburh, abbess of Brie (Beda. III. viii.), and two sons. His wives name was Hereswið, sister of Hilda, abbess of Whitby; Hereswið ended her days at Chelle. Florence of Worcester calls the sons Aldwulf and Alfwold; Thomas of Ely, Adulf and Iurmin.

F F

Antsecg, an ancestor of the East Saxon kings, p. 442, about A.D. 390.

St. Augustinus, a (Benedictine) monk, with others, is sent by Pope Gregorius to convert the Iutes, Saxons, Angles. He takes alarm at the task. Gregorius sends him a hortative, A.D. 596. He lands in Tanet, and there has a conference with king Æðelberht. Performs service in Berctas church, St. Martins, an old church of British Roman times. Obtains leave to build and restore churches, and recovers an old Roman church for the cathedral at Canterbury, with farms to provide a revenue (Bed. H.E. I. xxxiii. He is consecrated A.D. 597 at Arles, going thither for the purpose. Propounds to the pope casuistical questions, and is resolved (Bed.) Gets robes, vessels, and books from Gregorius. At his suggestion the king commences the monastery of St. Peter and St. Paul, at Canterbury, with endowments. Has a conference with the British bishops, and shews himself a proud prelate (Bed). Dies 26 May (Bed.) A.D. 605 ? P. 420.

Bedca, an ancestor of the East Saxon race of kings, p. 442. About A.D. 480.

Bercta, d. of Chariberht, k. of the Franks, becomes wife of Æðelberht, k. of Kent, on condition that she have liberty to celebrate her Christian worship. Before A.D. 596. She worshipped in an old British church; that of St. Martin, Canterbury; *ib.*

Dunstan. *See* pages 432-438.

EADBALD, king (A.D. 616 to A.D. 640) of Kent, son of Æðelberht. He adheres to the heathen custom of marrying his fathers second wife, but archbishop Laurentius converts him, and he quits his unlawful connexion (Bed. II. vi.). He married Imma, daughter of (Theodberht) king of the Franks (in Austrasia), p. 420. Their children were EORMENRED, king, EORCENRERT, king, and Ean-

EADBALD—*cont.*

swið, p. 420. He afforded an asylum to Æþelburh his sister, and Paulinus when driven out of Norðhymbria, and gave Paulinus the bishopric of Rochester. A forged charter (C. D. vi., Thomas of Elmham, p. 145) gives him Egfrið for one son, and discovers the ignorance of the forger.

Eadburh, third abbess of Minster in Tanet, (p. 428), died A.D. 751 (Thomas of Elmham, pp. 217-220); a probable date. A charter (T. of E. p. 314, C.D. xcvi.) dated A.D. 748 bears her name, but in it the year of the indiction is not the year of the charter A.D. She built a new church dedicated in the names of St. Peter and St. Paul.

EADGAR, king of England, A.D. 959 to A.D. 975, the great patron of the monkish system, and a zealous friend of the church, had Dunstan and Æthelwold for his bishops and ministers, p. 431, sqq. His monastic rule, endowments, and buildings renewed more than forty foundations. He finished the rebuilding of the church of New Minster in Winchester A.D. 972 (F.W.) Of his amours an account is given by William of Malmesbury. An allusion here, p. 436.

EADMUND, king of England, A.D. 940 to 946; establishes monks at Glastonbury, p. 436.

EADWINE, king of Norðhymbria, p. 420.

Eanswið, fl. A.D. 650, daughter of EADBALD king of Kent, founded the abbey of Folkestone, and there was buried, p. 420.

ECGBRIHT, king of Kent, A.D. 664 to 673; connives at the murder of his cousins, is discovered, and obliged to pay wer-geld, p. 422.

Ecgferð, king of Norðhymbria, p. 428.

EORCENBRIHT, king of Kent, A.D. 640 to A.D. 664, associated with his brother, whom he survived. He died 14 July (H.E. IV. i.) In his reign Christianity obtained a firmer hold upon the people.

EORCENBRIHT—cont.

He married Seaxburh, daughter of ANNA. His children were ECGBRIHT, king, HLOðHERE, king, Eormenhild, and Eorcengota, who was sent to the monastery of Faremoustier en Brie.

Eormenburh, daughter of EORMENRED king of Kent; called also Eafe, Æbbe, Domna Eafe, Domneva. She was married before A.D. 664 to Merwald, prince of Mercia. She and her hind exact wergild for her murdered brothers about A.D. 670, with the acres of that grant she founds a monastery in Tanet, p. 424. She becomes abbess and admits with due office her daughter Mildryð, p. 426. Her church was dedicated to St. Mary, "mother of God." A charter (C.D. xiv.) dated A.D. 676 grants some lands to the monastery.

Eormengið, daughter of EORMENRED, king of Kent. She might be born about A.D. 645. Florence of Worcester, I. 259, makes her a saint. P. 420.

Eormenhild, daughter of Eorcenbriht, king of Kent, and of Seaxburh, was married to WULFHERE, king of Mercia; on Wulfheres death, A.D. 675, she came to Sheppey, and, A.D. 699, succeeded Seaxburh as abbess of Ely. She died 13 Feb. (year?) (Thomas of Ely, p. 596 in *Anglia Sacra*). The "holy raiment" of chastity she received at Middeltun, p. 428.

EORMENRED, king of Kent (A.D. 640 to . . .), marries Oslaf, p. 420. Their children were Eormenburh = Eafe = Domneva, Eormengið, Æþelred, Æþelbriht (*ib.*), four. In the genealogical account of the Kentish kings by Florence of Worcester, Æþeldryð is added, and Eormenburh comes twice. Goscelin doubles Eormenburh.

Gesecc, an ancestor of the East Saxon kings, p. 442. About A.D. 360.

HLOðHERE, king of Kent, A.D. 673 to 685, son of EORCENBRIHT, succeeds his brother. Few particulars are related of him. He was wounded in a battle against EDRIC, son of his predecessor ECGBRIHT, et inter medendum defunctus. A charter is printed in Smiths Beda and in C.D. xvi., in which Hloðere mentions this EDRIC or EADRIC. P. 430.

Merefin, son of Merewald, ruling prince of Western Mercia, and of Eormenburh = Eafe. He died in the odour of sanctity. Date about A.D. 670. Pp. 420, 422.

Merwald, son of PENDA, king of Mercia, married Eormenburh = Eafe, daughter of EORMENRED, king of Kent. They had Mildburh, Mildryð, Mildgið, and a boy Merefin. Merewald, with his brothers WULFERE and ÆþELRED, and his sisters Cyneburh and Cyneswið, promoted the foundation of Medehamstede, now Peterborough (Chron. Laud. MS. 656). He is not, however, represented as present at the consecration, nor is his name affixed among the witnesses. He ruled the West Hwiccas, or Severn border of Mercia, and is said to have founded and endowed the monastery at Leominster, formerly "Reodesmouht" (MS. Harl. 2253, fol. 132). He sometimes occurs as St. Merwald. He separated himself from his wife according to the teaching of the day. Pp. 420, 422.

Mildburh, daughter of Merwald, a ruling prince of Western Mercia, and Eormenburh = Eafe; buried at Wenlock (p. 422), a monastery which it is said she founded. The foundation must have been in her lifetime, for the Mercian royal race were only lately then baptized, and some relapsed into paganism. The place was destroyed by the Danes, but was re-established as a Cluniac monastery (W. Malmsb. p. 369). Wenlock was within the boundaries of Merwalds authority.

Mildgið, daughter of Merwald, ruling prince of Western Mercia, and of Eormenburh

Mildgið—*cont.*

= Eafe. Mildgið was buried in Norðhymbria, sainted, and wrought miracles (pp. 420, 422).

Mildrið, daughter of Eormenburh and prince Merwald, is sent to Kalun, near Andely, now Chelle, for education under an abbess Welcome; she undergoes many trials, refusing marriage, and escapes to her mother, who admits her as nun at Minster in Tanet. The service detailed on p. 426, though Goscelin says she was consecrated by archbishop Theodorus.

Offa, an ancestor, probably before the Saxons settled in Essex, of the royal race there. Not to be confounded with Offa king of the Angles, in the Glee-mans Song. Flourished about A.D. 510, p. 442.

OFFA, king of the East Saxons, A.D. 704 to 709, son of SIGHERE, reliquit uxorem, agros, cognatos, et patriam propter Christum, et propter euangelium, ut in hac vita centuplum acciperet et in sæculo venturo vitam æternam. Et ipse ergo ubi ad loca sancta Romæ pervenerunt, adtonsus, et in monachico vitam habitu complens, ad visionem beatorum apostolorum in cælis diu desideratam pervenit. (Beda.) P. 442.

Oslaf, queen of EORMENRED, king of Kent; about A.D. 640, p. 420.

Paulinus was sent by Gregory the Great about A.D. 601 to Canterbury to Augustine, with patens, chalices, copes, altar cloths, relics, and manuscript books; he accompanies the Christian princess Æðelburh into Norðhymbria on her marriage with the heathen king EADWINE, A.D. 625, being ordained bishop 21 July 625. Baptizes the infant child of EADWINE, at Whitsuntide A.D. 626. Baptizes the king himself, at Easter A.D. 627. Establishes his bishopric at York. Preaches the word in Lincolnshire, and builds in stone the cathedral at Lincoln. Flees

Paulinus—*cont.*

from Norðhymbria on EADWINE'S death, before PENDA, A.D. 633, and becomes bishop of Rochester. Dies 10 October A.D. 644.

PENDA, A.D. 626 to 655, king of Mercia, defeated and killed EADWINE, king of Norðhymbria, A.D. 633, at Hæpfelð, 12 October. Soon afterwards he killed SIGBERT and EGRIC, kings of the East Angles. In A.D. 642, in alliance with the British and the Angles, he attacked, defeated, and killed St. Oswald, king of Norðhymbria, at Maserfelð, a few miles from Winwic in Lancashire, a name which commemorates the Gewinn or struggle. The following extract from Ælfrics life of St. OSWALD, supplies many particulars not mentioned by Beda. It shows that Penda carried away with him OSWALD'S head and right arm into Mercia, and set them upon a stake at Oswaldes treop, or Oswestry, thus solving an historical problem, in close harmony with Beda, who says PENDA set up the kings head and arms on stakes (III. xii.). Hence it appears that the claims of Oswestry and Maserfeld are reconcileable. OSWALD'S successor OSWIN, with a troop of horse, made a bold and successful raid into Mercia, recovering his brothers head and arm from the stake of triumph.

Þa gefeah he genealecan hīr hīfyr geendunge . 7 gebæð for hīr folc þe þær feallende speolt . 7 betæhte heopa rapla 7 hine rylfne gode . 7 þur clipode on hīr rylle. God gemiltre upum raplum. Þa het se hæfena cýnnec hīr hearoð of arlean . 7 hīr rpiðpan earpm . 7 rettan hī to mýpcelre. Þa æfter orpolder flege feng orpiz hīr broðor to norðhymbra rice . 7 pāð mið pepode to þær hīr broðor hearoð stob on stacan gefæstnōð 7 genam þ hearoð . 7 hīr rpiðpan hanð . 7 mið appurðnýtfe pepode to lindiſſarþneā cýpcan. PENDA in A.D. 645 avenged himself on CENWALCH, king of Wessex,

PENDA—*cont.*

for the repudiation of his sister. He was defeated and killed, A.D. 655, near Leeds, by OSWIN, OSWIG, or OSWY, king of Norðhymbria. See ANNA. He married CYNESWIÐ, and had PEADA, WULFHÆRE, ÆPELBERHT, Merewald, Merchelm, Cyneburh, and CYNESWIÐ (Bed. Flor. of Worc.). P. 420.

SÆBERHT, king of the East Saxons, A.D. 597, was converted by Mellitus, and baptized, A.D. 604. He was son of SLEDDA by Rricula, Rigula, sister of ÆPELBERHT, king of Kent. His connexion with that more powerful prince, and his conversion, seem to prove him a mere ealdorman. P. 442.

Seaxa, of the royal race of the East Saxons, father of Sigeferð, son of SLEDDA; p. 422. About A.D. 590.

Seaxburh, daughter of ANNA, king of the East Angles, was married to EORCENBRIHT, king of Kent, say after A.D. 640. On the death of the king her husband, A.D. 664, she retired to the abbey of Middeltun = Milton Kings, and there commenced the building of the priory at Minster in Sheppey, but A.D. 679 she succeeded ÆPELDRIÐ, her sister, as abbess of Ely, and died there A.D. 699; pp. 428, 430. She received the veil from Theodorus, who was consecrated A.D. 668 (Thomas of Ely, p. 597), and this allows of a preparatory noviciate.

Seaxnet, an ancestor of the East Saxon kings; p. 442. About A.D. 330.

SEAXRED, father of SEBBE, king of the East Saxons, A.D. 616. Son of Sæberht (p. 442, F.W.). With two brothers, who shared the kingdom, he mocked and expelled bishop Mellitus (Beda, H.E. II. v.), A.D. 617. Beda tells of their demanding the white housel bread, and as they were probably dependents, like their father, upon Kent, this relapse to paganism naturally associates itself with the renewed heathendom of Eadbald. They

SEAXRED—*cont.*

were killed by the West Saxons, CYNEGILS and Cwichelm; "parvo post tempore pugnauerunt contra Kinegels et Kichelm: audacter quidem cum paucioribus contra plures, sed infelicitè." (H.H. p. 716, W.M.)

SEBBE, SÆBBI, king of East Saxons, Essex, reigned thirty years, received the monastic habit from Waldere, bishop of London (A.D. 693 ? to 704), and soon after died, Bed. IV. xi. Was son of Seaxred (p. 442). F.W. makes him son of Sæward. In Chron. Laud. MS. 656, he attests the foundation of Medehamstede, A.D. 656. Sighere, who reigned with him (F.W.), also attests it. They were subject to WULFHÆRE (Bed. H.E. III. xxx.). Hence there is something to rectify in the dates.

Seleferð, of the royal race of the East Saxons; father of Sigebald, son of Sigeferð, p. 442. About A.D. 590.

SELERED = SELRED, king, A.D. 709 to A.D. 746, of the East Saxons, son of SIGEBERHT, p. 442. He was killed A.D. 746. (Chron.)

Sigebald, of the royal race of the East Saxons, father of SIGEBERHT, son of Seleferð, p. 442. About A.D. 620.

SIGEBERHT the Good, king of the East Saxons, A.D. 655 to A.D. 660, was a dependent on OSWIN, A.D. 642 to 670, king of Norðhymbria. By that influence he was led to Christianity, baptized by St. Finan, A.D. 651 to A.D. 661, and made St. Cedd his bishop, A.D. 654. He was assassinated by some relatives who thought him deficient in rigour. (Bed. H.E. III. xxii.) P. 442.

Sigefugl, an ancestor of the East Saxon race of kings, p. 442. About A.D. 450.

SIGEHEARD, king of East Saxons, Essex, son of SEBBE, reigned with his brother SWEFRED, about A.D. 686 ?, p. 442, F.W. The two brothers attended the preparations for the funeral of Waldhere, bishop of London. (Beda, H.E. IV. ix.) See

SIGEHEARD—*cont.*

C.D. lii. dated A.D. 704, with the names of two out of the three.

Sigemund of Essex, father of SWIÐRED, son of SIGEHEARD. P. 442.

SIGERÆD = SIGERED, son of SIGERIC, and king of the East Saxons, Essex, from A.D. 797 probably to A.D. 824, when he was defeated by ECGBRIHT. He was, it seems, in his youth viceroy of half Kent. P. 442.

SIGERIC, son of SELRED, from a date unknown about A.D. 760, king of the East Saxons, Essex, till he went to Rome, A.D. 797. (Chron.)

SLEDDA, king of the East Saxons, Essex, son of Æscwine, was first or second of the kings of Essex, father of SÆBERHT and Seaxa, p. 442, A.D. 587.

Swæppa, an ancestor of the East Saxon kings; p. 442. About A.D. 420.

SWIÐRED was king of East Saxons, Essex, and son of Sigemund, p. 442. F.W. dates him with the death of Cuðberht, A.D. 758, and says, *regni solium aliquantibus annis tenuit*. W.M. says Ecgbirht (A.D. 800 to A.D. 836) expelled him from his kingdom, the same year he subdued Kent, A.D. 824. But this is an error. He succeeded probably in A.D. 746, and was followed by Sigeric, who went to Rome in A.D. 797. (Chron.)

Tondbriht, alderman of the South Fen country, p. 428. See Æpeldrið.

Wærburh, daughter of WULFHERE, king of Mercia, and of Eormenhild; assumed the veil and entered the monastery at Ely under Æpeldrið, after her father's death, A.D. 675, and before 679. Her brother Ælred placed her over a monastery he established at Triccingaham or Trittingaham, now Trentham in Staffordshire; she wished her body to lie at Heanburh, now Hanbury, another of the newly founded convents (F.W.), p. 428. Her remains were subsequently removed to Chester.

Wihtburh, daughter of ANNA = ONNA, king, A.D. 6 to 654, of the East Angles, She built a monastery at Dereham (in Norfolk), and dying 17 March A.D. 743, was there buried. Fifty five years afterwards, her body was found incorrupt; p. 428, Chron. MS. Domitian, year A.D. 798. The monastic estates were granted by Eadgar to Ely. The saint's body was removed A.D. 974, and her "depositio" is dated 8 Id. Julias. (Capgrave, fol. 315 b.)

WULFHERE, son of Penda, was king of Mercia A.D. 657 to A.D. 675. Married Eormenhild, p. 428.

Dunor, a courtier of ECGBRIHT, king of Kent, who between A.D. 664 and A.D. 670 contrives the murder of Æðelred and Æðelbryht, sons of king EORMENRED. He lies buried under a barrow in Tanet, pp. 422, 424.

END OF VOL. III.

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